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Cherry Blossoms on the Embankment of the Sumida,  
by Gyokushō Kawabata.  
(Tokyo Fine Arts Academy.)



# THE ASIAN REVIEW

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No. 3

## EDITORIAL NOTES

### **An Explanation of Our Policy.**

The new force, which has found its birth in the aftermath of the horrors and woes of the last war, is now permeating this world of ours. Both man and nature seem to be instinct with this new life; indeed the very air is surcharged with it and its thrilling power is transmitting confidence and hope, to the lacerated heart of humanity.

The time was when we were disheartened, and our purpose threatened, but the new Time Spirit is rejuvenating mankind and mankind is well on its march to certain victory.

We should be committing an unpardonable blunder, jeopardising our very soul should we feign to stand out of touch with this new Spirit or refuse to take cognizance of the fast changing world.

To abuse or to pervert, for selfish ends, the authority vested in journalism, by reason of its being the mouthpiece of public opinion, is akin to blasphemy of the rankest kind, and it is hoped that every lover of mankind will condemn unrelentingly such journalism, for should it not be eradicated at an early date it will assume such proportions as to be able to stultify civilization and plunge the nations into another bloody war.

Our policy based upon the fundamental principles of right and justice, the basic principles of the Time Spirit, forces us to call a spade a spade—which sounds most unpleasant to the ears of some Anglo-Saxon journalists and their capitalist friends and thus they take steps to vilify us.

We should like to utter a timely warning to these deluded friends, which is, not to try to stem the current of this new force in the hope of adding fresh recruits to their ranks. For it will mean that these same friends will

be unjustified in "laying this flattering unction to their souls" and they are doomed to meet with disappointment. Indeed we are sorry for them.

We the coloured brothers of the East have long been exploited by the white capitalists. But the masses of the West have suffered infinitely longer by such exploitations. Is it not natural therefore that they should refuse to continue, after their experiences, to uphold any system of exploitation?

This contingency weighs heavily upon the minds of the Imperialistic journalists and the capitalists and they have undergone much discomfort upon coming face to face with the appalling fact that the Time Spirit has also found its way into every corner of Asia.

To foster this Time Spirit is our aim. Our policy is, to give credit where credit is due, and to give blame when the interest of humanity calls it forth. For this we are willing to bear unkindly attacks or insidious insults.

### **Anglo-Japanese-American Alliance.**

During the last session of the Diet, Baron Sakamoto, a member of the House of Peers, interpellated the government on the subject of the renewal of the Anglo-Japanese Alliance which is approaching the end of its term shortly. Viscount Uchida, our Foreign Minister, replied that the question was still under investigation and that he was therefore not in a position to announce the decision of the government on the subject.

The original object of the Alliance was as follows:

(1) The consolidation and maintenance of the general peace in Eastern Asia and India.

(2) The preservation of the common interests of all Powers in China by insuring the independence and integrity of the Chinese Empire and the principle of equal opportunities for the commerce and industry of all nations in China.

(3) The maintenance of the territorial rights of the High Contracting Parties in the regions of Eastern Asia and of India and the defence of their special interests in the said regions.

It will be seen from the above that the Alliance was primarily aimed at Russia's eastward encroachment; and in this sense it has succeeded to prove its utility. Now that Russia has been bolshevised and demilitarised, some people are of opinion that the *raison d'être* of the Alliance has ceased to exist. While others hold that in view of the apparent impotency of the League of Nations and of the deplorable turn the Peace Treaty has taken in the American Senate, the renewal of the Alliance in a somewhat changed form compatible with the altered conditions of the world politics is absolutely necessary. Still others of the chauvinistic elements, like their Western confreres, can see nothing good in it and think that by its renewal Japan will be placed, as in the past, in a position of playing a second fiddle to Great Britain.

Whatever may be the merits and demerits of the present Anglo-Japanese Alliance, it is an undeniable fact that both the contracting parties have been immensely benefitted by it. The democratic elements of both have utilised it for the cause of humanity while it must be admitted to the shame of both that it has also not infrequently been misused by the reactionary and aggressive forces of both countries. Human nature is human nature full of imperfections and impurities as it is, whether in the East or in the West. It is certainly a hope against hope to expect all people to be transcendental in thought, speech and action. If we want to enjoy the joys of life we must have the courage to put up with such annoyances. Let us therefore draw down the curtain over the activities of the latter, reprehensible though these were.

At the time of the renewal of the present Alliance in 1911, militarism and aggressiveness were the ideals of the world and the militarists and aggressivists were having the upperhand in everything. The very atmosphere was filled with the stench of their nefarious

deeds and the odour of sanctity was conspicuous by its absence. At such a time and in such an atmosphere the present Alliance was renewed. But now the world has completely changed. The dark clouds of militarism and aggressiveness are rolling away leaving welcome sunshine of the new forces to settle on the world. Making the latter the pivot on which our future diplomacy should revolve we must approach the question of the future destiny of the Alliance.

In the past, nations were in constant terror of one another. Each had for its chief objects self-aggrandisement and the promotion of selfaffairs at the cost of others. Each was thus covertly or overtly the rival of the others which resulted in the formation of many alliances for purposes of aggression or defence. And such alliances were invariably aimed at the hypothetical enemies of the contracting parties, with what humanity-staggering results we already know. It is therefore all the more necessary for us to bestow our careful attention on the question of the renewal of the existing Anglo-Japanese Alliance.

Bordering on the Pacific are three strong Powers, viz., Great Britain (we mean her colonies), United States of America and Japan. With the appearance of the new spirit which is daily gathering strength and growing in intensity and volume, the politics of these countries are already on a fair way to be purged of militarism and aggressiveness, although we cannot but admit with regret that some of the old reactionaries are still well in the saddle and making their influences felt, as will be seen from the proposed ominous programme of Navalism of America and Great Britain. But they are in their last ditch and their days are numbered. There may be differences and dissensions and diplomatic complications among these three Powers, but if we and they as well remain true to the spirit of the time, there will be no difficult problems that cannot be adjusted peacefully and harmoniously. Even if any of them or rather the remnants of the reactionary elements that are ruling over their destinies attempt to menace our existence notwithstanding the lessons of the last war, they will not only find the job a hard one but will thereby accelerate their own downfall, which is a question of time only. In these circumstances there appears to be no necessity for the renewal of the present Anglo-Japanese Alliance

which, notwithstanding what its protagonists may say, smacks of the militarism and aggressivism already condemned by the world in no measured terms. New world conditions must be met with new policies. The old ways must be discarded if we are not to be left behind on the onward march of the world. Let us therefore strive for an Alliance which, instead of keeping the world in perpetual unrest and turmoil as all alliances of the past did, will confer real blessings on it. Let us work for bringing about the consummation of an Anglo-Japanese-American Alliance. China and Russia should be included in it as soon as conditions there have become normal. This alliance should be just the contrary of that hitherto existed among nations. It will be, an alliance not for enthroning but for dethroning militarism, navalism and aggressivism, not for enchaining but for unchaining the less fortunate among human beings, not for the aggrandisement of the parties concerned but for the enrichment of humanity by the contribution of what is best in each, not for protecting and safeguarding the special interests of each but for protecting and safeguarding the special interests of mankind in general and for promoting friendship and harmony amongst all. The Anglo-Japanese Alliance is a relic of the aggressive era. For the new era dawning upon us we must have a new alliance which can fit in with the new spirit. Some may raise the pertinent point that the League of Nations obviates the necessity for such an Alliance. We quite appreciate the lofty motives underlying the idea of the League. And if it is worked in a proper way, it may prove of immense benefit to the war-worn world. But the great drawback which we should not lose sight of, is that it is still dominated by the old forces, not to speak of its birth in an atmosphere of vengeance and rapacity. Moreover, without President Wilson, that wellwisher of mankind, and all the new forces of that great democracy of America in it, its kernel will be gone leaving behind the shell only. To work the League without them will be like playing Hamlet omitting the part of Hamlet.

**The Moslem Events in the Mahomedan World.** The world are moving with kaleidoscopic quickness. Constantinople has been occupied by the Alli-

ed forces. Greeks, the erstwhile and implacable enemies of the Turkish Moslems, have been given a mandate by the Allies for attacking the Turks in Anatolia and taking necessary measures to expel them from that region. Armenians, who, according to Lord Curzon, Foreign Secretary of Great Britain, "were not such innocent lambs as some people supposed; indeed they have made a series of the most savage and the most blood-thirsty attacks that could be imagined," are still engaged in fighting the Mahomedans. The Syrian Congress in Damascus has declared Syria as an independent State and elected Emir Feisal, son and heir of the King of Hedjaz, as the King. Moslems in Turkestan have established a republic and are showing a disposition to join hands with their co-religionists in Afghanistan, Indo-Afghan Frontiers, and India for the overthrow of the British influence in that region. The Khalifat Conference in India, in which many leading Hindus and Mahomedans participated, passed a resolution favouring the sending of a final message to the Viceroy of India stating that they would sever all connection with British government unless the feeling of Indian Mahomedans with reference to the settlement of the Turkish question was respected. Another resolution passed at the same Conference urged the boycotting of all British piece goods by the Mahomedans. The Young Turks party is still actively engaged in fomenting the ill-feeling of the Moslems in Turkey, Egypt, Arabia, Mesopotamia, Caucasus, Persia, Turkestan and Afghanistan against the English in particular and the Allies in general. Enver Pasha, the ex-Minister of War and the leader of the Young Turks party, is reported to have concluded an offensive and defensive alliance with Soviet Russia. He is now busy in consolidating his power for making a stand against the British influence in the Near and the Middle East. Such is the state of affairs in the Moslem world. The situation is grave in all conscience, and unless necessary steps for conciliating the Mahomedans are taken at an early date, the world may have to face another upheaval. We hope that the Allies are quite alive to the seriousness of the situation and that they will lose no time in taking suitable statesmanlike measures for mollifying the feelings of the Moslems and thereby ensuring the world peace, contentment and happiness.



**Western Mentality.** The following is culled from a local daily, the proprietor of which is an American, and the managing editor a Britisher. It clearly shows that the demon of hate and arrogance has not yet taken leave of the western world. In our last issue we presented to our readers a sidelight of our *Bushidō*. We ask them to compare and contrast that with the mental attitude of some of the subjects of the Allies, as revealed in the extract below. Christ, that symbol of toleration and mercy, who preached:

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

"But I say unto you, Love your enemies, bless them that curse you...."

will certainly, if he comes before his modern disciples, be surprised to see how they are following His Sermon in the Mount. In this connection it should be borne in mind, that all Germans were not guilty of militarism and other crimes committed during the war. Moreover their children are certainly as innocent as any other children. And the sins of the father should under no circumstances be visited on the sons. But we forget that any blessed thing is possible in the so-called Christendom!!

"A sign on the door of the Oriental Palace Hotel, in Yokohama, which reads: 'Germans Not Desired in This Hotel,' is attracting much attention and is the cause of many stories rife in the foreign and Japanese community that a party of Germans were thrown bodily out of the Hotel after a scene of violence and abuse. An interview with Mr. Cotte, the manager of the hotel, indicates that this is not true.

"'Although the wound caused by the war is still fresh,' said Mr. Cotte, 'I would not, unless driven to it, treat even a German other than politely. However, it is not possible for me to allow Germans to come to my hotel. I have many French, Belgian and American guests and they naturally object to seeing Germans and hearing the German language spoken, and out of consideration for their feelings, I cannot allow the Germans here.

"Therefore, when, during my absence, my clerk gave a room, already engaged, to a German who arrived with his wife and two children, I simply wrote a polite note to him to

the effect that the room had been engaged previously and he could not have it. There was no argument, no scene—the German in two hours left the Hotel with his family—that was all.

"Several times lately Germans have come here to dinner and to drink. I am surprised that so soon after the war the Germans should seek to enter a French hotel. I cannot have them here, and therefore I put up the sign.'"

**The Fate of Montenegro.** Indeed freaks of western diplomacy have no limitation.

The principle of "self-determination and right of small nations" so far as the other side is concerned, vanquished and humiliated as it is, is as dead as Queen Anne. But the most funny thing on this side is the complete veil of silence which has been thrown over the manner of the disposal of the small independence-loving mountain kingdom of Montenegro, which, during the fateful days when history was in the making, was the first to throw in its lot with Serbia and stand against the onrush of the Austrian hordes. The case of Montenegro seems to have got lost, like so many other cases, when the parties concerned had not the backing of the military strength of their own or of one of the "Big Four," in the general confusion surrounding the intricacies of western diplomacy. And before she had time enough to realise her position and take stock of the situation, she found herself shackled and manacled by a foreigner, apparently as a reward for the services she rendered to, and the enormous sacrifices she made for, the cause of the Allies! Her old King, a refugee in a foreign land and devoid of all material resources, tried as best he could under the adverse circumstances to plead her case before the Peace Conference. But because of the formidable forces of reaction that were exerting a preponderating influence over the atmosphere of the Conference, notwithstanding the hard fight which President Wilson and Mr. Lloyd George put up to counteract which, his pleadings fell on deaf ears, and except a voice or two here and there Montenegro's cause was suffered to go by default and thus a grave injustice was allowed to be done a brave people. It is however not hope against hope when we hope that the time is fast approaching when the Allies will realise the many cases of injustice done to many people

by them on account of the sinister influence exercised by the dark forces over the Peace Conference, and adopt immediate steps for removing the injury from which Montenegro and many others like her are smarting under.

**Mexican Crisis.** In our last issue we presented to our readers the details of what is known as the Jenkins case. The fact that the capitalists of America are leaving no stones unturned to successfully carry out their long-cherished desire for having a firm and permanent hold on the natural resources of Mexico by bringing about, on one or other pretext, an armed intervention, is confirmed by the following extract from the "New York Evening Post." It speaks for itself and so comment is needless.

"It does not follow that because the Jenkins crisis has been averted other perfectly good Mexican crisis cannot be discovered. Thus:

"An official in a position to know the facts described the oil situation as being a most serious factor in the situation."—New York Times.

"Likewise there is high authority for the statement that when the whole matter is laid before the Senate in a public way the triangle of American-Mexican-Japanese relations will appear in a significant relation to the whole course of Mexican affairs in recent years."—New York Sun.

"If not Jenkins, then the Tampico oil wells. If not Tampico, then Japanese conspiracies with Carranza against the United States. If not Japan, then the bombardment of the United States by Bolshevik propaganda from across the Rio Grande. One would imagine that from purely tactical considerations the anti-Mexican campaigners would refrain from so swiftly following up Jenkins with oil and Japan."

**The Philippine Islands.** As a result of the Spanish-American war the Philippines came into the possession of the United States in 1898. During the course of the last two decades the Philipinos, under the able guidance and direction of the best minds of America, have made rapid strides on the path of modern civilization. This fact has not only provoked the

wonder of the world but made Uncle Sam vouchsafe them complete independence, which, when granted, will mark a novel departure and a new era in the history of the colonial administration of the world. There is no doubt that the Philipinos, unlike the Koreans, had had the advantage of imbibing the spirit of, and coming into direct contact with, the western civilization for a long time before the advent of the Americans, and this fact accounts, to a great extent, for the facility with which the United States has been able to lead them to a point where they can claim complete independence. Although we do not see eye to eye with her on many questions (by the way we may mention that when we criticise Uncle Sam, *we criticise his capitalistic imperialists and chauvinistic elements and not all Americans, among whom we count many of our sincere friends and fellow-workers for the cause of humanity, whose actions are inspirations to many in this war-worn, distracted world and excite the admiration of friends and foes alike*) we cannot but admit that her work in the Philippines is a standing monument to her spirit of selflessness. If there is any western country whose hands are clean and untainted with the blood of the subject peoples, that country is the United States. We gather that a majority of the Americans are in favour of granting the independence as soon as a stable government has been established there. The present Governor-General of the Philippines, who is known for his sterling qualities of head and heart and has great sympathy for the people placed under his charge, has recommended to the Washington government for acceding to the request of the Philipinos, as all the conditions laid down by the Congress as pre-requisite for the granting of the independence have been fulfilled. We cannot too highly commend the action of the Governor-General. We hope that this charter of liberty to the Philipinos may pave the way for other western powers to right the wrongs of their past and release their subject peoples from the shackles which are eating into the vitals of not only the latter but the former too, for those who tyrannise over others are also tyrannised in return by the degradation of their very soul which such tyranny entails.

We are indeed sorry to note that some people—wittingly or otherwise, we are

not in a position to know—have raised the bogey of Japanese menace in this connection. No person, unless he is lost to reason and common sense, can consider it even remotely possible for us to harbour any evil design against the Philipinos. The emergence of the latter as an independent nation will not only send a thrill of joy through the hearts of the Japanese in particular and Asian in general, but will prove an accession of strength in the comity of the oriental nations, who are destined to contribute, as in the days of yore, their proper quota to the cosmic evolution of the world, so that it can really be made a fit place for everybody to live in. We conclude by reminding Uncle Sam of the old adage "He who gives quickly gives twice."

### **Anti-Japanism in the United States.**

It is impossible to exaggerate the gravity of the situation created by the anti-Japanese propaganda conducted in America by some unscrupulous persons who together with their confreres in the Far East are leaving no stones unturned to throw mud at, and humiliate Japan in every conceivable way. Their ingeniously carried on campaign has begun to bear fruit, and now we see that the whole of the Pacific coast is echoing and reechoing with anti-oriental movement having for its object the prevention of the Asians not only from getting an economic foothold there, but from enjoying even the elementary rights of human beings. In its inception it was an anti-Japanese movement but with its progress it has assumed the form of a crusade against all Asians. It has now spread to Canada where Asians are not only discriminated against in all spheres of their economic activity, but are subjected to gross humiliation at every step. Things have come to such a pass that the proverbial oriental patience is at a breaking point. An Asian, however educated and cultured he might be, has no place in most of the hotels in the Pacific coast of the United States. Barbers refuse to cut his hair; restaurants refuse to serve him meals; landlords refuse to rent him a house;—not to speak of many other invidious distinctions and persecutions (the most recent one is the proposed amendment to the United States Constitution withholding citizenship from children of oriental parentage born in the States) he is subjected to at the hands of the people who pride

themselves upon the fact that theirs is a civilised and democratic country. Even men like Sir J. C. Bose, C.I.E., the world-famed Indian scientist, and Dr. Rabindranath Tagore, the seer-poet of India, had to undergo many humiliating experiences when they were travelling in the United States a few years ago. Dr. Tagore was so much annoyed at the unjust treatment meted out by the authorities to the few thousands Indian immigrants in Canada that he refused to go over there and deliver lectures although repeatedly requested by the Universities of Canada. We can multiply instances of how educated Japanese, who are fully the peers of, and can hold their own with, any Canadian or American, have been the recipients of unkind hospitality. When men like Drs. Bose and Tagore of international fame are subjected to invidious distinction, our readers can easily imagine what is the fate of the smaller fry there. Perhaps in no other part of the world is there such inhumane discrimination against a fellow-being whose only fault is that he is not endowed by nature with the same colour of skin as his white brother.

We know that among the Americans are many large-hearted persons who sincerely regret the grave injustice that is being done an innocent people and who are endeavouring their utmost to curb the pernicious anti-oriental activities of the notoriety-seekers. Some of them have recently come to Japan with a view to find out a *modus operandi* for rapprochement between the people on both sides of the Pacific. A conference has been held for this purpose in which unofficial Japanese representatives were present. This is a laudable move and we heartily support it. In order to eliminate the differences existing between two nations it is absolutely necessary that representatives of both should periodically meet and frankly exchange their views. These differences, however trivial they might be, often give rise to misunderstandings which only serve to add fuel to the fire of anti-Japanism and to strengthen the hands of its sponsors. If the majority of both of us strive towards a peaceful solution of all existing problems, their activities for want of a succour are destined to end in a miserable failure. Our greatest regret, however, is that persons in responsible official position should now and then be lending the weight of their influence to this harmful movement. Not

long ago the Premier of Australia uttered a note of warning against Japanese aggression and predicted that the next war was bound to be in the Pacific. Preceding this incident we had the statement of Lord Jellicoe recommending a gigantic naval programme and advising to shift the centre of the British fleet from the North Sea to the Pacific. Recently we have had the ominous declaration of the American Secretary for Navy for the strengthening of the Pacific fleet of the United States. All these go to prove conclusively that the lessons of the last war have altogether been lost upon certain persons who have been placed by fortune in a position to control and direct the national policy of their countries. The verdict of history is that military preparedness has invariably been the cause for precipitating wars. And if these people go on expanding and perfecting their military machines, it is sure that the world will again be plunged into another war, for which they and they alone will be responsible. We Japanese have neither the resources nor the strength to engage in any conflict with any nation. Our navy is simply like a dwarf before a giant. Our desire is to cultivate friendly relations with all countries. We do not want to encroach upon others' rights nor do we desire others to infringe upon ours. Every student of history is aware that we never waged any war for self-aggrandisement. The two wars we had to fight in the last nineties and in the beginning of the present century were forced upon us. Our very existence as a nation was in jeopardy then. In future also so long as our existence is not threatened we shall never go to war. Even if our self-preservation compels us to engage in any struggle, we shall do so only after all peaceful means available for settling the disputing point, even at some sacrifice on our part, have been exhausted, and after we have been attacked by the other party.

The sponsors of the anti-Japanese movement in the States are heaping insults and abuses on us and working up public opinion against Japan. We have, however, a firm faith in the good sense of the American democracy and we hope that they will not be taken in by the campaign of outlandish falsehoods. In the name of humanity and justice we appeal to them to restrain the mischievous activities of these anti-Japanists who seem to be intent on creating trouble between Japan

and America whose harmonious and friendly relations date back to the time when Commodore Perry knocked at the gate of Yedo more than half a century ago. We hope that our appeal will not fall on deaf ears and that the people of that great democracy will strive hard to remove the glaring injustice which the Asians are suffering from.

### Christian Missionaries in Asia.

We remember having heard in our childhood from our elders that Christian Missionaries were synonymous with three Bs and that wherever they went for evangelizing and proselytizing the heathens, the three Bs followed them in rapid succession with the result that a major portion of Asia and Africa came under the domination of the whites. The three Bs were; *Bible, Bottle and Battalion*. On a reference to the pages of history written by unprejudiced and impartial Westerners we find, however, that the above statement of our elders is not correct. It is most probable that they had been deceived by evil-disposed persons who might have borne some private grudge against the Missionaries. Be that as it may, the subject matter of this article is the address delivered by Bishop Herbert Welch of Korea at the conference of the Methodist Church recently held in Peking. The good bishop first dilated on the so-called political sins of omission and commission of Japan in the Far East,—a subject which clearly lies beyond his province and in which he, as a Messenger of Christ and a preacher of the Gospel, is not supposed to take much interest, and with all phases of which he is not presumed to make himself acquainted at the sacrifice of his time which he is naturally expected to utilise fully for his avowed mission. Then he went on to describe in a very pathetic tone the vicious customs and vices of the Orientals. The list of the problems which the reverend gentleman wants to tackle is a formidable one, ranging from "unblushing impurity and plural marriage, want of frankness, simplicity and integrity," down to "prostitution, cheating, gambling and cruelty to animals"! Considerations of space and decency as well prevent us from enumerating the vices *in toto*. Finally, after shedding the proverbial tears of that aquatic animal found in the rivers of tropical countries, he prescribed "the purer influence of Christianity" as

the panacea for all these evils. When we carefully read the sermon of the reverend gentleman, we feel constrained to think that verily we have entered into a new era; otherwise in this selfish world of ours where everybody is busy with his own interests, it would have been beyond the realm of possibility that a foreigner, animated by such a lofty motive as the good bishop is, should be making a noble and heroic struggle and such immense sacrifice for the uplift of not those who are the bone of his bone and the flesh of his flesh, but of a people, thousands of miles away from his native place, with different languages, customs, manners and traditions. The whole statement of the bishop lacks logic and proportion and his greatest sin is omission and perversion of facts. A note of condescending pity heightened by a sense of superiority runs through it, which only serves to betray the ignorance and prejudice of the reverend gentleman. What is most surprising to us is his assertion that whereas in the west they condemn these vices, the eastern people connive at them. It is indeed a serious charge and we wish that he had substantiated it by facts and figures, so that we could have been in a position to know the sources of his authority for uttering such malicious and scurrilous remarks against the Asians as a whole. As if to add insult to injury, he dwells with unctuous zeal upon the heathens not accepting Christianity and their lack of religion and other virtues, as if he and his compatriots were the repositories of all virtues in this world, but maintains a Sphinx-like silence about the numerous more-aggravated problems that are confronting the west today. "Charity begins at home" and the reverend gentleman could have conferred inestimable blessings upon mankind if he followed this adage, particularly at this time when the submerged classes and the labouring millions of the west are rising in righteous wrath against their oppressors. He particularises and exaggerates our vices but very conveniently forgets, minimises, or lightly passes over our numerous virtues. For his elucidation we may say that Asia is far more Christian in the true sense of this much-abused term than the real Christian countries, which, it is no exaggeration to say, are daily crucifying Christ, and where the cult of murder and the exploitation of the submerged classes and of the so-called uncivilised colour-

ed people, in various disguises, have supplanted the Gospel of Christ. The only fault of Asia is, that instead of following in the footsteps of the Christian countries and resorting to self-aggrandisement, she has been and is devoting her energies for the uplift of mankind and for making this world really fit "to live in." She may be lacking in the subtle arts of diplomacy and camouflage, but she can dispense with those teachers who presume to teach her religion and other virtues. The statement of the bishop goes to emphasise the fact, established beyond a shadow of doubt as a result of the last war, that we coloured people shall have to accept the "coloured man's burden" to enlighten and bring on a higher plane of spirituality those people who are still steeped in dense ignorance about the true meaning of Christianity. We most emphatically protest against this sort of unchristian ways of some of the missionaries who, in season and out of season, harp on their pet theme of the "vices of the Asians" and heap abuses and vituperations on their devoted heads.

We deem it our duty to make it clear that in writing the above we are not assuming any antagonism to the Christian religion. How could we? Did not Asia give birth to its founder? Moreover, in our opinion, the fundamentals of all religions are the same. When we dive deep into them we realise that there is no difference at all. But so long as we are on the surface, we meet with varieties and differences.

#### **Anti-Japanese Agitation in China.**

In our first number we dealt with the subject of the anti-Japanese movement and its genesis. We showed therein how some foreigners were not only pulling the wires from behind but were aiding and abetting it openly. Now the more sober section of the Chinese have come to realise the injustice done to Japan. They are veering round to the view, as already pointed out in our columns, that the pernicious agitation instead of benefitting China has done her considerable harm. It is certainly a great satisfaction to find that our Chinese friends understand the fact that they have played into the hands of a few foreigners whose chief motive was to gain their selfish ends by creating a wider gulf between Japan and China.

We have it now on the authority of the

"Osaka Mainichi," a leading daily of Japan, that because of the subsidence of the anti-Japanese movement some Britons and Americans in Tientsin are at their wit's end. They are coaxing and cajoling the Chinese and urging the Chinese Chamber of Commerce to take necessary measures for an immediate revival of the movement. In our first issue we implored these foreigners to desist from abetting this harmful movement. We regret that our appeal has been futile and that they are as active as ever in finding ways to injure Japan. In another article in this issue we have shown how one of the organs of this fraternity is fretting and foaming over the prospect of the Sino-Japanese rapprochement. If these people still imagine that they can successfully play off China against Japan in the future, we should say that they are "laying the flattering unction to their soul."

**Fulmination of a British Paper in China.** It has almost become second nature to some of the foreign papers, published in the Far East, to see a bugbear in each move of Japan and to vilify her in season and out of season. Every morning one can find one or two unjust "digs" at her coupled with silly charges of a grotesque character, which only serve to give credit to their faculty of fabulization. Knowing, as we do, their true characters, we do not consider their fulminations worthy of any serious notice. But we cannot allow the recent effusion of the "North China Daily News" of Shanghai to go unnoticed because of its semi-official character, and because we have reasons to believe that it is the Parthian shot of that stalwart diplomat who has very ably and creditably protected the interests of John Bull in China for many years. In an inspired article this paper pours its vial of virus on the devoted head of Japan because the latter had the temerity to advance Yen 7,000,000 as a part of the loan which the Chinese Government had asked of the Powers. The history of the loan must be fresh in the minds of our readers. In view of the empty coffers staring her in the face and of the approach of the (Chinese) New Year when her outstanding liabilities must be met at any cost, China approached the four Powers, viz., Great Britain, France, America and Japan, for a loan of £5,000,000. With the excep-

tion of Great Britain, all the other Powers agreed to accede to the request of the Peking Government. In spite of the latter's repeated pleadings and of the possibility, if not probability, of the danger and disaster that might envelope the country if the soldiers and other officials were not paid their many months of unpaid salaries, the British Minister remained adamant and refused to entertain the request of China. Thus she found herself placed in a position, which should have excited the sympathy of every human being whose heart was in the right place. Mr. Obata, our Minister in Peking, humane as he is, realising the sad predicament of our neighbour and the fact that in case she failed to meet the year-end liabilities, it was as sure as day follows night that the whole country would be thrown into the vortex of an anarchy not unlike what is known in history as the Boxer rising, as a result of which China had to undergo great sufferings and humiliation, not to speak of the large sum of money which she was compelled to pay as the price of her sin, came to her rescue and paid the amount referred to above. This fact is threatening to disturb the mental equilibrium of some of our British friends in China. That is why we find their semi-official organ coming down upon us with all sorts of ludicrous and fantastic charges which, when put to the test of a searching examination, simply fail to have a leg to stand on and appear to be nothing more or less than the product of an overheated brain amply furnished with a creative faculty. For the edification of these Britishers, we should like to point out that not only France and America supported Japan's stand from the very beginning, but that the London Government, through its Tokyo representative, has also signified its consent to the course adopted by Japan.

China's trouble, it is needless to say, has a vital bearing on us Japanese. As we have stated before in these columns, China's fate is indissolubly bound up with that of Japan—nay the whole of Asia. China and Japan as well as other Asian countries rise and fall together. It would be only the utterance of a half-truth should we presume to say that we have no chauvinistic elements among us, but their numbers are infinitesimally small, and with the rising tide of the new forces they are, with each receding day, growing

smaller and at present on their last legs. The vast majority of us cherish a feeling of sincere friendship towards China and want, for her sake and for the sake of the future of Asia as well, to see her strong enough to ward off the dangers, of her own, as well as of others' creation, that are menaoing her very existence. We also desire her to take her proper place in the concert of nations and to enrich, as in by-gone days, the world with the special characteristics of her ancient civilization, which she still conserves, in spite of the many vicissitudes of life she had to pass through. Under the circumstances, Japan, notwithstanding the many faults and sins of omission and commission which her enemies are ever prone to attribute to her, can never remain calm and serene, when China is threatened. If Japan refused to accede to the request of the Peking Government about the sum in question, then the whole country would possibly have been overrun by hordes of dissatisfied and discontented soldiers; burning pillaging, looting and butchering would have been the order of the day; and the last vestige of Peking's authority would have disappeared, with the result that these people, who now assail Japan for her unpardonable sin of saving the situation, would have been the first to bring forward their claims for indemnity on some or other pretext to the bewilderment of the Chinese, and attempt to extend their spheres of influence which at present cover more than 27 per cent of the Chinese soil.

"Guilty mind is always suspicious" and a clear illustration of this adage can be found in the fretting and foaming of the British journal over the "lavish entertainment of Chinese officials by unofficial Japanese." For obvious reasons, some of the Anglo-Saxons living in the Far East and their papers are ever looking for opportunities to drive a wedge between the relations of Japan and China. (We have extensively dealt with the subject in our previous issues.) They almost succeeded in estranging one from the other and in creating a wide gulf between them, over the Shantung question. When, however, they find, to their great discomfiture, that the two peoples are on the point of restoring their old friendship, they not unnaturally feel uneasy in their hearts; and on the one hand, they conjure up before the Chinese the vision of the so-called Japanese menace, and, on the other hand, violently denounce Japan, whose only

fault is—if it is a fault at all—that she refuses to be a co-partner in their aggressive designs on China, and scrupulously thwarts their every move, calculated to affect the integrity and independence of China.

Unfortunately Great Britain's foreign policy is still largely determined and directed by a small coterie of old reactionary officials. Although Mr. Lloyd George, that liberal of liberals, for whom we have the highest regard, is putting up a good fight, he seems to be powerless before the machinations of the overwhelming forces of evil that surround him. Their actions cannot bear the light of the day and hence what they do to cover their own none too pleasant deeds is to present to the British public only the one side of the shield. But as the old adage has it "Murder will out," the truth will surely percolate through the barriers of lies so ingeniously erected by them. When the other side of the shield is revealed, the British people will be enabled to judge the real situation in the Far East and realise the indisputable fact that if there had not been a Japan, China, like so many other Asian countries, would have long ago been partitioned and gobbled up by the same predatory forces which were responsible for the last war and its horrors.

That China stands in need of outside help is an undeniable fact. But the chief question in this connection which should deserve the careful attention of every well-wisher of mankind is that such help must not assume any shape which will deprive her of her sovereign rights and place obstacles and impediments in the way of her progress towards attaining a full nationhood. Consistent with the best interests of China at our hearts we regret to express our inability to place any reliance in the old diplomats and their ways of diplomacy. We have had enough of these gentlemen and their doings. And if China is to attain salvation through the help of these people, well, may she wait till Doomsday! Their methods of assisting China have only served to make confusion worse confounded for her, to retard her development and to drive her to premature senility. Things have come to such a pass that her very existence is being threatened. In order to rescue her from this unfortunate position, the only feasible course, in our humble opinion, is to create a peoples' "diplomatic commission" composed of the best minds of the United States (in-

cluding the Philippines), Japan (including Korea), England (including India), Russia and China. The main work of this commission will be, first, to devise suitable ways and means for extricating China from the difficulties and dangers that are besetting her at present; secondly, to lay down a programme which, when fully carried into effect, will be able to usher in a new era and open up new possibilities before her; thirdly, to render financial and other assistance in order to carry out the above programme; and last but not the least, to keep a strict vigilance over the doings of the old diplomats and their proteges. We can imagine the scorn with which this proposal of ours will be greeted by some. They will designate it as utopian and chimerical and impossible of realisation. But here the verdict of history is in our favour. It is full of examples as to how what was impossible a day ago became practicable the next day. If there is anybody who has a better proposal, he is welcome to make it known, provided it is not in conflict with the maintenance of the integrity and independence of China. Everybody must admit the outstanding fact that the old diplomats have failed. If those who pose as the friends of China are really sincere in their profession of friendship and solicitous for making China stand on her own legs, let them take immediate steps for replacing the activities of their diplomats with those of the best minds of their countries imbued with the spirit of the new forces.

Before we conclude we deem it our duty to sound a note of warning to those people who are desirous of investing their capital in China. For the development of China foreign financial aid is necessary. But this aid should not be such as will tend to curtail or affect her sovereign rights. An English gentleman, reported to be a special representative of a certain English paper notorious for its imperialistic proclivities, who has recently been on a tour of the Far East, seriously suggested "international control of China's finance" as the only means to drag her out of the mire she is in. It shows which way the wind is blowing. If this suggestion is carried out it will mean the complete disappearance of the semblance of independence which China possesses today. We raise a finger of warning to these people and at the same time ask our Chinese friends to be on

their guard against "aggressive" capitalism.

### Unification of China.

Internecine warfare has engaged the conservatives of the North and the progressives of the South for many years, with the unhappy result that the country is in a deplorable condition, and bids fair to go by beggar's bush. The pressure of public opinion has forced the leaders of both parties to hold a Conference at Shanghai. Each leader is to frankly express the respective views of his party with the hope that a common ground may be found upon which to base the unification of China. Hitches after hitches, however, are occurring and the successful conclusion of the Conference seems to be growing remote. The well-wishers of China are becoming alarmed, and we understand that the Powers are considering the advisability of warning both parties to accelerate the progress of the Conference and to look to it that it is brought to a satisfactory conclusion.

There are some who blame the North, others the South for this state of affairs. In our opinion both parties are to blame. They should realise the fact that unless China becomes unified and strong in the near future, she may be left behind in the world's onward march, and her very existence together with that of Asia jeopardised. In this connection we reproduce below a very pertinent article from the "Sin Wan Pao," a leading Chinese paper:

"All the people of the country are now fixing their attention on the foreign encroachments upon China. Yet the militarists of both the North and the South are fighting their selfish battles! This makes the present tendency so desperate that not only is the union of North and South not within sight, but even the different factions of North and South are fighting among themselves! In the North there are the Chihli and Anhui factions crossing swords, while in the South we have the Yunnan and Kweichow parties fighting each other! In either part of the country the respective government authorities have long been watching the development of friction quite early in advance, and yet trouble was not prevented from bursting into flame! Here is where both the North and the South have lost the control of the spirit of union! If any one should ask what is the reason for all these internal troubles or civil wars, they will



surely answer you that they are fighting in the endeavor to secure political union. But the fact proves that the only thing toward effecting a union politically is by mutually conciliating each other to gradually eliminate all the differences. It can never be achieved by one side opposing the other in order to arouse conflict, as is now happening both in the North and South. No wonder the more they talk about union, the further apart they become! Alas, how the militarists in both North and South have fought for their private interest at the excuse of working for the union of the country! They are all wolves from the same wild woods! They are so absorbed in the effort to advance their self interest that they can no longer be patriotically aroused even if you tell them of the immense danger of civil war to the country. How can you influence them by telling them of the necessity of union!"

### **Soviet Russia and Japan.**

As we predicted in our February issue, all Siberia has come under the domination of the Soviet Government. In the South also the last vestige of Denikin's influence has been wiped out. Now practically the whole of Russia is being governed by the Bolsheviks, and the people seem to entertain no hostility towards them. If we look more deeply into the question, we find that, with the exception of a handful of old reactionaries, all the Russians welcome the new doctrine of Sovietism. It is not our business to pronounce a verdict on the merits or demerits of this doctrine. It is the concern of the Russian people; and if they are satisfied with it, woe be to him who condemns it, in the name of Russia. Anyhow, as we have already stated, the Soviet doctrines, as preached in the beginning, have undergone considerable changes and are now almost akin to those phases of democracy which are leavening every civilised country. If we are to seek for the criterion of a thing in its result, then there is no hesitancy in saying that at least in one respect, the former hold a higher place than the democracy of the West. The leaders of the so-called Western Democracy in spite of their declarations, accompanied with much flourish of trumpets, for the upholding of the cause of justice and liberty, were the first to set an example of the rankest "aggressivism" by depriving Persia of her independence, and

are at present, together with their confreres of France and Greece, busy in trying various devices for meting out the fate of Egypt and Persia to Turkey. The Bolsheviks on the other hand have justly earned the gratitude of, and inspired confidence and hope in, humanity by their latest move offering to return unconditionally all rights and concessions to China and to waive their claim to the Russian portion of the Boxer indemnity. This act of Soviet Russia, which has no historical parallel, may fittingly be called one of the noblest acts of international justice, and stands out in bold relief against that of the democratic countries of the West. Bolshevism, with all its defects, is not such a damnable thing as some would have us believe.

Since the Bolsheviks came into power, they have more than once sought to make peace (rapprochement) with us. So long as the war was on, it was natural for us not to entertain the proposals of the Soviet Government. Now the situation is a different one, and if we conclude peace with, and recognise, the Bolshevik Government, our allies and America should have no ground for raising any objection. We have already urged upon our authorities for opening negotiations with Russia for the purpose of giving a formal recognition to the present government. Unfortunately not only no action has been taken in this direction, but our troops are still stationed in Siberia. We have recently received fresh proposals from the Soviet Government, offering to recognise the special position of Japan in the Far East. We do not know what action the Cabinet is going to take in the matter. In the meantime, our Foreign Office has issued a statement reiterating that Japan harbours no political ambition in Siberia, and saying that as soon as the political situation in the regions bordering on Korea and Manchuria becomes sufficiently settled to remove all apprehensions of danger to Japanese interests and to ensure the safety of the lives and property of the Japanese residents as well as the freedom of communications, Japan will withdraw her troops. Well, this statement is all right so far as we are concerned. But we must not omit to take into consideration the views of the other party. Russians of all shades of opinion,—Bolsheviks. Social Revolutionists, even old reactionaries,—are unanimous in their demand for the immediate withdrawal of all foreign troops from Russian

soil. They want to be left alone to work out their own salvation in their own way. Every fair-minded person must concede that they are perfectly right in their contention. There is again the opinion of the world which we should not disregard. Already Dr. Reinsch, Uncle Sam's Ex-Minister to China, has sounded a note of warning about Japan's activities in Siberia. The rising forces of *true* democracy in the West, who are destined to replace at no distant future the old reactionaries in the governance of their countries, look upon Japan's Siberian move with anything but satisfaction. Even the imperialistic capitalists of the white countries are feeling uneasy over the non-withdrawal of our troops from Siberia. Under these circumstances, prudence and statesmanship dictate that we evacuate Siberia at once.

There is no gainsaying the fact that the aftermath of the war has placed us in a most unfavourable position so far as our international intercourse is concerned. Some of our countrymen pride themselves upon the fact that Japan has become one of the great powers of the world by virtue of her position as one of the "Big Five" in the Peace Conference. But as a matter of fact never in the history of Japan has she been placed in a more critical situation and never has been her position less secure from the viewpoint of international politics. Our diplomats have bungled in the Peace Conference. They have failed in the Chinese question. Now they are about to make a mess of the Siberian question. The cornerstone of our diplomacy should be to promote friendship with Russia and China at any cost. We should consider no sacrifice too tremendous and no labour too great to restore harmonious relations with these two countries. Not only our troops should be withdrawn from Siberia at once but our Government should immediately open negotiations with the Soviet authorities with a view to grant them a formal recognition and persuade our Allies and America to do likewise.

After the above was placed in the hands of the printers, our War Office issued a statement confirming the report of the clash between our troops and the Red forces at Nikolaevsk resulting in the death of many Japanese including our Consul. Fragmentary despatches received from Vladivostok state that the situation in the city is serious. For some time past the local forces have been

exhibiting a feeling of hostility towards the Japanese troops. Recently our patrols were fired upon by the Russians and consequently the city has been occupied by our troops who are now engaged in disarming the Russian troops. These events are deplorable, especially at this juncture when the Japanese public are unanimously urging their government for the immediate evacuation of Siberia. It is possible that the Central Soviet Authorities have not sufficient control over the Red forces in Siberia, but that does not in the least absolve them from the blame for such outrages on Japanese soldiers. At the same time our government is not a little responsible for bringing about a condition which is naturally causing misgivings in the minds of the Russians as to the ultimate policy of Japan towards Russia. Anyhow, these incidents, unfortunate though they were, should be amicably settled. We again urge our government to take necessary steps for giving recognition to, and establishing friendly relations with, the Moscow government. To the Russian people we counsel patience. They should bear in mind that human nature is human nature, and that if they provoke Japan by repeated incidents of this nature, the result will be that they will lose the sympathy of the Japanese people,—an asset indispensable to the reconstruction of Russia on a solid basis.

### **The Administration of Korea.**

In our first issue while discussing the problem of Korea we remarked that at the back of the unrest in the peninsula there was always the instigation of some foreigners. Since then an American Missionary has been convicted on the charge of harbouring some Korean youths implicated in the disturbances of last year. Now comes the news of the cancellation of the license of principalship of three Christian Missionaries who were held responsible by the authorities for the disturbance in their respective schools on March 1st. Further information reaching us from unimpeachable sources convinces us of the fact, that some foreigners in the Far East are still engaged in aiding and abetting a handful of hairbrained Korean youths in order to subvert our rule in Korea. Indeed we are sorry for these Koreans. It is high time that they should wake up to the fact that they are being

made a catspaw by these foreigners for the furtherance of the latter's selfish ambition. We ask the Koreans to pause for a moment and think of the magnitude of the harm they are doing to the smooth progress of the reform so earnestly desired by the vast majority of their countrymen. Baron Saito, the Governor-General of Korea, in spite of the adverse circumstances facing him is exerting his utmost for bettering the lots of those who have been placed in his charge. Improvements in the educational systems have already been carried out. Steps have been taken for teaching the Koreans Confucianism. All discriminations between the Japanese and the Koreans have been abolished. Most careful attention is being paid to the development of industries and commerce. The Provincial Councils are being enlarged and a scheme worked out for conferring self-government on all Provinces. A few weeks ago a Korean gentleman representing a political association of Korea came to us, and, in accordance with the wishes of that association, we got a petition drawn up, and submitted to the Imperial Diet, then in session, praying for the grant to Korea of the right to elect and send her representative to the Diet. But on account of the unfortunate dissolution, no action could be taken on it. Our Korean brothers should understand that not only official Japan but the unofficial Japan is also striving hard for bringing about the establishment of a harmonious and brotherly relations between us. If they have any grievance, they should at once communicate with us and we should be most glad to place our services at their disposal.

Critics of Japan's colonial rule often forget the important fact that Korea is under our rule only for a decade. About the material development of Korea, Japan has done much and her work there stands in striking contrast with what England has done in India during a century and a half. Since the annexation,—not at the point of the bayonet as England has done in India, but with the consent of, and in response to the request of, the majority of Koreans—the peninsula has been a great burden on the treasury of Japan. Till last year thousands of yens had to be disbursed annually from the home treasury for the upkeep of the administration and the material development of the Koreans, whereas since the battle of Plassey in 1757 England, according to English authorities and histori-

ans, has been continually draining hundreds of thousands of yens annually out of India. Out of the 13 Provincial Governors in Korea 5 are Koreans, whereas out of 14 Provincial Governors in India not a single one is an Indian. It is only since last year that an Indian has been appointed as an Under Secretary in the India Office. Despite our failings, Korea is not groaning under a Rowlatt Act (Indian Martial Law) as India is. We think that the less said about the British administration in India the better. A certain English gentleman has recently been contributing to a foreign daily a series of articles criticising the present policy of our rule in Korea. Criticisms are welcome when they are constructive and offered in a spirit of sympathy. But to criticise for the sake of criticism is a very dangerous thing. When we read the articles of the gentleman, we could not but recall the adage "The pot calls the kettle black." If he wants to sermonise us he should do so after he has put his own house in order, and expiated the sins of a Dyer, a Johnson and others of their caste, as well as of the English doctors and nurses in Amritsar who refused to attend to the wounded Indians when brought to the hospital, saying that they would never attend to rebels (Details of the exploits of General Dyer appeared on page 100 of our first issue).

**Is the "Herald of Asia" a Japanese paper?** We were under the impression that the local English weekly *Herald of Asia* was being edited by Mr. Motosada Zumoto, a Japanese gentleman, and that it really represented the views of the Japanese public. On going through the editorials of the issues of the 20th and 27th March last our surprise knew no bounds when we found that they were simply bristling with malicious charges of every conceivable kind against Japan. We refused to believe that a gentleman of the position of Mr. Zumoto, for whom we have the greatest respect, could descend to such depths as to play into the hands of Japan's enemies and write stuff which could only be expected to come from the pen of a yellow journalist of the west or of those foreigners who come to the East, for no other purpose than that of making money at the cost of the orientals. We therefore caused an enquiry to be made on the point. The result was

exactly as was anticipated by us. Although Mr. Zumoto's name is printed on the front page as the editor, neither he nor any other Japanese has any more connection with the writing of the editorials than the man in the moon. A foreigner—an Englishman—writes the editorial notes. This is the whole affair in a nut-shell. Now we know the position of the paper and are thus able to appraise the value of its venomous effusions. Journalistic etiquette and fairness, however, demand that the editor should make this fact known to his readers. Like us there might be others who are labouring under the impression that this weekly is edited by a Japanese. In fact a local English daily, the "Japan Advertiser" has fallen into this very error and quoted an editorial of the "Herald of Asia" as that of a Japanese edited paper.

Regarding his charges against us, we have already dealt with them in our last issues. He asserts that Great Britain has declared a naval holiday for the next five years. Instead of our own reply, we will just quote below a statement of the United States Secretary of Navy, Mr. Daniels:

"Washington, March 7.—Commenting on the statement attributed to Sir Eric Geddes, that Great Britain would not try to outstrip the United States in battleship construction, Secretary Daniels replied that he believed the report of Sir Eric's statement was unofficial, and pointed out that *Great Britain was encouraging her colonies to build warships....*" (Italics ours).

Referring to our article on Great Britain's aggression in Persia, this foreign gentleman charges us with omitting to refer to Japan's aggression in Korea. Japan annexed Korea about a decade ago and in response to the wishes of the majority of the Koreans, whereas England—we mean her capitalistic imperialists, in spite of their declarations for championing the cause of justice, liberty, humanity and other blessed "ies" have throttled the independence of Persia recently, a fact which has been severely condemned by the whole world. If he wants to compare the condition of Korea, he should do so with that of India, which has been under British rule for more than a century and a half. As regards China the less said the better. The British sphere of influence there is 27 per cent whereas the Japanese have not more than 5 per cent. England obtained her concessions

by war on China, while Japan got hers by fighting Russia and Germany.

About the connection of foreigners with the Korean agitation we cannot do better than draw his attention to the extracts from an article by a Missionary gentleman published elsewhere under the caption "The Other Side of the Korean Question."

Now we want to have our say on one or two points pertaining to the policy of our magazine. We admit that we have not the ability to wield our pen in a foreign language as efficiently as "the English Gentleman" who not only seems to be an expert in the art of dealing in billingsgate but whose literary gems bid fair to excite the envy of a Shaw or a Kipling! He should however give us the credit at least for being able to express our ideas in a foreign language with sufficient proficiency to arouse the ire of a gentleman like himself who, we understand, although living in Japan for many years, is not yet able to speak our language with any degree of perfection, to say nothing of his writing it correctly. We quite appreciate his suggestion for getting our Review edited or its editorial notes re-written in a "flowing and lucid English" by a *foreigner*. We have no means of knowing as to whether he refers to his own honourable self, when he writes about "a foreigner," or not, unless he condescends to enlighten us on this point through the columns of the "Herald of Asia." If we follow his kind advice, we shall not only lose our identity, but our magazine, like two other Japanese journals under the editorship of "a foreigner," will become an organ of anti-Japanese propaganda, to counteract which, it is needless to say, is one of the objects of this Review. We thank him for his solicitude for our welfare and can only say that it is too late in the day for him or other foreigners to play their old game successfully. Perhaps "this Englishman" has been living in the ecstasy of the thought "I am the Lord of all I survey...." so far as Japanese periodicals in English are concerned" (there are only two such periodicals dealing in political questions), when the appearance of our magazine under the editorship of a Japanese, who never shrinks from calling a spade a spade, fell like a veritable bomb-shell on him which fact probably accounts for the vial of wrath he has poured on our heads. If he has however the courage of his

conviction he should come out openly under his own name and not masquerade himself in the editorial columns of a Japanese paper. This Englishman could see nothing good in our editorials. For his information we reproduce below the verdict of "Millard's Review" on the subject. In this connection it should be remembered that its editor is supposed to be an implacable critic of Japan and now and then inflicts most unkind cuts on us.

"From 'Millard's Review' of 13th March 1920:—A number of prominent Japanese have begun the publication of a new magazine in the English language at Tokyo, which according to the editorial announcement in the first issue, that of February, is 'the only English monthly in our country on politics, economy, etc., in Asia, managed and edited by Japanese.' *There is considerable frank*

*discussion and helpful criticism* of the policies of America, England, France and other foreign countries regarding the Far East and other subjects...." (*Italics ours*).

**"Millard's Review"** "One important on Us. monthly in the English language, *The*

*Asian Review*, was launched a few months ago in Tokyo, and is now boasting of an international circulation larger than that of any magazine in the Far East" writes "Millard's Review" in its issue of the 27th ultimo. It then goes on to represent the Review as an organ owned by the Japanese Government. We say for its information that "the Asian Review" has no connection whatever, either direct or indirect, with the Government and that it is owned by the *Kokuryu-Kai*, a political association, established in 1901.

(5-4-1920).



## Necessity of Harmonious Relations Between China and Japan

By DR. GIICHI SOVEJIMA, *Hogaku-Hakushi*

### I Causes of Sino-Japanese conflicts

WHILE in Japan friendship with China is sincerely advocated, China seems to be quite unconcerned about the relation with Japan, and even anti-Japanese sentiments are being voiced there. However, intelligent Chinese or those in responsible positions are not all necessarily inclined against Japan, and the anti-Japanese movement seems to be promoted only by a certain group of Chinese, including students. The students are pure in nature, but being inexperienced, they are apt to misunderstand, or be led astray. However, the effect of their movement against Japan cannot be slighted. Behind the anti-Japanese movement, there may have been incitings by demagogues, and backings of some foreigners, but those were only side-causes, and the main causes lie in the fact that the Chinese have a very poor opinion of Japan and the Japanese, and regard Japan as an aggressive nation. In short, the conflicts

between the two nations have been brought about because China forgot the necessity of the co-existence of China and Japan, and the fact that the two nations have a mission of being the common protectors of the peace of the Far East.

### II Geographical Proximity

The people of China and Japan should always remember that their countries are geographically proximate. Geographical proximity often causes enmity between two Powers, and not without reason. The United States is always on bad terms with Mexico, and Germany fought against France and Russia. This is caused by a complication of interests. Under such circumstances, if the strength of the two nations widely differs, one is bound to oppress the other, finally bringing grave damage to the weaker. The relation of the United States with Mexico has been of this nature. But China being

a large nation, cannot be oppressed by Japan. Again, though a small country, Japan commands an advantageous geographical position, and cannot be easily attacked by China. Therefore the relation between Japan and China would never become like the one between the United States and Mexico. These two nations of the Orient should not lose their interests through jealousy and conflicts, but rather gain by creating mutual harmonious relations.

Neighbouring countries are apt to have conflicts, but when they awake from erroneous belief and realize their common interests, they can easily be brought closely together.

Conflicts existed between England and France, and often they fought; the safety of France being not seldom threatened; but when the statesmen of the two nations awoke, the two Powers were bound by friendship, and finally they were able to defeat Germany, their strong common enemy, and maintain the peace of their own countries.

Are Japan and China to follow the example of the United States and Mexico and fight, or are they to take the case of England and France as their example, and become friendly? England and France found Germany to be their common enemy, and this fact caused them to become united quickly. Between China and Japan, there is no common enemy that will force them to become united against, but there are common interests. These interests should be jointly looked after by Japan and China. To look after them, the two nations should be first closely united. To attain this, friendship between the two peoples should be created. True friendship is caused by practical mutual aid. By mutually giving aid in economic, military, scientific, and industrial questions, the foundation of the co-existence of China and Japan should be laid.

### III. Mutual guarantee of the peace of the Far East

Among the mutual interests of Japan and China, that of their being the protectors of the peace of the Far East should be first mentioned. Under the recent Peace Treaty with Germany, the League of Nations Covenant was formulated to guarantee the peace of the world, but the covenant is only

an instrument which will become valuable by the proper execution of the details. At present the League of Nations gives us little confidence in our safety.

Our Asia is now surrounded by European and American nations. Territories in the northern, western and southern parts of Asia, even including India, have become protectorates or colonies of European and American Governments. Only China and Japan in Asia remain as independent nations, and even these two nations are now receiving pressure from the north and west.

England and France are pressing on China in the western and southern parts, and Tibet is becoming the centre of conflicts. The United States is crossing Behring Strait and directing her attention upon Siberia. She clearly defends her Monroe doctrine, even in the Covenant of the League of Nations, and is carrying on her army and naval expansion programme; equipping the military base at Guam, and the main parts of the Philippine Islands.

We must be prepared for the advance of the influence of the European nations to the Orient. They are now occupied with reconstruction, after the war, and they will not be able to extend their influence in the Orient for the present; but with the restoration of peaceful conditions in Europe, they will naturally turn their attention to the Orient. As long as their activities in the Orient are commercial and economic, there is no necessity for any apprehension; but no one can say that they will not seize an opportunity to resort to their old move.

Who can guarantee that China is safe from being attacked by foreign powers? Upon the pretext of the murder of missionaries, Germany despatched a fleet and took possession of Kiauchou Bay. It is not certain that such an attempt might never occur again in the future. If some evil force enters deeply into China, and exercises its power over important parts of the country; or two or three nations divide China into their respective spheres of influence; China as a nation would cease to exist. The Chinese might remain, but they would be the Chinese people ruled by other powers.

In the event of China falling under such a condition, the safety of Japan will also be threatened. Again suppose, Japan is oppressed by some strong power, will China be able

to maintain her independence? Consider the condition of Asia without the influence of Japan, under the present situation, of being surrounded by European and American nations on the west, south and north. When either Japan or China becomes unable to exercise her proper influence, the European nations will immediately enter the Far East. The constant conflicts between Japan and China will give opportunities to other powers, to secure advantages at the sacrifice of the interests of Japan and China. The Powers of the world are not all aggressive, but if opportunities are given, they will not be slow to take advantage and secure firmer footholds in the Far East. This will not be their fault but our own. We should endeavour not to present such opportunities as may arouse the ambition of European Powers.

Therefore China and Japan should aid the development and desire the existence of each other. Thus united together Japan and China should guarantee the peace of the Far East,—which is the great mission of Japan as well as the great mission of China.

#### IV. Sino-Japanese Co-operation

Japan and China have to confront the problem of co-operating with each other in dealing with other powers. The racial discrimination of foreign nations should be solved by the co-operation of Japan and China. The Chinese, Japanese and other Asiatic races have not been given equal treatment with other races on the Pacific coast of the United States, for many years. And recently their entrance to the United States and their possession of lands are prohibited, and even their marriages have had restrictions put upon them. There is a tendency in the United States to think it proper to consider the white races as having national superiority over the coloured races, and to give differential treatment to the latter in social and economic affairs. Asiatics on the Pacific coast of the United States cannot enjoy a living equal to that of the white people, and they are placed in a state of inferiority, socially and politically.

Such treatment is against the principle of justice and humanity; and under the principle of human existence and national honour and right, this question cannot be left untouched. If this question is left unsolved, not only will the Chinese and Japanese be unable to develop their influence in the United States, but they will be oppressed even in the Far

East.

The British and Americans coming to the East look down upon Japan, China and other Asiatic nations, believing themselves superior to the Asiatics, because they know our weakness. If the racial discrimination on the other side of the Pacific were left unprotected, the result would be very disadvantageous to the Asiatics. In making a protest against this racial discrimination, it is of prime importance that China and Japan be closely united; and if the two nations made a joint protest, the United States would be finally brought to reason.

#### V. Sino-Japanese mutual RESPECT

The existence and development of Japan and China have, thus, a common effect on both countries, and therefore the people of the two nations should build the foundation for their harmonious friendship. For that purpose it is necessary that both should respect each other. China is one of the oldest nations of the world, having a civilization of five thousand years; and is also one of the sources of the world's civilization. With a population of four hundred millions, and an area of 1,530,000 miles, she is one of the biggest nations of the world. The existence of such an old and large nation in Asia is one of the prides of the Asiatics. Although her political system is still weak, the national administration not yet systematised, and political conflicts reign between the northern and southern parties, nobody can deny that she exists as a nation. Such a large country with a history of five thousand years has already national power, and such a nation cannot be destroyed by any outside influence. We should forever respect this nation and plan for its permanent existence. Japan should treat China as the most valuable country of the world, or she would be guilty of the most serious blunder conceivable. As for the Chinese allegation that Japan has an ambition to make China another Korea, it is a misunderstanding, pure and simple. China and Korea should not be treated alike. Although Korea also had an old civilization, her territory was so small that her existence became difficult. In the past, competition among nations became very keen, and minor nations could only exist with the help and support of a friendly major power. Or in

other instances such minor nations could only exist by the effect of the balance of power among major nations. If a satisfactory understanding between Japan, Russia, and China had been reached, the independence of Korea might have been preserved. But it was impossible. First China threatened Korea; and then, after the Sino-Japanese war, Russia attempted to control her, and caused the outbreak of the Russo-Japanese war. Thus it will be seen that Korea was predestined to depend upon either of the three Powers not only for her national existence but for the welfare of her people. On the part of Japan, she found it impossible to safeguard her national defence as well as peace in this part of the world by allowing Korea to remain in the old precarious condition. This is the reason why she was compelled to annex Korea at the sacrifice of a large sum of money and in spite of many difficulties involved in the administration of the peninsula. In other words, the annexation was effected as the result of the growing common interests between Japan and Korea; and in response to the appeal of the *Isshinkui*, a powerful political association of Koreans having 1,500,000 members, and other public bodies; and with the concurrence of the then Emperor of Korea. Therefore no charge is farther from the truth than to regard it as a case of aggression on the part of Japan. China is not to be looked at as another Korea. She has everything for the maintenance of her existence without outside assistance. To such a great country, the measures adopted for Korea could not be applied.

As regards those rights and interests enjoyed by Japan in Manchuria and Mongolia, they only reverted to her as the result of the war with Russia, she succeeding to the position of the latter. It is clear even to the dullest intellect that if Japan had not taken them away from Russia, they would have remained safe and secure in the Russian hands, China being unable to do anything to recover them. In this connection it must be borne in mind that Manchuria and Mongolia form the most important barrier against the eastern advance of the western influence, and if Japan is to render secure her national defense and to ensure the peace in the Far East she must establish her influence in these regions. Had Japan not dared to accept the Russian challenge and allowed the Northern

Empire to do as it pleased in this part of the world, what would have become of Korea and China? We shudder to think of the inevitable consequences. Therefore it may be clear to everybody that it has been and is necessary for Japan to maintain her influence in Manchuria and Mongolia, till China becomes strong enough to defend herself against the aggression of the West.

Here we may refer to the Shantung question. Japan has inherited from Germany all those interests and rights she enjoys in Shantung, succeeding to them as the result of the war with the latter. Now Japan is trying hard to return Kiauchow to China after reaching an understanding with her. But China is refusing to accept our proposals for the retrocession. And it is beyond our conception why she resorts to such a move.

## VI. Misunderstandings of the Chinese

Among the Chinese there are many intelligent and advanced persons, but even they may not like Japan. However, such a tendency is generally caused by their misunderstanding that Japan is militaristic. It is said that a certain group of Chinese has anti-Japanese sentiments on account of the existence of aggressive militarists in Japan. But due distinction should be made between aggression and defensive preparedness. In the present international competition, national defence is one of the most important state duties, and it is specially necessary for such small nations as Japan, to have sufficient defensive means. Lack in her national defence would be an invitation to foreign powers to oppress Japan. She is in an entirely different position from that of the great nation of China in this respect. If she had not taken proper means of defending her country, she like other Asiatic countries would have been oppressed by other Powers. But thoughtful statesmen of Japan did not neglect the national defence, and hence she was able to come out victorious in the Sino-Japanese and Russo-Japanese wars.

Now the League of Nations has come into existence and efforts are being made for ensuring lasting peace. But nonetheless the Powers are busy extending their armaments. Why, then, can Japan alone neglect to replenish her armaments? To accuse Japan of



aggressivism on the mere strength of this repulsion of armaments would only betray one's prejudice against Japan as well as one's sad failure to grasp the international situation.

Indeed aggressivism is most foreign to the national policy of Japan. Suppose Japan had any aggressive design and tried to carry it out, peace in the Far East would be destroyed forever, leading to the destruction of Japan herself. Japan is no fool to commit herself to such a rash move.

Japan's replenishment of armaments is primarily for the sake of herself and peace in the Far East, and concurrently for the sake of China too. But this weighty programme cannot be carried out satisfactorily by Japan singlehanded. She must enlist the co-operation of China, if she is to be successful. This is the reason why the co-existence programme for Japan and China should be based upon their friendship.

Thus China is the only ally of Japan, and therefore Japan hopes for the early perfection of the national systems of China. First of all, it is the sincere desire of Japan to see China unified as soon as possible; her administration systems perfected; and a centralised government firmly established; thus enabling her to exercise her administrative facilities effectively. Necessary funds and materials for this development of China should be supplied by Japan as much as possible. Also, for the development of industry and other enterprises, the two nations should assist each other fully and frankly. And Japan should help China cancel the extra-territoriality at as early a date as possible.

## VII. Fair attitude of Japan

Japan does not prevent China from establishing friendly relations with other foreign nations. She always gives support to the open-door and equal opportunity principle. However, for China to ally herself with other powers, to the exclusion of Japan, may be productive of dangers not only for China but for the whole of the Orient. The Western Powers, however may they profess friendship for China, would be only considering their own interests. This tendency is natural for nations not in geographical proximity with China, and not interdependent on each other for their safety and existence, but the effect of such a situation would be very dangerous.

Moreover such countries might incite China against Japan. Therefore such development would not only bear upon the interests of Japan, but would also affect the future of China and the Orient as a whole.

## VIII. Unreasonableness of insulting Japan

Japan is advocating friendship with China, but in China they are treating Japanese insultingly; Japanese goods are destroyed, insults are heaped on Japanese women, children and even soldiers. What conviction have the Chinese in treating the Japanese in this manner? Do they believe in the support of the United States? Do they slight Japan on account of her smallness? Or do they believe that they can secure the aid of the League of Nations? These are all their mistakes. It may be believed among some Chinese that by becoming friendly with the United States, they can disregard Japan. But the question is whether the United States will always remain only as a friend to China. The United States is sending many missionaries to China, and educating her at a great cost. For what purpose? America's ambitions are low by no means. But the Chinese should know that there are the "aggressive" capitalists of America who wield a not inconsiderable influence in the American politics. Their activity is now limited to the acquisition of rights and interests in railways, mines, waterways, etc. But it is as certain as the sun rises in the east that the time will come when they will try to control the finances of China and touch her sovereignty. If things proceed in the present manner, China will be soon Americanized. The fact that the "aggressive" capitalists of the United States are not aiding China from a philanthropic standpoint only, can be seen by their attitude towards Mexico. This proves that capitalistic and aggressive America is only proceeding for her interest and has not considered justice. To believe that things will not be so in China, is only an unreasonable conclusion.

They know that by excluding Japan they can further their interests, and therefore they are inciting the Chinese, giving various warnings,—that militaristic Japan is the Germany of the Orient; that if China co-operates with Japan, she will be oppressed; and that

therefore she should ally herself with the United States, the land of liberty. The United States, though a democratic country in form, is still controlled by the imperialistic and capitalistic influences.

In the great war, the United States declared that she was fighting Germany for the sake of justice and humanity, and that, at the Peace Conference, the perpetual peace of the world would be established. But while declaring that she fought for justice and humanity, she rejected the racial equality proposal. The declaration, and the actual activity of the United States are too widely different. China believes only her declaration, and intends to rely upon the aid of the United States. But among Chinese there are also many who are not blinded by such superficial situations.

### IX. Puerile anti-Japanese movements and their effects

By boycotting Japanese goods, China refused cheap Japanese articles and had to import expensive foreign articles; bearing the inconvenience of a scarcity of supplies. Sacrificing economic interests, she intends to have Shantung restored to her. First the Chinese planned for the direct restoration of Shantung, and to force this, they resorted to boycotting Japanese goods and promoting anti-Japanese sentiments. These are all very unreasonable. Japan occupied Shantung by defeating the German troops, and at that time China had not yet declared war against Germany. The entrance of China into the war took place after the occupation of Shantung by Japan; but still China insists that by her declaration of war, the lease Treaty with Germans was made null. The occupation of Shantung by Japan was not at all affected by China's coming into the war. There is no proper reason for China to demand the restoration of *Shantung direct from Germany*. To incite anti-Japanese movements in order to force the restoration of Shantung is injustice, and there is no ground for China to maintain an unfriendly attitude towards Japan over the Shantung question, *especially when the latter is ever ready to return the territory with full sovereign rights to China*. If China is dissatisfied on this point she should show feelings against all nations signing the peace treaty.

However, the Chinese have expressed ill-feelings only against Japan, and carried out a boycott against Japanese goods. Moreover, considering the intention of Japan to negotiate with China concerning the restoration of Shantung, according to her previous declaration of the Sino-Japanese treaty, to undertake boycotting Japanese goods is most unreasonable on the part of the Chinese. And this boycott will not have any effect on the Shantung question. The direct or unconditional restoration of Shantung will not be made possible by boycotting Japanese goods. The movements of the Chinese students to boycott Japanese goods is only child's play. The Japanese people will not be surprised by such a childish movement. If China has anything to propose, she should adopt more dignified and sincere methods, or else she will be laughed at. If the Chinese respected Japan and the Japanese, they would never have taken such a step. Suppose Japan has anything to propose to China, she will do it openly through proper channels, and will not insult China by such childish means.

But such childish movements, founded on misunderstandings, will soon melt in the light of inevitable understanding. Superstitions and misunderstandings cannot be easily removed; but when the time arrives, they will be removed naturally. We should therefore strive to make the arrival of such a time as early as possible.

### X. Our expectation

We desire that China will not be carried away by mere sentiments, and will endeavour to establish the nation firmly upon a sound basis. It is often said that the Chinese lack national sentiment, and that they only consider individual interests; but this is also a wrong impression. The Chinese boycott of Japanese goods, though it is made without reason, shows the loyalty of the Chinese to their nation; they did not take such a step for their individual interests. They are loyal, but the direction in which their loyalty is exercised is mistaken.

The greatest necessities for China at present are the unification of the nation, and the perfection of the administrative institutions. Without unification there exists no nation. If they are truly patriotic, they

but instead of giving attention to this important question, they used such means as boycotting Japanese goods; becoming the tools of foreign nations which have no interest in the unification of China. The popular uprising incited by foreigners is dan-

gerous to China herself; and to regard such popular risings as an indication of the advance of the Chinese is entirely mistaken. They should know that only by depending on wise statesmen and sound public opinion, can they protect the integrity of China.

## Feaji Doctrine

One of the articles of an essay, entitled "The Peace Conference as seen from a far off corner by an *inkio*," and containing about seventeen articles

By RIKITARO FUJISAWA

IN a certain aspect history repeats itself: in a certain other aspect history never repeats itself. History will repeat itself in the sense that the future, in spite of the best efforts of the world's greatest and wisest men gathered together at the Peace Conference, has in store some sort of world calamities commensurable with, or, even eclipsing, the World War which we have just gone through. History will not repeat itself in the sense that the next world calamity will not be a war as we now conceive it or, even if it be destined to be a war, it will not be caused by the soldierly genius and daring despotism of a Napoleon or by the avarice of autocratic militarism of Prussian type led by the morbid vaingloriousness of a Wilhelm Hohenzollern.

Nature is cynical and not seldom plays a trick by attacking humanity from the quarter least expected, while mankind is busily engaged in entrenching itself against the recurrence of the danger experienced a little while ago. Paris has still fresh remembrance of the long range Berthas. A few hours railway journey from the seat of the Conference brings its participants to the scene of the horrors and devastations wrought by German brutality. As a natural consequence, the wisdom and sagacity of the peace movement will be handicapped, if not blinded, by the vivid memories of the shocks and emotions felt during the war and the enduring sufferings and distress of bereavement which will long survive the war, and by the horrible sight of the deva-

stated regions all around. In the dizzy eyes of the too ardent advocates of any peace movement, the danger of arrogant militarism outshines all other sources of danger which are, in reality, equally appalling and disastrous, to the detriment of sober meditation and sound judgment. Let those who are jubilant over the formulation of the constitution of the League of Nations be reminded of the very many perilous 'isms silently glaring from behind the walls of the Great Banqueting Hall at the Quai d'Orsay. Capitalistic Imperialism, even subject to Drago limitations, is as cruel and detestable as Bolshevism, though it may not appear so terrifying as the latter, simply because it works in an indirect round about way recalling putting round one's throat slowly but ever tightening silken cord. Besides 'isms like the two just mentioned, whose existence in our midst is well-known, there are 'isms still in an embryo stage like Adventism which, we are told, will some day crush Russian Bolshevism. Again it does not lie beyond the scope of our imagination to think of Ultrabolshevism, compared with which the present day Bolshevism of Lenine and Peter may appear humane and timid. Another example of such an 'ism is Dictatorism. It exists in a great nation which may unwittingly own the potentiality of becoming the greatest nation upon the earth, monopolizing the privilege of interpreting fineries such as right, justice, freedom and so forth in a manner as suits its own conveni-

ence and in a way conforming to its exalted and advantageous position among the comity of nations, denying the other nations even the right of criticizing such interpretations, and unconsciously but after all aggressively setting itself up as the dictatorial arbiter in all disputes among nations. It is a facsimile of the world domination dreamed of by the pre-war German chauvinists, attained not by *might* but by the apparently pacific means of one-sided or hypocritical *right* backed by might camouflaged. Viewed from the historical standpoint, it is the eighteenth century spirit of "enlightened despotism" clothed in the garment of the twentieth century fashion of "safe for democracy." Over and above these, there are still other dangerous 'isms impervious to our myopic vision, or, perhaps yet to be born, for which human inventiveness will some day be called upon to find fit names. Let us be always conscious of the indisputable truth that we live amidst a universe of unknown forces pregnant with fathomless good or evil and immeasurable happiness or woe.

We have but a vague idea of how far we can possibly penetrate into the mystery of the future. At the same time, we feel certain that the future has in store innumerable surprises. Human foresight, even discounting unlooked-for occurrences, is subject to a limit prescribed by earthly wisdom, in spite of our ignorance as to where in the sequence of time this limit lies. People are apt to think that tinned food will be preserved forever free from mildew, while our appetite instinctively shuns dusty tins in a dark corner of a grocer's shop. As my mind was flying to and fro among very many such instances of human incongruities, my fancy happened to perch for a while over the visionary spectacle of so many illustrious Peace Delegates lately assembled in Paris, some sipping from, and some others smacking their lips over, cups of French wine of Napolconic age. Meanwhile my thought went astray to Rhine wine bottled with scrupulous care and not to be uncorked till the next world peace conference. And as the climax of my whim, I was utterly bewildered in speculating on what would in the end become of Californian wine in a hermetically sealed bottle never to be broken.

The League of Nations is discussed in a separate article of this essay. Only a few general and, in a certain sense, casual remarks

may find their place here. Anything created by mankind can be destroyed by mankind. As long as there exists harmony among the primary causes which led to the creation of a certain thing, that thing will exist. But no sooner than this harmony is disturbed, it will cease to have real existence. The very conception of the League of Nations presupposes that the atmosphere of the self-sacrificing conciliatory spirit should pervade the whole world. Self-denial on the part of an individual is occasionally met with, though very rarely. Self-denial on the part of a nation as a whole is something which we can even hardly dream of. The smooth working of the League of Nations surmises the self-denial to an extent more or less of the most powerful nations. Is this humanely practicable? The only possible answer to this enigma is to be found in the words of the British Prime Minister: "Let us try it. Let us try it seriously and in earnest." Here *a priori* arguing is not of slightest avail. We have to attack the problem inductively, whereby we have to admit in advance that, in this respect, we are moving in the times of Roger Bacon and not so far advanced as the days of Francis Bacon. Even the most optimistic proponent of the League of Nations must recognize that it is merely an experiment. The most carefully prepared covenant cannot work miracles. The next question is: Is the prospect more or less hopeful? Were we allowed to indulge in the silly habit of prophesying, we cannot help thinking of human weakness appealing to omens in such a case. Even taking into due consideration the extremities to which party conflicts may lead, that there should be found one in a responsible body of the distinguished veteran politicians in a country often identified with the cradle of the conception of the league of nations, who wantonly talks of going to war with a friendly power at the self-made provocation, does not seem to bespeak a happy augury for the world peace movement.

While we desire most whole-heartedly the success of the League of Nations, we cannot help thinking that its very conception shows inherent frailty in a futile attempt to go far beyond the boldest stretch of imagination. By so doing, it loses much of its efficacy by attenuation. What can be achieved by the League of Nations within the period, during which we may reasonably expect it to remain

effective, may be more rationally and, indeed, more efficiently, accomplished by adopting a principle, for which I was striving to seek a name which defies misinterpretations. Etymological considerations are of no avail, as any name so derived is unfailingly prone to misconstructions one way or other. So, in homage to, and as souvenir of, the disinterested labours of the Big Five at the Paris Conference, I took the initial letters *a, e, f, i, j*, of their names, and these letters were arranged by repeated trials so as to conform to phonetic ease, resulting in the permutation *feaji*.

The Feaji principle or doctrine is the general name given to the "regional understanding" in the wording of the proposed Covenant of the League of Nations, without reference to any particular specified region. The principle avows the political predominance of a Power or a combination of at most two Powers best qualified for maintaining order and for furthering progress and civilization in a region determined by geographical considerations following the line of absolute impartiality. Viewed from another angle, it vindicates the non-interference, in matters relating to a particular region, of Powers other than the one which by reason of geographical propinquity coupled with its national strength and just aspirations is naturally and worthily entitled to be looked upon as the dominating guardian Power in this region.

The Feaji principle applied to the Western Hemisphere is no more or less than the Monroe Doctrine itself. If, in the meaning assigned to the "Monroe Doctrine" to be found in any lexicon or dictionary, the words *American continent*, the *United States*, *European Powers* be replaced by a *particular region*, the *dominating Power*, *other Powers* respectively, there emerges a perfect definition of the Feaji principle.

It would hardly be necessary to say that the Monroe Doctrine was foreshadowed by President Monroe nearly a century ago, discountenancing the interference of Europe in matters relating to the American continent. As will be more fully disclosed in a separate article of this essay, it has since passed through various phases of metamorphosis. In particular, during the World War, it has gone through eruptive convulsions giving rise to wild, arrogant interpretations. Strange to say, however, with the signing of the armistice, it settled down in its primordial signi-

ficance, in which sense it appears in article XXI of the Covenant of the League of Nations. As to its future, if it be allowed to push on our imagination trespassing the barrier of sensible possibility, we may build a castle in Spain or South America having some remote days her own Feaji doctrine, squeezing Panama between itself and the Monroe Doctrine which will then be confined to North America. Incidentally we may add that the new President of Brazil, not long after he received a warm reception as President-elect at New York, is alleged to have gone so far as to say that the inclusion of the Monroe Doctrine in the League of Nations covenants is a domestic question of the United States alone. Mexico's contention that the Monroe Doctrine as recognized by the Peace Conference is intended to be forced on all the American countries, irrespective of their views, and as for her she would not recognize the Doctrine, since it injures her sovereignty and independence, would not be worth to be taken into any serious consideration, although the contrast with the Brazilian declaration may be amusing to a leisurely observer.

Let us now throw a hasty glance upon the Feaji doctrine of the British Empire. I do not know why, but, somehow I was led to think that Mr. Lloyd George, Lord Northcliffe and Lord Reading were the three men at the helm, who in the darkest hours during the World War directed the fortunes of the British Empire. As a monument to the invaluable services they have done in reaching the safe shore, the thought flashed through my mind to name it the Lloyd George-Northcliffe-Reading Doctrine. However, I had to give up this idea, as the name sounds discordant in view of the recent vehement rupture between the first-named two. Dispensing with the recital of other similar failures, I go straight to the point and propose to call it the Sun-Never-Sets Doctrine.

For the British Empire with dominions, colonies, dependencies, settlements, protectorates and what not, scattered all over the face of the Globe, in which the sun never sets, safe high sea routes are necessary for binding the fragments into an organic whole as well as for intercommunication just as much as interstate railways are indispensable for the well-being of a continental federal country. That these ocean routes should be protected by the biggest navy in the world of

the two-powers-standard gauge, will require neither elucidation nor justification. It has nothing to do with the so-called *freedom of the seas* in the sense the hypocritical Germany was used to speak of it in pre-war days, provided it will not be used for unjust aggressive purposes. The guarantee for this is to be sought not in verbal declarations, but in the British character which never turns a deaf ear to the call of chivalry and which is ever ready for self-sacrifice in upholding the cause of real justice and humanity. Great Britain has been a genteel mistress of the seas; she will never be an arrogant master of the seas. "Rule Britannia, Britannia rules the waves" should henceforth resound "Reign Britannia, Britannia reigns over the waves." The British Empire lives by the sea. The power of the British Fleet to command the sea was the main-spring of the Allied victory, and the chivalry with which it has wielded that command is worthy of the highest sympathetic admiration of all those who know what chivalry means.

Numerous and diverse causes worked together to bring about Germany's downfall. It is only to be expected that every cause should claim that it began to become effective just in the nick of time, thus contributing most to the breakdown of Germany. Indeed, a few of these causes were certainly instrumental in accelerating the hour of reckoning for German brutality. But the main fact remains indisputable that it was the ever tightening grip of the British Navy that sealed the most sanguine hope of Germany and counted the most towards bringing about its final collapse sooner or later. If mankind knows what gratitude is, we should all feel grateful to the primary cause which freed us from the oppressive breathing the whole world has been suffering for over a generation of the "armed to the teeth peace," ever since Germany struck upon an idea of crushing France more thoroughly than was done in 1870. There remains a vital question: Will there ever be a chance of seeing the British Navy on the side, espousing a cause harmful for the aggregate welfare of humanity? The answer to this question, necessarily imperfect by its very nature, is to be sought in weighing how far we may rely upon the British character already spoken of and in examining the record of its past.

So far as my meagre knowledge of history

goes, there is but one instance of the British Navy's having been brought into play for a purpose tinged with a slightly aggressive shade, and that is the Crimean War. Here, however, I have to discount my own common-sense. My first touch with the chronicle of this war was the perusal of Tolstoy's "Sebastopol" which caught the fire of my puerile enthusiasm. Subsequently I was made aware of fanatic exaggeration verging on mad fantasy, which pervades Tolstoy's writings. But alas! It was too late. It is hard to shake off one's first impression of anything, even if his own penetration tells him that it is not entirely correct. Come what may, ever since Florence Nightingale left the Crimea, the pacific character of the British navy has remained unmolested.

Here may I be permitted to make a slight digression bearing on personal reminiscence. Early in 1883, I, a lad of little over twenty, on my way to Europe, happened to touch at Ceylon shortly after Arabi Pasha had settled there to spend his remaining years as an exile. Somehow I took pity on him and this led me to look upon the bombardment of Alexandria by the British fleet in 1882 as a measure infringing on the rights of other people. This I cite only as an instance of the prejudice rooted on spasmodic compassion surviving long after the feeling has vanished altogether. Wild humour has it that there was underhand bargaining between Lloyd George and Wilson until they came to recognize each other's attitudes in regard to the Monroe Doctrine and the British protectorate over Egypt. Now, once the Sun-Never-Sets Doctrine be openly recognized, all this becomes a straightforward broad daylight business. The British protectorate over Egypt is imperatively necessary for the safety of the Suez Canal route.

In spirit and tradition, the British navy differs from its vanquished antagonist just as a heron is unlike a crow. It would be almost superfluous to add that the supremacy of the British navy which is concurrent with the Sun-Never-Sets Doctrine is naturally subject to limitations, in as much as it should not interfere with the operation of other Feaji doctrines, just as the Monroe Doctrine does not cover Canada.

For the Feaji principle which should guarantee the maintenance of order in Eastern Asia, I propose, for the time being, the name

**Ishii-Lansing Doctrine.** At the same time, I hope, the day be not far off, when China will be able to restore order and stability within her own borders and to co-operate hand in hand with Japan for the free and unmolested furtherance of progress and civilization in the Far East. And, then, it will naturally and properly be called the Japan-China Doctrine. The doctrine embodies the spirit of the Ishii-Lansing agreement of 1917 on a wider basis than the literal construction of the wording of the agreement would suggest. The **Ishii-Lansing Doctrine announces for the Far East just what the Monroe Doctrine proclaims for the American continent.** If this Doctrine was proclaimed prior to 1897, and recognized by all the great Powers, Germany would not have been able to extort from China the lease of the fine port of Kiachow with the flimsiest excuse in the world, just as she failed to get a footing in South America on the occasion of the Venezuelan complications when she was pulled up sharply by the United States which appealed to the Monroe Doctrine. And there would have been no Shantung question now.

It was in 1817 that James Monroe succeeded to the American presidency, and the mystic rhythm of time has brought about that, exactly one hundred years later, an agreement, to which America is a party, was arrived at, heralding the birth of a regional principle which is an exact copy of the doctrine bearing his name and which applies to the region on the opposite shore of the Pacific. This observation should not, however, lead to confounding the Ishii-Lansing Doctrine with the Ishii-Lansing Agreement. To avoid misunderstanding in advance, let it be unequivocally averred that the Ishii-Lansing Doctrine is different from the Ishii-Lansing Agreement. The Feaji doctrine as referring to no particular specified region is a comparatively novel conception formally set forth for the first time in this essay. I have named this doctrine applied to the Far East the Ishii-Lansing Doctrine, simply because it happened that I could not hit upon any other suitable name and because the Ishii-Lansing Agreement may be looked upon as containing an embryo germ of the Ishii-Lansing Doctrine.

The Ishii-Lansing Doctrine provides that the world shall look to Japan as a trustee and guardian of peace in the Far East. Japan's exertions and the tradition of her unblemish-

ed past entitle her to this worthy position. That there exist preconceptions in some quarters giving rise to a false impression as if Japan were an aggressive Power is not to be denied. That they are, in many instances, due either to casual misunderstanding or to studied misinterpretation, will be made clear elsewhere within this essay. Japan has never broken a promise. This is not a self-appreciation. An impartial American writer was so good as to say frankly that Japan has the rare distinction of never having broken her word in international affairs. As in the past, Japan will always remain true to the bold utterance of Senator Williams that, unlike Christian nations, Japan has never broken her word. A scrap of paper, as soon as it is signed by Japan, becomes a sacred document which she will scrupulously observe at whatever cost. International morality and the sanctity of treaties find their stalwart champion and staunch custodian in the nation which has its home in the Land of the Rising Sun. Not only Japan has always kept and will ever keep her promise, but never will she effeminately regret or peevishly repent anything she might have promised. We must not confound those who are ever ready to make any promise because they think nothing of breaking promise with those who hesitate to make promise because they are conscious of the grave responsibility of never breaking a promise.

Japan desires to help and befriend China in the future as in the past and to act with China in unselfish co-operation. Japan is ever ready to discuss with China openly and in a mutual confidence and genuine frankness any pending question between the two countries. It is much to be regretted that China, or rather those who represent China in a mistaken way, though most likely unconsciously and unknowingly, should take such an attitude as will convey a false impression that she is trying to laugh in her sleeve by taking a short cut through appealing to other Powers and so shelving Japan instead of addressing herself directly to her for any grievance China may have to complain of. Just imagine a hypothetical case of one of the South or Central American states appealing to some European Power, or, possibly, to Japan, for redress on some matter which had solely to do with the United States and thus flouting the Monroe Doc-

trine. China's salvation is not to be sought in blindly following the mischievous advice of men like Mr. Millard who appears, as seen from a far off corner, to be an expert in intriguing of super-German type, trying to embroil the United States in trouble with Japan, and who seems to know how to supply oil and fuel to the inflammatory twaddle with regard to the affairs of another country, which was unfortunately going on for some time among the anti-Wilsonian group of the American Senate. Just imagine Mexico magnified two and half times in area and twenty times in population and the United States compressed in area in the ratio of twelve to one and diminished in population by about twenty per cent and stripped of the surplus

part of the heavenly gift of its over-abundant natural resources, there you will have a vivid image of the Far Eastern conditions. In the case of a nation, just as in the case of an individual, it is hard to deal with a character which oscillates between lethargic lassitude and fits of spasmodic activity. The peace in the Far East as conceived by the primary idea of the League of Nations, can only be assured by the unbiased recognition of the Ishii-Lansing Doctrine and by the firm resolution of all the great Powers to present an impregnable front to astute manoeuvring and clever intrigues which try to undermine this Doctrine.

*(To be Continued)*

## Americanization from the Viewpoint of Young Asia

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### I. The Race-Problem of the New World

**T**O the student of economic history and sociology the immigration problem of North and South America is of profound scientific interest. For, the peopling of the New Hemisphere by the children of the Old World since the days of Columbus and the Pilgrim Fathers is but the latest stage of the same world-movement of which the previous phases are embodied in the settlement of Celtic and Roman Europe by the Franks, Goths, Vandals, Huns, Angles, and Saxons, or the still earlier colonizing of ancient Eur-Asia by the members of the Indo-Germanic (Aryan) family, viz., Greeks, Romans, Persians, Hindus, etc., or the valley of the Hwang-ho by the Scythians (Tartars) of Central Asia, the Mesopotamian Doab by the Dravidians of Southern India, and the "gift of the Nile" by the pharaonic invaders from the hills of Nubia and Eastern Africa.

The problem of race-fusion in present-day America is essentially identical with the race-

problems in other ages and climes. There are, however, two significant differences. In the first place, what has been accomplished in Asia and Europe through centuries and even millenniums is being effected in America in generations, if not in decades. And in the second place, the solution of the problem is being attempted in the New World much more consciously than in the Old, thanks to the cumulative experience of humanity, and thanks to the marvellous power with which modern science has endowed mankind to conduct experiments, to forecast the future, to select the desirables, to reject the undesirables.

It is this conscious and deliberate creation of new men and women out of the old human material within the shortest possible time that imparts to the American phase of the age-long process of race-mobilizations a distinctive character; and this is the function of Americanization.

The problem may be easily stated. The New World must derive its raw flesh and blood from the Old. The object, however,



is neither to relieve Europe and Asia of their over-population and poverty, nor as the idealists would assert, to afford the scum of humanity a chance to rise in the scale of civilization. These, no doubt, are the "by-products" of immigration. But first and last, the aim must be national, i.e., to serve "America first." The considerations that should count most are: first, to have an adequate supply of hands for the farms, factories, forests and mines of America; secondly, to build up communities of men and women who could enrich in diverse ways the social and intellectual make-up of American life, and last but not least, to create a body of citizens with whom loyalty to America in times of distress and war would be but a second nature. These are the foundations of the minimum program of Americanization that lies before the educators, social workers and political leaders of the United States.

## II. America's Ultimatum to Asia

So far as the Americanization of immigrants from Asia is concerned the problem has ceased to exist. The New Worlders do not want to Americanize the Asian laborers. The men, women and children of the Orient have been postulated to be "unassimilable" before anything was attempted in the way of "adopting," naturalizing, assimilating or amalgamating them.

The question has now practically been closed by treaties and legislation. To a certain extent the attitude of the employers of labor was different from that of the laborers. But, on the whole, the verdict of the United States as of Canada was the exclusion of Asian labour-force from the right of setting foot on the soil of the New Hemisphere. And so America has finally declared herself to be a forbidden land to the Oriental peoples.

The closing of Canada to the laborers of Asia has been effected: (1) by the Chinese Exclusion Law of 1903-1908, which demands of every immigrant of the Chinese race a landing tax of \$500; (2) by the informal Japanese-Canadian agreement (1907), which limits Japanese immigrants in Canada to 400 persons a year, and (3) by the landing-tax of \$200 on every Hindu immigrant, as well as by the regulation (1910) of "continuous journey" from India (a prohibitive ruling because there is no *direct* steamship route

between India and Canada).

The United States has been closed to Asian labor by the following measures: (1) the Chinese Exclusion Law of 1904, which reenacted without limitation, modification or condition all the previous suspension or restriction laws relating to the immigration of laborers, skilled or unskilled, from China; (2) the "gentlemen's agreement" of 1907, by which Japan has bound herself to grant passports to no laborers except such as are "former residents, parents, wives or children of residents," and "settled agriculturists;" and (3) the sweepingly restrictive Immigration Act of February 5, 1917, which has unconditionally forbidden the immigration of laborers from Asia (*minus* China and Japan, provided against separately) by latitude and longitude.

In the policy of exclusion the United States has thus been less indirect and more thorough than her northern neighbour. And this has allayed the unrest of labor-unions and their journalists and politicians. It is obvious, however, that the employers of labor have been considerably hurt by these measures, for they have been deprived of man-power especially at a time when labor shortage is being felt on all sides because of the demand of the Great War for "human bullets."

But this apparently satisfactory "settlement" of the Oriental question is so drastic, inhuman, discriminatory (and hence unjust) that it bids fair to be the most acute disturber of the world's peace in the coming decades. It is America's *ultimatum* to the Orient. The problem has thus passed beyond the limits of a merely local labor-legislation or "domestic" industrial dispute into the arena of international politics. For, the present situation is virtually a standing challenge to Young Asia to venture on opening the doors of America in the same manner in which China and Japan were opened by the Eur-Americans during the middle of the nineteenth century. This affront is constantly provoking the humiliated and embittered Asians to demonstrate to the world that the edge of the Damascus blades has not been dulled for good.

## III. The Oriental Factor in the Immigrant Population

During the period from July 1900 to March 1909 Canada admitted altogether

1,244,597 immigrants of all nationalities. The Oriental element in the immigration between 1901 and 1909 is represented by the following figures: Chinese, 3,890; Hindu, 5,185; Japanese, 12,420. The number of Asians during this period was thus only 21,495, i.e., about on fifty-eighth or less than 2 per cent of the total arrivals.

The present immigrant population of the United States, is, roughly speaking 34,000,000 (adults 15,000,000, children 19,000,000). This is about one-third of the total population (whites and negroes). Of this the number of foreign-born whites over twenty-one who cannot speak English is approximately 3,000,000.

The Asian factor in the immigration that has produced this vast foreign population is infinitesimally small. It was less than 3 per cent in 1910. Even at its height (between 1871 and 1880) it was less than 6 per cent. The total arrival from entire Asia between 1821 and 1903 amounted to 421,190, i.e., 2.06 per cent of the whole immigration. The percentages of Asian immigration (including 100,000 Levantines of Turkey in Asia, Syrians, Armenians, Arabs and Turks) on the basis of the total admitted from all races are given in the following schedule from the *Report of the Commissioner General of Immigration* (1906):

	Total	All Races	China	All Asia
1861-1870...	2,377,279	2.7%	2.7%	2.8%
1871-1880...	2,812,191	4.4	4.4	5.4
1881-1890...	5,246,613	1.2	1.2	1.3
1891-1900...	3,687,564	0.4	0.4	1.9
1901-1905...	3,833,076	0.33	0.33	3.0

From 1901 to 1910 the total arrival was 8,795,386. Of this only 243,567, i.e., about 2.7 per cent represented the immigration from all Asia. According to the *Thirteenth Census of the United States* (vol. i. p. 781) the Asia-born population in 1910 was counted at 191,484 and the Europe-born at 11,791,841. Asia furnished 1.4 per cent of the foreign-born population and Europe 87.2 per cent. For 1900 the figure for Asia had been 120,248 and for Europe 8,871,780, and the percentages 1.2 per cent and 85.8 per cent respectively.

Let us study the figures in detail and by race. The number of Hindu laborers in the United States was never large. In 1909 the figure was 337, in 1909-10, 1,782. In 1913

the entire bulk of Hindus ("immigrants" proper as well as merchants, students and travellers) amounted to about 5,000 persons. From 1911 to 1916 the total arrivals gave the figure 1,372. The following statistics speak for previous years: 1906, 271; 1907, 1,072; 1908, 1,710.

The Hindu element in the Asian immigration did not rise to conspicuous proportions, and since the mobilization of labor from India to the United States began as late as 1906 it could not influence American conditions to any appreciable extent. The legislation of 1917 has disposed of the Hindu laborers before they became a real "problem."

In 1910 Japanese in the United States numbered 72,157, and in 1913 about 95,000. The immigration down to 1898 never comprised batches of more than 2,000 a year. From 1891 to 1900 the total arrival was 26,855 and from 1901 to 1910, 129,797. The movement began practically in 1885 when emigration was first legalized by Japan. It is well known that from 1638 to 1868 the Japanese government did not allow any of its citizens to cross the "dark waters" under penalty of death.

Chinese immigration was longer in duration and larger in volume than Japanese or Hindu. But it never rose as high as 5 per cent of the total immigration. The number of Chinese in the United States never reached 150,000 at any one time, and only once rose above 110,000. During the thirty-two years of "free" immigration (1848-1880) the number of immigrants from China never rose above 20,000 a year, nor averaged for any decade more than 14,000 per year. From the first Exclusion Act of 1882 the arrival down to 1910 was 105,482. From 1820 to 1910 China's contribution totalled 334,426. Deducting the departures, the number of Chinese in the United States in 1910 was 73,531, and in 1916 about 60,000.

But from 1881 to 1910 a portion of the "new immigration" (i.e., that from Southern and Eastern Europe) amounted to over eight millions and a half: Austro-Hungarians, 3,096,032; Italians, 3,008,920; Russians, 2,456,097. The volume was thus more than 81 times that from China for the same period. For 1899-1908 the total Slavic immigration alone was 1,687,199, i.e., about sixteen times the Chinese immigration of three decades. During one decade 1891-1900 Russia alone

supplied to the United States 593,703, i.e., about double the number that China contributed in ninety years (1820-1910). From 1901 to 1910 the "new immigration" was measured at 65.9 per cent of the total arrivals in the United States. The percentage has been steadily on the increase. It was about 75 per cent at the beginning of the Great War (1914).

#### IV. The Basis of Discrimination

It is evident that the waves of Asian invasion did not assume any formidable magnitude. And yet prohibitive special legislation has been enacted by America to put an absolute stop to the tide of immigration from China, Japan and India. It is evident also that the United States has no objection to supplying its labor market with men, women and children from the villages of Portugal, Spain, Sicily, South Italy, Greece, the Balkans, Galicia, Bohemia, Lithuania and Russia, not to speak of the northern countries of Teutonic Europe.

Is there anything in the causes of migration that tempts America to be more favorable to Europe than to Asia? The point would be clear if we analyze the forces behind the mobilization of labor.

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The historic migrations of ancient and medieval times took the form chiefly of military usurpations, political annexations, tribal settlements, or racial "colonizings." The Aryan immigrations into Greece and India, the Tartar invasions of China, and the "barbarian" inroads into the Roman Empire are instances of such mobilizations of warrior hordes seeking "a local habitation and a name." The processes by which the Red Indians, the Aztecs and the Incas were exterminated by the Christians of the colonial period in order to make room for the races of the Old World are likewise of the same category. But surely the immigration into Canada, the United States, Argentina, Brazil, Chile, etc., during the last 150 years is not at all of that warlike character.

There is a vague idea abroad that America has been peopled by the political refugees, liberators and revolutionaries, who found autocratic and conservative Europe too hot for their propaganda. It is also thoughtlessly believed sometimes that the New World has enlarged its numbers mainly by granting a-y-

lum to the men and women who escape from the religious persecution and horrors of intolerance rampant on the other side of the Atlantic. The political disturbances, in Europe, of 1830 and 1848, and the earlier Puritan and Huguenot revolutions have no doubt influenced the American population both in quality and quantity. But, as a rule, both these notions are statistically untenable. In recent years especially, except in the case of a certain number of Jews and Poles (and this again for very limited periods), political and religious oppression may be practically ignored as a source of emigration from Europe. Besides, the Lafayettes, the Kosciuskos, the Frederick Lists, the Kossuths, those apostles of freedom and emancipators of subject peoples, belong to the intellectual middle class; and even though temporarily ill-financed and impoverished they are not counted among that immigrant mass which has to be handled at Ellis Island and Angell Island.

There is but one grand cause of the movements *en masse* from one land to another; and that is economic, the pressure of population on the means of subsistence. This Malthusian motive underlies even the earlier migrations of a military character by which Asia, Europe and Colonial America were settled during different periods of history. It is *the* force, the greatest single cause, that has impelled Europe in the nineteenth century and after to unburden herself of her teeming millions and send them forth as seekers of gold dust to the mines, oilfields, ranches and workshops of the Eldorado of the world. It is the same economic urge that is pushing Asia to expand beyond her geographical confines and found a Greater Asia on the under-peopled banks of the Amazon and the Mississippi.

The New Worlders have chosen to be hospitable to the hungry folks from Europe, but when Asia is at the door crying for bread they have grimly determined to offer only stones. Of course they are perfectly within their rights when they manipulate their turn-pikes according to their own discrimination, admitting some, refusing others. With their machine-guns, air-planes, "tanks," and submarines, and now militarized and navalized as they are to the *Nth* term of their manpower, they are not certainly in the plight of the original inhabitants of America, the Peruvians or Mexicans; and presumably they

do not fear the appearance of Pizarro or Cortez from the Asia of the twentieth century. But as the project of world's peace on permanent foundations is emphatically proclaimed from house-tops in these days, Young Asia deems it within its province to argue out the basis of discrimination on which America has embarked upon the exclusion of Orientals.

In what respects, then, are the laborers of the Orient less desirable as prospective American workmen and citizens than the immigrants from Europe? Are the conditions of American agriculture, manufacture and transportation more peculiarly suited to the habits of life, "genius" and temperament of the European masses than to those of the Asian laboring classes? Can the native and long-

naturalized laborers of America point to a single economic or social feature in which, say, the Slavs or Latins of Eastern and Southern Europe are, *under natural conditions*, more conveniently situated with regard to the domicile in the United States than the Caucasian (Aryan) Hindus, Mongolo-Tartar Chinese, and Malaya-Mongoloid Japanese? These are the interpellations by Young Asia that await answer from the economists, ethnologists, labor-protagonists and legislators of America. And the same queries may be legitimately raised by the American capitalists and employer classes in their stand against the labor-view of the Oriental immigration.

(To be Continued)



## A Glance over the Religions in Japan

By PROFESSOR S. ŌRUI, I.T.T. D.

IN ancient Japan, Shintoism formed the nucleus of national as well as social life. Indeed Shintoism was the living heart of the national unity and development of the Japanese people. Without Shintoism, Japan might have been unable to maintain her existence, either as a state or as a nation. So long as Japan lives, a state religion in the form of Shintoism will flourish, as a symbol of her national existence. Needless to say that our Shintoism did not rise to meet the state requirements only, but on the contrary it had a wide range of believers as a popular creed. But none the less the salient feature of ancient Shintoism was nationalistic. Thus it proved a powerful instrument in stabilising the Japanese people as a nation. Once, however, the Japanese were organised into a nation, it is but natural that the significance of Shintoism to Japan should undergo a change.

Buddhism was introduced to Japan under the reign of Emperor Kimmei (540-572 A. D.). At that time, the country was already organised as a state, possessing all the requirements of a body politic. Korea and China were her neighbours. In addition to her vast territory, China had a civilisation of her own far in advance of that of Japan.

The decision of the island nation to have intercourse with her continental neighbour on an equal footing, meant nothing more or less than a determination to achieve international development. Of course this necessitated the throwing off of isolation on her part, in favour of an entry into an international arena. It seems to me that at this psychological moment, Buddhism was introduced into Japan.

And it was entirely due to Prince Shōtoku that Buddhism was propagated throughout Japan so rapidly and so widely. It is hardly necessary to say that the Prince was a great man. He rendered invaluable services to the state, not only in the smooth conduct of politics, both home and foreign, but in the import of civilisation from abroad. His services to the Buddhist cause were especially noteworthy as he was himself, a devoted believer in Buddhism.

It is true that Buddhism was introduced into Japan before Prince Shōtoku, but it is no exaggeration to say that the true propagation of this faith began with the Prince. Why was the Prince converted to Buddhism? He may have found it an excellent religion and devoted himself to it in a pious spirit; but this is a personal reason. In my opinion,

however, there may have been still greater reasons for his conversion. As already mentioned, Shintoism was of great use in making Japan a strong nation, united and stable. Being the purely national religion it is, it may not have inconvenienced Japanese statesmen as long as Japan shut her door and remained isolated. But it may have proved rather a handicap to them when they decided upon the overseas development of Japan. Now, at the time of Prince Shōtoku, Japan was under the necessity of entering a new era and starting an international evolution in competition with her continental neighbours. To cope with the situation, the Prince may have thought it well-advised to utilise Buddhism, the new religion, just as constitutional government was adopted in place of the feudal regime at the Restoration of 1868.

This may have been the main reason why the Prince became a devoted believer in Buddhism. The new religion was utilised by him to unify the national thought on the one hand, and on the other to enhance the dignity of the Imperial court, which had been suffering much from the predominance of various clans. Other factors may be responsible for the introduction of Buddhism to this country. Seen, however, from the history of Japanese civilisation, it may be well said that Buddhism not only laid the foundation for Japan's international development but served as a nucleus for her unification. It also much added to the influence of the Imperial Court, as can be seen from the fact that numbers of fine temples (*kokubu-ji*) were constructed in various parts of the country by the Imperial order. Originally Buddhism was lacking in national features. But in Japan, it appealed first to the upper classes and succeeded chiefly as a court religion. It did not become a national religion, in the true sense, for the Japanese, until the beginning of the Kamakura Epoch. Soon after the death of Prince Shōtoku, Japan went through a great political reform (*Taika-no-Kaishin*) (645 A. D.), at the hands of Prince Nakano-Ōye, which was the crowning point of the unification work. But the seed itself of this reform was sown by Prince Shōtoku.

Since the era of *Taika* (645-649 A.D.), Buddhism became more and more popular, establishing a firm hold on the minds of the people. In this connection, it must be noted that it was utilised by the Imperial Court

to extend its influence. With the advent of the warriors' age, however, everything underwent a change, although Buddhism still remained the centre of social life and posed as the champion of civilisation. And when the Ashikaga Epoch began, the warriors got so influential that Buddhism was overpowered by them; the Buddhist priests being deprived of their high social position. Such a turn of affairs could not fail to affect Buddhism adversely. Indeed our Buddhism began to degenerate with the arrival of the feudal regime or the *Sengoku Jidai* (Warring Age). This turbulent period was marked with frequent armed clashes between warriors and priests. It was an age of unrest, both politically and spiritually. It was about this time that Christianity found its way to this country.

In a sense, an age of unrest is an age of freedom. And an age of freedom welcomes everything new, every new idea which makes an irresistible appeal to its contemporaries. Likewise, the Japanese people in the *Sengoku-Jidai* (Warring Age) were extremely susceptible to novelty. It is but natural, therefore, that Christianity, imported as it was at such a time, should gain ground among the people rapidly. It was only in 1540 that Christianity was first introduced into Japan, but the succeeding half century saw its dissemination throughout the country, Christians being found in every nook and corner. It is remarkable that Christianity was diffused even to outlying regions, such as Tsugaru (Aomori), within a short period, when there were no good facilities of communication. Among the converts, there may have been some who were bent upon the utilisation of the new religion. But there is no denying the fact that new thoughts and ideas were received by the Japanese of those days with avidity. And how tolerantly they dealt with foreigners may be seen from the diary of Richard Cocks, a British merchant, who sojourned at Hirado, Kyūshū, early in the 17th century. The Japanese, in the last days of the Tokugawa Shogunate, being enslaved by anti-alien sentiments, regarded foreigners as barbarians. But the Japanese early in the Tokugawa Shogunate showed no anti-foreign sentiments. On the contrary they were well-disposed to the foreigners and extended them a hearty welcome. This is an important chapter in the annals of Japanese civilization.

Therefore, if Christianity had conscientiously kept its activity within the sphere of religion, it would have gained a powerful influence in our country. As luck would have it, however, the form of Christianity introduced to Japan was the Roman Catholic propagated by the Jesuits. Now, the Jesuits were an association with aggressive political ambitions. They propagated Christianity, but they had a distinct tendency to extend the secular influence of the Pope. In consequence, it was feared that the national unity of Japan might be menaced if the Jesuits were allowed to extend their influence. Hence the ban on Christianity. All Christians were punished severely, and a form of inquisition was instituted against them. The people were magnanimous enough as the result of the warring age, but they were full of disquietude and proved easy victims to novel theories. Besides there were not a few feudal lords who were watching for an opportunity to assert themselves. Such being the case, the Tokugawa Shogunate which represented the unified life of Japan deemed it well-advised to place a ban on Christianity even at some sacrifices. Thus Christianity was prohibited in Japan not for religious reasons but for political purposes. And the Tokugawa Shogunate encouraged Confucianism instead of Christianity, whereby to unify the national thought. Therefore, Confucianism began to grow through official encouragement early in the Tokugawa Shogunate, just as Buddhism gained ground in Japan thanks to encouragement from the Imperial Court.

But it does not follow that Buddhism and Confucianism were disseminated in Japan in their original form. Whether Buddhism or Confucianism, it was perfectly Japanised when it came to be propagated here in this country. And the greatness of Prince Shōtoku consisted in that he Japanised a foreign religion before he propagated it in this country as a Japanese religion. The same process of Japanisation may be seen in the Confucianism of the Tokugawa Shogunate.

From ancient times, the Japanese have adapted, but not adopted, foreign civilisation; a striking trait of their national characteristics. That the firearm imported by Portuguese merchants during the Warring Age, an entirely new kind of weapon to the Japanese, should have become popular with practically all the people within a short period, shows

unmistakably how keen were their susceptibility and adaptability to a new civilisation and its products. They Chinese, the neighbours of the Japanese, had a highly advanced culture twenty centuries ago. But their civilisation has since remained stagnant, refusing to progress with the times; whereas the Japanese culture is following, as it were, with the tide of the ages, refusing to remain stagnant. The Japanese learnt Chinese characters from their continental neighbours, but they invented their own *kana* or Japanese syllabic letters, by abbreviating the Chinese characters. Now there is an agitation on foot for the adoption of Roman letters. All the while, however, the Chinese are using their old difficult characters.

In short, it is at once a prominent feature and a strong point of the Japanese nation that they freely import foreign culture and products and do not fail to adapt them to their own use. This Japanisation is well revealed in the Buddhism and Confucianism of this country, as already referred to. Since the Restoration of 1868, Christianity has again been imported into Japan. As it is devoid of political affiliations this time, unlike that propagated by the Jesuits, it is being given a hearty reception in every part of the country. However, even Christianity cannot escape Japanisation when it is accepted by the Japanese people.

To mention questions other than religious, constitutional government was the international preoccupation during the 19th century, the agitation for that purpose overrunning the world. Of course, Japan could not stand outside this worldwide thought wave. Thus, soon after the Restoration of 1868, a vigorous campaign for constitutional government was started in this country. And it resulted in the early adoption of that form of government, because Japan wanted to enter the comity of nations, by discarding her feudal regime and assimilating the world tendency. Indeed a close parallel can be drawn between the introduction of Buddhism and the adoption of constitutional government. But constitutional government was not adopted in this country in the same form as abroad. It was Japanised before it was engrafted on the Japanese stock. This is another case of the Japanese adaptation.

As the aftermath of the world war, many

new principles and thoughts have come to the fore. And they are being imported to Japan. This alarms the conservative elements, but judging by the historical development of the Japanese, as briefly reviewed above, I am of opinion that those new cults and principles will be well digested and harmonised by them, so as to help consummate the Japanese culture under the principles of Japanism. They have imported foreign culture from age

to age because they have an unquenchable passion for new knowledge. And they have been able to Japanise the foreign civilisation and its products, thus imported, because they have a guiding principle in the form of their Japanism which has served as a great crucible for the melting of all foreign culture, and will, I believe, continue to do so in future.

## Democracy

By PAUL RICHARD

RECENTLY a representative of a Japanese paper asked me: "How can we assimilate the democratic thought after the great war?"

I answered: "I would rather you asked: how can we assimilate the true democratic thought and get rid of the wrong one?"

"Or again—still better—how can we reject the false democratic thought," and instead discover for ourselves and teach to the world the right democratic thought? For this is the only question worthy of you and of your people.

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For, in truth, there are two kinds of democracy, the ideal and true one that no people yet has known, that remains to be discovered; and the other, which most of the modern States practise under various forms. This latter kind of democracy can roughly be defined as a parliamentary and plutocratic individualism.

Is it this form of democracy that Japan is anxious to assimilate? If so let her be at ease. She need make no effort to become the perfect "double" of her Western teachers. For, her face is already more than half covered with their mask. Not with impunity can one receive the products of foreign lands: one cannot adopt people's hats without adopting something of their brains; with imported costumes come imported customs, and with them the thought. The spirit follows the things, and in each object the mind which manufactured it remains active. That is why

Japan is already so far on the parliamentary and plutocratic way.

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To this there are two disadvantages: one slight and the other serious. The first is that Europe is, and probably America soon will be making an utter change in the political and social forms of life which you imitate. And probably also they will soon cast off as barbarous and backward, the very institutions you have taken as model for your progress. Thus in being but an imitator Japan runs the great risk of remaining a laggard.

The lesson which she has under her eyes is in this respect eloquent. Already in several countries with millions of inhabitants, bourgeois individualism is being forced to give way to labour collectivism, and the artificial geographical forms of parliamentary representation to the living organs of syndical representation and of corporate "Soviets." Half Europe is coming to this. The rest will follow. For, this does not come through a miracle. And however revolutionary the transformation may be, it is nevertheless but the simple result of a natural evolution, whose logic can easily be traced, and whose causes are at work, identical, in all Western civilisation.

Thus the serious disadvantage for Japan is to go unwittingly towards justly dreaded ends, and to imagine that she can follow the way of the others without arriving at the same issue.

For Japan this issue would be as certain as for America and Europe.

When in a people matter predominates over spirit, it is the most material element, first the rich and then the proletariat that comes into power—when the labour industry becomes the predominant activity of the nation, the labourer becomes the predominant personage. When money becomes master, he who produces it will become king. And one day all interests will have to submit to the interest of him on whom they depend. Being the support of the collective property, the labourer, the servitor the most indispensable to all, ends by reigning over all. For such is the secret of all true reigning, its profound legitimacy: to be of the greatest service to the greatest number.

The materialism, the industrial mechanism of this refined barbarism that modern men call civilisation, has logically, necessarily, as final consequence, the reign of the manual worker. It is this that Japan must realise. The same economical facts which have produced the "narikin" produce after him the Bolshevik.

It is no use closing one's eyes to this evidence. And to open them is sufficient to be convinced of it. For the signs of the time are numerous and visible. And not the least significant among them is the progress that the most radical ideas are making in the mind of the children, even in the bourgeois classes. Here is one example out of a thousand.

Some time ago, a Japanese boy of fourteen said of an old Russian lady; "She has dangerous ideas...."—"Because she is a revolutionist?" asked his teacher. "No," replied the boy, "because she speaks against Lenin and Trotsky; and I like their ideas."

This young boy is the son of a banker....

His words announce to you the future.

You do not like this prospect? How then can you escape it? There is no question, as some poets dream, of returning, even in spirit, to those far-off and blessed times when industrialism and commercialism did not exist. Then the worker did not sell his soul and his work; for he had not to "earn his living," he received his life as a gift from Heaven, and gave back to Heaven in exchange all that his hands produced. Thus work was an offering that all made to all. Those times

are no more. Man is no longer free, he is mercenary, salaried. It is no more for his "Tennoheika" that he works, it is for someone who gets rich. And you would have him still keep in his heart the ideal of disinterested duty? Then first persuade the shareholders of his factory to put into practice this ideal. Thus perhaps will you prevent his feeling a slave and wishing to become master in his turn.

But if the return to the past be impossible, some think at least that one can—through force—prevent things from going further. As well try to stay the torrent racing towards the plain; you may certainly delay its race, but you will make it only the more irresistible. You may heap up dams in front of it: the flood will rise until it breaks them down—and the devastation will be all the worse. One cannot restrain living forces: when buried they germinate and when compressed they explode. One cannot stay ideas: no police in the world has the power to do so. No bureaucratic regulations can reach the free heaven where thoughts have their being, and from whence they descend, irresistible, into the brain and the heart of the masses.

This way of force is the way of the weak. It is the most certain and direct one towards that which you would avoid. It is the way that Tsarism followed. Do not imitate it. Even when you attempt to fight by means of violence against the spirit you disapprove of, and when you send your armies to war against a state of mind, beware lest they should return to you outwardly victorious perhaps, but inwardly conquered by this spirit.

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Is there then no way of escape? Yes, there is one. It lies not in remaining where you are or going backward, but in throwing oneself boldly towards the things that are to be; not in fleeing from or fighting against, but in serving them. Ally yourselves with the ideal of to-morrow, if you do not wish the future to destroy you. Dig a bed for the torrents, so that instead of devastating the soil they may fertilise it.

One can conquer the new forces only by guiding them, and guide them only in helping them. Make room for them among the others. This very day, let you yourselves organise the workers if you would not have them organise



themselves, at some near day, against you. Make justice integral, that her claims may not become extremist.

In short, serve the ideal, in order to repress all covetousness—in yourself and in others. And abandon the easy paths which lead to perdition. Do not imitate, but innovate. Be examples, and not copies. Instead of receiving lessons in false democracy, give to all the lessons of a true one. And to discover it, rise above yourself.

True democracy is not a system but an attitude. It does not depend on formulas, institutions and parliaments. There may be democratic empires and autocratic republics. A president may be more of an autocrat than an emperor. In the Greek republic slavery prevailed—a worse slavery than that of Rome.

All the British democracy does not prevent a small number of nobles from holding—as in Russia before the Revolution—all the land of the kingdom. There is a parliament in London, the city where misery is the most prevalent in the world. And Mr. Lloyd George could say some time ago that of all the belligerents his country was the one where the greatest number of unfit and underfed is to be found.

True democracy is not that of official speeches. It is not that which an American magnate imagined he could teach from the heights of the imperial palaces or the special train of the ex-Tsar, to the starving peasants and workers of Russia.

True democracy is not that of the electoral shows. It does not consist in deceiving the modern slave by persuading him that he is free when he has voted for or against one of the five or six hundred masters who exploit him.

Tyranny of number cannot be liberty. An anonymous autocracy, an elective plutocracy, this cannot be democracy.

True democracy, true liberty, is that which frees man from his real slavery; which makes him greater, nobler more beautiful, more happy. "What we wish for is to found a democracy of terrestrial gods" said Emerson.

The true democracy will be that in which the small will feel great, and the great small; in which the great will set the example to the small; in which the great will be the most disinterested, the poorest; that in which the

supreme majesty can shine forth in the supreme self-denial.

The true democracy was that of your Meiji Tenno, shattering the chains of his people, and first those of ignorance; that of this Prince of the Great Heart taking upon himself the burdens of all, and saying:

"While sound those echoes thro' the night  
Of feet that toil and tire,  
How dare I revel in the light  
And comfort of my fire?"

and again:

"Be bright the sun, or harsh the wind,  
Be nature sad or gay,  
Still moves this question in my mind—  
How fares my folk to-day?"

This is real democracy.

When the government of the people is—not in words but in truth—"matsuri goto," object of adoration; when the people itself is "the great sacred treasure" for its rulers; when the first law of the State is that of "go kajo no go seibun" which wills that all public affairs be directed by public opinion.... that is real democracy.

But public opinion is not the caprice of the masses. Neither is it in the noise made by some in expressing it, turning and twisting it to their own profit. True public opinion is in the heart and soul of the people. Only those who forget themselves can know and serve it. It is not the professional politicians who can represent it when they serve their party interests.

*Reciprocal respect of the great collective soul by the individual powers, and of the individual souls by the great collective power: that is real democracy.* It is neither individualist nor collectivist—but both at the same time.

It is neither republican nor monarchic—but it conserves only the true republics and drives away only the false monarchs, those who make alliance with the very thing which must be destroyed, those who are no longer the symbol of the Divine Will.

True democracy excludes only false greatness, but it creates the real *élite*, it overthrows only its bad masters—those who are not the servitors but the parasites of the people. And it is the revolted soul of the people that, in rising, crushes them.

Such is true democracy. Where it reigns, all that is just and true reigns also. It harmonises and reconciles the great opposite thoughts. It makes liberty the companion of unity. It weds the radicalism of below to the idealism of above, and the sovereign rights of the people to those of its true sovereigns. It identifies Heaven with Earth.

But where does that exist? Where can this true democracy be found? Nowhere yet. And that is why the chaos is coming over all the peoples. It is in this chaos that they are seeking for democracy, that they are wandering to discover it. It is from this chaos that it will emerge at last.

You do not wish to descend into this chaos, like the others? Understand then what it is that throws them into it. It is their selfish thoughts, their unjust works. They have

coveted the world. They have betrayed their soul. They will lose both.

Japan imitate them not; rather turn back to thy soul and thy God. Turn back to the great thought of thy soul, that of thy true mission. Fulfil this mission: redeem Asia. Make her peoples happy. For such is thy work....

And thus shalt thou also be happy. Thus shalt thou know true liberty. That which thou wilt have done for the others, it is that which shall be realised for thyself. Thine interior transformation shall be the reflection of thine exterior works. It is their very grandeur and beauty that shall come upon thee and organise all things in thee.

Japan! fulfil thy mission outside if thou wouldst not be delivered up to darkness and wrath inside.

## Indian Womanhood at the Present Day

By MARGARET E. COUSINS, Hon. Sec., Women's Indian Association

**N**O country has a longer record of famous women than India. Its "Rig-Veda" is recognised as the oldest literary product in the world and a number of the hymns or devotional poems included in it are admitted to have been written by women of the time.

In India's later mythological stories women are as noble and as free as the men. There is Sita, the emblem of faithfulness and devotion, yet having to submit to the ordeal of fire because the breath of scandal had played upon her; there is Gargi famous as a religious dialectician, and Maitreyi the lover of philosophy who preferred the Sannyasi life in the forest in company with her husband to a life of wealth, ease and worldliness in her city household; there is Savitri who chose her own husband even against her parent's will, and though she knew that he would live but one year, but whose courage, love and persistence won him back from the god of Death more successfully than did Orpheus his Eurydice.

Within historical times there was Padmini who with all the women of her Court deliberately threw themselves into the fire rather than risk dishonour from their enemies;

there was the poetess-queen Mirabai; Nur-Jahan, the stateswoman who guided the policy of the Moghul Empire for more than a decade; Mumtaz Mahal, whose beauty inspired the love that became immortalised in the Taj Mahal; Ahalya, the great warrior queen, the Rani of Jhansi, who was the Joan of Arc of her dominion, and numbers of women right down to Snehalatha, the self-immolated victim of the dowry system, all of whom in the different parts of the semi-continent of India are honoured for their outstanding capacity in religion, statesmanship, rulership, philosophy, travel, imagination, courage, strength, gentleness, wise self-sacrifice, learning and beauty.

The stories perpetuate the fact that in those "good old times" women received the same opportunities for education and self-expression as did the men, and that a free and untrammelled natural comradeship existed between men and women in India until the time of the Mohammadan invasion....

It was during this time (Mohammadan supremacy in India) which may well

be called the "Dark Ages" of Indian womanhood that bit by bit all her former freedom of action, her fine physique, her liberal education, her influence over public matters were taken away from the Indian woman except for indirect home influence.

At the present day after a hundred years of British rule, the status of women varies very greatly according to geographical position, but there is everywhere a groping towards freedom and better education....

But whatever be the local variations the state of education in India is a disgrace to its connection with Britain, and in respect to female education it is in an appallingly low condition.

The last statistics show that out of the total population of India only 106 males per thousand can read or write, and only 10 females in every 1000!!

If it were not for the great body of traditional national culture imbedded in the religious functions and oral knowledge of this ancient people handed from its "golden age" one would be inclined to think that Indians must be a rude, boorish people, seeing that their average of education is so deplorably low, but as a matter of fact, despite their ignorance of book-learning and the three R's, the majority of Indian women have an inbred sense of grace, courtesy, good manners, tact, and religious arts and literature, far in advance of the Board School, or even in many cases the College-trained girl of the West. With this basis Indian girls pick up very rapidly the education imparted in the few and far-between schools.

Until primary education is made free and compulsory for girls with school hours better adjusted to the special domestic claims on young Indian girls owing to the absence of servants, the status of women cannot be much improved. At present there is only one school in every six villages, and only boys attend most of such schools. Money must be lavishly allocated by Government or by private philanthropy for building schools, for paying staffs and upkeep, and for supporting numbers of training schools and hostels for teachers, to which Indian women, especially widows, should be induced to come by means

of offering them free scholarships for education and boarding. The most crying need of the moment is a supply of women teachers, either Eastern or Western. Unless elementary education is quickly and broadly extended to girls throughout all India there can be no satisfactory improvement in the status of Indian women, nor will they be in a position, or even have the wish, to call for certain reforms in the customs of the country. Facilities for College education are relatively far in excess of those for primary schooling, but this is only creating an apex without a breadth of base.

Theoretically, no country, no religion, holds womanhood in such high honour. No other religion of the present time worships goddesses; no other looks on the Mother as Divine. Practically, woman stands in a contradictory or ambiguous position. As wife she is virtually the servant of her husband—her primary virtue must be obedience, and she must ask her husband's leave before undertaking anything unusual. Yet as mother she is the virtual ruler of their children. Her slightest wishes are obeyed to an extraordinary extent by even her middle-aged sons. It is in this relationship that the immense power of women in India lies, and when Indian mothers are as well educated as Indian fathers they will have much more direct influence on public and private life than the Western mother has.

It can be definitely stated that throughout India the status of woman in her capacity as mother is much higher than that of any Western mother, and it is along the line of the responsibility thus thrown on her to know how to lead her children wisely and patriotically that the public spirit of Indian womanhood may best be developed....

Despite the disadvantages in status enumerated there is no doubt that the Indian woman is shielded splendidly from the uncertainties, difficulties, and temptations of the rough and tumble life of the wage-earning Western woman. As there is no excess of women over men in India there is the shelter of her husband's home available for each woman, who is thus never forced into earning her living, within the narrow confines of

this home she has a peaceful, irresponsible, untroubled life, full of quiet little religious festivals, many charities, and hospitalities, and surrounded by the love and devotion of her children. She is often steeped in religious literature and she cultivates music and the various home handicrafts. Thus with practically every woman provided with a home it is extremely unlikely that there will at any time be an incursion of women into the arena of Labour similar to that in the West. In the Shudra caste, however, women work very freely side by side with men in all kinds of labour denied to their sisters in other countries, but sex, and not the quality of the work done, rules the rate of payment in India as elsewhere. Generally speaking the status of the Indian woman of today is very similar to that of the women of early Victorian times in England. She has better rights of property, however, more respect from her religion for her sex, a greater reverence shown her for her motherhood, and no man-made legal barriers to her public activities under Hindu law, whose principle seems to have been "She may do what she can do."

The future prospect of Indian womanhood is distinctly hopeful. Public opinion is fast waking up to the wrong done to the women and the impoverishment caused to the public life by the lack of education they have had, and the call of freedom is making itself heard in the hearts of all the younger women.

In all matters regarding women the Bombay Presidency, comprising 19 millions of people, is far ahead of any other part of British India. Its girls are well educated, marry as late as possible, and do not become mothers before 17. Its women were granted the Municipal vote some years ago and make good use of their right. Next to Bombay comes the Madras Presidency with its population of 40 millions. It has practically no purdah disability but it has a dowry system in its higher castes which is unworthy of any progressive country. Match-making has become a sordid matter of business without romance or ideal in it wherein the parents of the girl have to pay exorbitant sums to induce the bridegroom's family to consent to the marriage. This makes a family of girls almost

a curse to their parents.

In these Presidencies women are being encouraged to attend public lectures and meetings of all kinds, to read vernacular newspapers, learn English, and take an interest in current politics.

In North India splendid work is being done for the advancement of women by the Arya Samaj and the Brahmo Samaj. These organisations have cast aside the caste system and its restrictions and they strive to remove the existing sex disabilities. The women members of the Brahmo Samaj are noted for their devotion to teaching and their love of learning.

The conditions and status of the women in the native States of Baroda, Travancore, Cochin, and Mysore, are far in advance of those in British India. The Parsi and Christian women in India have achieved great freedom for themselves and indeed the latter for the great source of women teachers.

In many districts Women's Associations have been formed in which "household females" chiefly of the middle generation, meet regularly to discuss problems of the day, to continue their studies to learn crafts for making their "house beautiful." The most successful of these are the Seva Sadan in Bombay and Poona, the Stree Bharata Mandal of Calcutta and North India, and the Women's Indian Association, which has 46 Branches with its Headquarters at Adyar, Madras. There is a purely independent Indian Women's University run more on Japanese than on British models, where the vernaculars are the medium of instruction and English is made a secondary foreign language, unlike the Government institutions. A great sign of the times is that parents are beginning to look for education as a desirable equipment in the prospective wives of their sons. Increasingly important Ladies' Conferences are being held annually simultaneously with the National Congresses.

The Social Reform Conference as early as 1916 passed the following Resolution, which is a regular Woman's Charter of Freedom of Opportunity not yet accorded to by Western countries:

"That sex shall form no disqualification

to women entering any position or profession for which she shows herself capable."

The modern public spirit in women first showed itself clearly when a number of the best-known Indian women were so deeply moved by the wrongs inflicted on their sisters in the Fiji Islands that they went in Deputation to the Viceroy about the matter, and succeeded in gaining the most urgent reforms. In 1916 the women of the country were stirred with indignation at the internment of Mrs. Besant, and held many women's Protest Meetings and walked in procession to the temples to pray for her release. The most important event in the history of women under British rule was the Representative All-India Women's Deputation which waited upon the Secretary of State for India in 1917 and for the first time made a clear demand for Woman Suffrage and pressed for numerous educational facilities. Since that time there has been practical unanimity between all sections of opinion in the Indian political life that women should be given their responsible share in Self-Government, that, as the National Congresses have expressed it:

"Women possessing the same qualifications as are laid down in any part of the (Reform) Scheme shall not be disqualified on account of sex."

The idea of an independent life, apart from the life of marriage, is foreign to the thought of the ordinary Indian woman, and is likely to remain so. Yet it is possible to feel the stir of a new life, new attitudes to problems, new desires for wider service to the Motherland moving within her still waters. The transition period between the types of women will be a difficult one for each individual. Already it is being felt so, but such is the price of growth in freedom. Men are anxious that the women of the land shall keep pace with them and they welcome women to all their representative gatherings.

The most notable woman in India to-day is Mrs. Sarojini Naidu—poetess-politician-peacemaker. She has written poems which move all India by their beauty and patrio-

tism; she has been a leading figure in all political and Social Reform movements and she was elected President of one Provincial Conference: she has been one of the greatest influences making for the Hindu-Mohammadan *entente*, she is the living continuation of the famous women of India's past, one of the very brightest jewels in its crown of starry figures. Mrs. Gandhi has suffered martyrdom in an African prison in her fight for the freedom of her country-folk in that country; Mrs. Ramabhai Rannade is the life and soul of the Seva Sadan movement, and proves what powers of organisation women have; the lion hearted mother of the interned Muslim leaders—Messrs. Mohammad Ali and Shaukat Ali—received a striking tribute of respect and admiration from the assembled National Congress on her veiled entrance to its platform.

These and many others are the first fruits of this new age of Indian womanhood in which will be regained all those powers and honours of partnership with men which belonged to the women of the past; which are still sanctioned by the older Hindu Scriptures and Hindu religious law; which are as yet untampered with by British law (may it keep its record intact by refusing to incorporate the proposed disqualification of women from the franchise in the Reform Bill) [In the Government of India Reform Bill, women have been disqualified from franchise, in spite of the protest of the Indian National Congress and the British Labour Party.—F.A.R.]; and which are only suffering from a temporary eclipse.

The awakening ideal has been expressed by the world-renowned Indian poet, Rabindranath Tagore, in his play "Chitra", in which the heroine tells her husband as her final revelation of womanhood to manhood:

"I am Chitra. No goddess to be worshipped, nor yet the object of common pity to be brushed aside like a moth with indifference. If you deign to keep me by your side in the path of danger and daring, if you allow me to share the great duties of your life, then you will know my true self."



# Speeches of Mr. Ryohei Uchida, Mr. Ballantine, and Viscount Kaneko

Delivered at the informal party held in celebration  
of the publication of the Asian Review

Speech of Mr. Ryohei Uchida, President of the Kokuryukai, and  
proprietor and editor-in-chief of the Asian Review

"Excellencies and Gentlemen:

**O**N behalf of the Kokuryu-kai, I extend my sincere thanks for your kindness in accepting our invitation this evening. In promoting the "Asian Review," we have nothing in view but to lay before the outside world the will of the Japanese nation frankly and unreservedly.

"Heretofore, Japan's diplomacy has been in a remarkable condition, to say the least. For instance, at the Peace Conference of Versailles, the Chinese delegates pleaded their case most vigorously, while the Japanese delegates said nothing in reply, as if disdaining to join issues with them.

"Fortunately the Peace Conference paid no attention to the Chinese contention, but acceded to the Japanese demands to a certain extent. Apart from their apparent achievement, however, our people are dissatisfied with the reticent, inactive attitude assumed by the Japanese delegates.

"On the other hand, foreign critics regard the award by the Peace Conference as a splendid success of Japanese diplomacy. Some of them who are well acquainted with Japanese affairs interpret the reticence kept up by the Japanese peace delegates as due to the time honoured custom in this country which holds reticence as one of the prime virtues. And furthermore, they pay tribute to the modesty of the Japanese delegates.

"Those critics, however, not familiar with Japanese conditions labour under a misunderstanding, and think that duplicity is at the bottom of that reticence and modesty, so characteristic of the Japanese people.

"The trouble is that the critics of the latter type are now predominant in the world (Cheers). Needless to say that the result is most disadvantageous to Japan, plunging her

into the most awkward plight conceivable.

"For the above reasons it is absolutely necessary that Japan should discard her old customs of reticence and modesty in connection with diplomatic questions in future and like the western Powers frankly announce her policies and aspirations to the world.

"It may be hardly necessary to say that a nation's politics, economics, art and literature have a close relation with its customs and manners, and that all nations have different customs and manners. According we can not reach an understanding with other nations by simply imitating their politics, economics, art etc., unless we first acquaint ourselves thoroughly with the peculiarities of their customs and manners. Likewise all disputes arising from political, economic and other questions, can not be settled fundamentally without effecting a basic understanding about customs and manners.

"Now that the great war of Europe has come to an end, all members of the international family are bound in duty to 'do their bit' for the cause of world peace. Therefore, it is to the interests not only of a particular nation itself but to the world at large that it should try to make other nations understand it, by introducing to them its national affairs; especially necessary is it for Japan whose manners and customs are so different from those of Europe and America.

"In publishing the "Asian Review," we are also prompted by the same desire. We mean to explain to Europe and America Japan's traditional culture of thirty centuries's standing (the main source of her manners and customs) and expound her aspirations, political or otherwise, so as to dispel their misunderstanding and enable them to understand us in true light.

"On this occasion I beg to thank Dr. and Mrs. Paul Richard and Prof. James H. Cousins for their kind guidance in the publication of the review.

"Also allow me to refer to the difficulties involved in promoting an English magazine by Japanese. It is wellnigh impossible for us Japanese to express in English what we think so as to make it pleasant and attractive reading. About ten centuries elapsed before the Japanese were able to have sufficient command over Chinese literature after it was introduced to this country. Our people seem to have no genius for language. Accordingly when it is remembered that it is only half a century since English language has been introduced here, it is no wonder that the Japanese have not yet been able to master it.

"In editing the initial number of the review, we have suffered much from the language difficulty, which, however, I hope, will be overcome in due course with your assistance. As the 'Asian Review' is intended as an organ for the entire Japanese nation to lay their aims and aspirations before the world, I bespeak your valued assistance for its success." (Cheers).

### The response by Mr. Ballantine, Secretary of the American Embassy

Mr. Ballantine, who attended the party as representative of Mr. Morris, the American Ambassador, speaking in Japanese, responded to the speech of the host. His speech follows:—

"Excellencies and Gentlemen:

I deem it a great honour to have been invited to such a successful party in celebration of the publication of the 'Asian Review' by the Kokuryukai. I am also delighted to have been given an opportunity of learning the aims and aspirations of the Kokuryukai in promoting the 'Asian Review.'

"Now that all the members of the international comity, including Japan and America, are growing in their friendship, I think that it is urgently necessary for them to let the outside world know their aims and aspirations. Therefore it is my sincere desire that the "Asian Review" will succeed in its avowed object to introduce Japan's will and spirit to the outside world."

### The response by Viscount Kaneko representing the Japanese guests

Viscount Kaneko replied to the host representing the Japanese guests, as follows:—

"Excellencies and Gentlemen:

The host has asked me to speak, but I have declined his request, drawing his attention to the fact that there are guests here who are my superiors and better qualified for making a response to his speech.

"But the host has persisted in his request, insisting that I should speak something as I hail from the same province with him. Thus I am obliged to comply with his request and hope that you will excuse me for responding to the speech of the host for you.

"As I was informed in advance of the aims and purposes of the 'Asian Review' by its promoters, I gave my hearty approval to it. Now I have learned more fully about the objects of the 'Asian Review' through the host's speech, and my interest in the magazine has grown the keener.

"Hitherto there has been much complaint that Japan has been misunderstood by the outside world. Again we have been told that the misunderstandings Japan suffers from, have proved serious obstacles in her development and expansion.

"The trouble is, however, that the Japanese people are not courageous enough to bring their complaints direct to the foreign nations, though they complain garrulously at home of what they think to be the faults of the latter. Here in this country they blame the foreigners for their misunderstandings, prejudices, or animosities. But they have not the courage enough to go over the oceans to foreign countries and say what they think in their bosoms, in the foreign lands. This weakness on the part of the Japanese people is brought home to us every time we go abroad.

"Therefore it is a matter for sincere congratulation that the 'Asian Review' has been promoted by Mr. Ryōhei Uchida with a view to letting the outside world know at first hand not only the true state of affairs and politics in Japan but her aspirations too. Indeed the appearance of the 'Asian Review' has filled the national need felt so keenly since the Restoration of 1868 and the opening of our country to foreign intercourse

"It has been late in coming. But better

late than never; since it is now the consensus of the national opinion that the aspirations of the Japanese people as well as their true state of affairs should be made known to the outside world. Therefore I tender my thanks to Mr. Uchida in behalf of the Japanese nation for his new venture.

"Here allow me to refer to my personal impressions. It is indeed an honour for us, hailing as Mr. Uchida and I do from the same province of Chikuzen, to express our opinion publicly even in Tōkyō to the Japanese nation. But the honour is the greater when we represent the Japanese people and introduce the true state of affairs in this country to the foreign countries.

"To be frank, I should have undertaken the publication of an English magazine, as I know some English. Indeed Mr. Uchida who knows nothing of English has finely 'scooped' me in publishing an English monthly (Cheers). I should have felt mortified if it had been done by one other than a person from Chikuzen Province. As it is, however, I have had nothing but a feeling of pleasant surprise and satisfaction, since it is no less a personage than Mr. Uchida that has stolen a march upon me. I am on intimate term with Mr. Ryōgorō Uchida, father of the host, while the late Mr. Kōtarō Hiraoka his uncle was my old friend since my boyhood.

"The host expresses misgivings that the 'Asian Review' may not be got up so attractively as to interest the Europeans and Ame-

ricans, because the Japanese are not skilled in English. But I may assure him that his apprehension is groundless. In writing in a foreign language, sincerity is all in all, literary skill being a question of the secondary consideration. Comparison is always odious, but I beg your pardon for comparing the speech of the host with that of Mr. Ballantine, representative of the American Ambassador. To be frank, Mr. Ballantine's speech delivered in Japanese is not so good as that of the host. But nonetheless it is more eloquent and more appealing to us than a speech made by a Japanese orator, because we cannot overestimate Mr. Ballantine's efforts and sincerity in learning a language most foreign to him and making a speech in it (Cheers). Therefore, it is no exaggeration to say that a speech or a composition is good or excellent not so much because of literary skill as because of sincerity.

"The 'Asian Review' may appear to the Britishers and Americans as far below their standard in literary skill, but they will not grudge to appreciate its sincerity. Therefore I thank Mr. Uchida for his most opportune enterprise and earnestly desire that he and his staff may do their best in expounding the aspirations of the Japanese nation to the outside world, by attaching more importance to the spirit in which their magazine is edited than to their literary skill. Before closing let me wish success and prosperity for the 'Asian Review' in behalf of the guests."



## Farewell to Dr. Richard and Prof. Cousins, advisers of the "Asian Review"

By YOSHITAKA KUZUO

AS reported in the previous issue Dr. and Mrs. Paul Richard accompanied by Miss Hodgson left Japan for India early in March.

The departure of our learned adviser was followed closely by that of Prof. Cousins', our literary adviser. We take this occasion to

extend our heartfelt thanks for their hearty support and wise guidance in behalf of the *Asian Review*.

It was in the Spring of 1916 that Dr. and Mrs. Richard came to our country. Before coming here the Doctor had thoroughly studied Japan and the Japanese. His address



to our people soon after his arrival under the title "To the Japanese People" won from us our sincere appreciation, as our people saw at once, that in it was a true understanding of ourselves and inspiring encouragement from a foreigner, of a rare type.



Dr. Paul Richard.

Last year when the society for the abolition of racial discrimination was organized, in conjunction with some thirty other political and religious organisations, for the purpose of making our contention known at the Peace Conference, at Versailles, the Doctor was un-failing in his efforts to help us lecturing for us—and contributing clever articles to the press. When the *Asian Review* was in its birth throes, it was Dr. Paul Richard who rendered timely assistance and saw this humble child draw its first breaths. It involves no little difficulty for Japanese to edit a magazine in English. It is entirely due to Dr. Richard and to Professor Cousins that we have been able to publish a Magazine of a fairly good get-up.

It is Dr. Richard's conviction that too much hypocrisy and too little justice are the figuring factors in the present civilization. He unhesitatingly asserts that because of certain unique and special make-for-civilization

qualities in our nationals that we Japanese are the chosen people, whose work for the world is, to effect the spiritual union of Asia, and he exhorts us to glorify our time honored nationality.

We Japanese are going to do our best to live up to his expectations and join with him in his mission of purging civilization of its hypocrisies and injustices.



Mme. Mirra Richard in the costume of a Japanese lady.

The Doctor is on his way to Pondicherry, French India, in which place his close friend Sri Aurobindo Ghose is staying. Although we have not had the pleasurable opportunity of meeting him, we have long known of him as a spiritual leader of Young India. By the time the third issue of the *Asian Review* makes its appearance Dr. Richard will have arrived at Pondicherry. We wish him to present our respects to Sri Aurobindo Ghose and furthermore we desire him to remind the new "Creator of Asia" that there are many of his followers and admirers in Japan who earnestly aspire to effect the development of Asia and who bespeak his assistance in this agitation.

Dr. Richard has been four years in Japan. Four years is no short period in one's life. Has Japan given him anything during this time? We do not know what he has learnt from the Land of the Rising Sun but we should like to say to him that a tiniest seed, when sown and nourished carefully, is sure to grow in time to a tree of gigantic size and throw its protecting shadows over large areas. And we hope that he will never forget the seed he has sown in Japan.

Both Mrs. Richard and Miss Hodgson have given the Review very valuable assistance. Their accomplishments as well as their womanly virtues command our admiration and highest respect.

Mr. Cousins is a well-known Irish poet and scholar who has been in Tōkyō for a period—lecturing at Keiō University. Before his call to Japan Prof. Cousins had been for many years engaged in educational work in India and at present he and Mrs. Cousins are connected with Mrs. Besant's famous school, which is doing so much for the Indian people.

Prof. Cousins is an intimate friend of the much beloved Rabindranath Tagore, the Secrpoeet of India, and like this great teacher is not only a master of verse but a man in possession of a deep religious nature. Being initiated into the Theosophical Society presided over by the venerable Mrs. Besant, Prof.

Cousins is an enthusiastic propagator of the Society. While sojourning in Japan, the Professor has added many Englishmen and Americans as well as Japanese to the list of the members of the Society.

Through the kindness of Dr. Richard the introduction of Prof. Cousins to us was a happy occasion and we deeply regret the loss of these two capable advisers, but we must not withhold our congratulations to India upon her good fortune in the return of these two gentlemen, who claim India as their "Second Native Country."

Dr. Richard and Prof. Cousins are Europeans; yet their deepest interests lay in the Orient and so it is that we find them such warm sympathizers of Japan. Indeed there may be some Karma in their fates, that they came to this country by different routes, and at different times—met here—became fast friends and then departed for the same destination—without prearrangement.

While the benefit would have been ours could we have held these friends as helpers here; nevertheless we must wish them a happy return to their "Second Native Land" and ask that they will continue their assistance to us; and when their mission has been fulfilled in India they will find us waiting to welcome them in the Land of the Rising Sun. (1st, April 1920).

## Shintoism

### Ryobu Shinto or Dual Shintoism

(Translated into English by S. Kimura)

By DAGYO OZAWA

#### Chapter II

**R**YOBU Shinto or Dual Shintoism is a religion ingeniously organised by attaching Buddhistic reasoning to the belief of prehistoric Japan, and there are several schools of this religion. In order to explain this, it is necessary to begin with its history in the transition period.

#### I Separation of Church and State and Intercourse with Korea

After a peaceful period which had lasted

for about five hundred and fifty or sixty years after the founding of the Empire, exiles from the Asiatic Continent intruded on the coast of this country. It was at this time that the Emperor Wu of the Han dynasty of China conquered Korea, and the Emperor Sujin, then reigning sovereign of Japan, having realised that if he were content with the Ancient customs of unification of Church and State he could never cope with the change of the situation forced upon this country by the inter-

course with foreign countries, for the first time in the annals of Japan separated Church from State. This Separation of Church and State was in a way a reformation of the Church, for it systematised the various beliefs of the people, determined the system for priests, and established the system of central government in religion, as was done in administration.

By this reform the position of the Emperor, whose duty in the primitive days was only to set for his people an example of faithfulness to the gods, underwent a considerable change.

### (A) Kamikakari or Divination

As the first step of this reformation the Emperor removed the Shrine of the Sun Goddess and that of *Yamato Ohkuni Tama-no-Kami* dedicated to the Spirit of Japan, which had been within the Imperial palace from early days, to locations outside the palace, and appointed two of his daughters priestesses of these shrines. The priestess who officiated in the former shrine was called Princess *Toyosukiiri*, and that in the latter Princess *Nunakiiri*. Princess *Nunakiiri* was, however, for several years unable to perform services owing to sickness; and meanwhile an epidemic prevailed in the country, the majority of the patients succumbing to it. Thereupon the Emperor, concluding that he had offended the gods by committing some serious mistake in his administration, erected a shrine at *Asajigahara*; and having assembled there all the priests and priestesses in the country, asked for a divine command by means of *Futo-mani*.

Here it is necessary to explain briefly the ideas about God held by the Japanese in the primitive days. The primitive Japanese regarded God as a protector of mankind, and whenever he had a doubt he consulted the oracle of God to decide it.

There were five different methods of divination. The first was called *Futo-mani* which was practised from the earliest days. This art of divination consisted in burning the shoulder-blade of a deer, and the divine will was judged from the cracks in the bone. Upon the introduction from China of the art of divination by burning a tortoise shell in a later period, this primitive Japanese method of divination became confused with it, and although it is impossible to know the

details now, it is believed to have been much the same as the art of divination by burning bones which is still practised in Mongolia.

The second is called *Ukebi* (i.e. a solemn prayer) which was also a method of *Futo-mani*. A man who has recourse to *Ukebi* makes a solemn prayer to God that if his wish is to be fulfilled, a flying bird be felled to the ground as a sign of his prayer being heard, and if not that all the trees in his garden be killed. This art of divination was practised chiefly by people who were about to set out on a journey. This custom sprang from that characteristic of the Japanese which makes him very particular about the beginning of everything.

The third is called *Kugu-tachi* (i.e. test with hot water) which used to be performed at the court of Justice in the days of yore. It was there generally believed that an honest man would never get his hand burnt even if he put it into boiling water or a red hot axe were placed on his palm; and a culprit as a rule used to confess his crime before he put his hand into boiling water.

The fourth is called *Yumeno-Tsuge* (i.e. Command of dream) which means the receiving of a divine command in dreams. It is small wonder that the simple minded and sincere people of the primeval age attached so great importance to this belief.

The fifth is called *Kami-gakari* (divination) which means that God gives his command through a person.

At the time when the Emperor Sujin desired to know the Divine will while at *Asajigahara*, there lived at Yamato Tobihi a great aunt of his *Momoso* by name, who, though advanced in age, was still a spinster, and being a pious person devoted herself to the duty of attending on God. It was through her that the Divine Will was expressed. This god was no other than *Ohmiwa-no-kami*, and it is important for students of history of the Japanese people to know what sort of deity he was.

### (B) Ohmiwa-no-kami

I have already mentioned in the preceding Chapter that before the founding of the Empire, *Ohkuninushi*, having realised that it was impossible to govern a country well by material institutions only, erected on *Mimoro Yama* in the Province of Yamato a shrine dedicated

to his own spirit, which was the first shrine built in Japan, and consecrating the place as the sacred precinct, called the Province of Yamato *Tamagaki-no-Uchikuni* or Dominion of the Gods.

To dedicate a shrine to one's own spirit sounds very absurd, but in those early days it was generally believed that the spirit and the body of a man could act quite independently, and that the spirit brought good fortunes to the body and protected it against misfortunes. Hence we find in the ancient language such words as *Saki-mitama* or Spirit of Good Fortune, and *Kushimitama* or Spirit of Misfortune.

The God of *Mimoro Yama* had been the Chief Guarding God of Japan during the period of the Izumo Government, but in the reign of the Emperor Jimmu this deity was somewhat neglected, *Kotoshironushi-no-Kami* being the only deity belonging to the Izumo Group. The Emperor Sujin, however, completely reformed the time-honoured custom, and when he was trying to effect separation of Church and State, he prayed this deity for divine commands. The name of *Mimoro Yama* was changed into *Miwa Yama* and that of *Mimoroyama-no-Kami* to *Ohmiwa-no-Kami*, not without a significant reason.

In the Chapter dealing with Primeval Shintoism the reader was acquainted with the fact that the Izumo Government and the *Takachiho Palace* existed at different places. At that time there was yet another district which wielded considerable power; it was no other than Yamato.

When the Izumo Government lost its power, Prince *Ninigi*, ancestor of the Imperial family of Japan, descended upon this land under the order of *Hi-no-Kami*, and he had an elder brother named *Hoakari* who was born of the same mother (but not of the same father). This Prince descended upon Japan by a different route, and first resided in the province of Kawachi; and subsequently at the invitation of *Nagasunchiko*, a chieftain of Yamato, he removed thither and called himself *Nigihayahi*. It scarcely need be said that after the Izumo Government had surrendered the reins of Government, the *Takachiho Court* ruled the whole of Japan, yet the latter had only secured the support of the people. Its sphere of influence was limited to a certain portion of Kyūshū, the adherents of the Izumo Government still placing them-

selves under the command of *Kotoshironushi*, a descendant of *Ohkuninushi*, and Prince *Nigihayahi* still wielding tremendous power in the Yamato district. In short the Japan of that day was ruled by three different Governments, namely, the *Takachiho*, *Izumo*, and *Yamato*.

At the time of founding the Empire, therefore, the Emperor Jimmu took great pains to harmonise these Governments, and simultaneously with the establishment of *Kashiwara Palace* he appointed Prince Umashi-maté, son of Prince *Nigihayahi*, Prince Minister of his government. The Mononobes who were a noble family in Japan in a later period were descendants of this Prince, and by this means the Emperor won the confidence of the people of Yamato. The Emperor also married the daughter of *Kotoshironushi* and made her Empress, thereby securing the allegiance of the followers of the Izumo Government.

In this manner the three different Governments of primeval Japan were unified. But from then the Mononobe family were treated as vassals of the Emperor until the time of the Emperor Sujin, whose mother was one of the Mononobe family. Thus in the Imperial family were incorporated the family lines of the heads of the three Governments of primeval Japan, and it gave rise to a legend concerning *Ohmiwa-no-Kami* among the Japanese of that time. The gist of this legend is as follows:—

In the reign of the Emperor Sujin a daughter of a certain family married a handsome young man and became pregnant. This young man visited her daily after sunset and went off before dawn, never telling her whether he was going; and she being anxious to find it out, secretly sewed to his skirt one end of a thread wound up on a spool. After her husband had gone, she followed the thread, which ended at the Shrine of *Mimoro Yama*, and then to her surprise she discovered that her husband was the incarnation of the Deity of *Mimoro Yama*. Now the thread which was left on the spool was of three strands (*Miwa*), and accordingly *Mimoro Yama* was renamed *Miwa Yama*, and the deity on that hill was also renamed *Ohmiwa-no-Kami*.

In this legend the three strands of the thread which was the only one left on the spool represent the combination of three different Governments, and the fact referred to

in the following section makes the legend all the more interesting:—

(C) *Amatsu Yashiro* (Heavenly Shrine) and *Kunitsu Yashiro* (National Shrine)

The Emperor Sujin, in compliance with the command of the Deity of *Ohmiwa*, extended the shrine dedicated to that deity, and classified all the shrines in Japan under two heads namely, *Amatsu Yashiro* (Heavenly Shrine) and *Kunitsu Yashiro* (National Shrine). The former was a Shrine dedicated to *Agatanushi* and *Kunitomiyatsuko* appointed by the Emperor ever since the founding of the Empire.

The latter was a shrine dedicated to such deities habitually worshipped by the peasantry of various districts, and the deity to whom this shrine was dedicated was as a rule their ancestor or a person who had rendered distinguished services to their respective districts. Sometimes out of superstition shrines were dedicated to the elements, to the spirit of an old tree, of a mountain, or of a swamp; sometimes out of fear they were dedicated to wild beasts or venomous snakes; and sometimes out of compassion they were dedicated to unfortunate persons or to animals which had met with a pitiable death. No matter to what person, beast or thing the shrines were dedicated, so long as they were worshipped by the people of a specific district, they were treated as national shrines.

The Emperor having thus recognised as deities all the objects worshipped by his people, granted a piece of land to each shrine with farmers to cultivate it, in order to supply the shrines with the expenditure required for their up-keep and repairs, and refrained from taxing the people for this purpose as had hitherto been done.

The Sun Goddess was made the Head of the Heavenly Shrines and *Ohmiwa-no-Kami* that of the National Shrines. Although primarily this was done to distinguish one branch of Shintō priests from the other, it well manifested the two different aspects of the Imperial family of Japan. That is to say, while the Imperial family ruled over the people as descendants of the Sun Goddess, they also occupied the supreme position

as the centre of three different races of Primeval Japan. It is worthy of note that *Ohmiwa-no-Kami* which used to be dedicated to the spirit of *Ohkuninushi*, head of the Izumo Government, was now dedicated to the *Saghitama* and *Kushimitama* of the Imperial family.

(D) *Amaterasu Omikami* (the Sun Goddess)

As already mentioned, the Emperor Sujin removed the Shrine of the Sun Goddess from within his palace to a place outside, and bade his daughter attend on the Deity. The Emperor Suinin, son of Sujin, also made his daughter attend on the Deity. This Princess was no other than *Yamato Hime*, who is so famous and well-known among the Shintoists. It was this Princess who erected a shrine in the province of Ise in compliance with the oracle of the Sun Goddess who appeared in her dreams. This shrine was no other than the famous shrine of *Amaterasu Omikami*, who is still revered and worshipped by the Imperial family and people of Japan as the most sacred deity. The ancestor of the Imperial family was Prince *Ninigi*, but as he was born in Heaven and is believed to be the grandson of *Amaterasu Omikami*, her shrine is worshipped by the Japanese people as the shrine of the Imperial ancestress.

From the Tokugawa Period to the present day some have maintained that *Amaterasu Omikami* is the Imperial ancestress who was born on the earth, but this is only a hypothesis not worth mention.

(E) *Nihon-fu* (office of the Japanese Governor-General in Minama)

I pointed out in a preceding section that the Separation of Church and State, effected by the Emperor Sujin, was prompted by the intrusion on the Japanese coast of exiles from the Asiatic continent, but it is a matter of course that there were many other causes, such as the progress of the times, etc. Nevertheless the principal cause was no doubt the arrival of foreigners who disturbed the order of the country which had hitherto remained quite peaceful. The Emperor, obliged by force of changing circumstances, tried to effect a complete administrative reform. He imposed taxes on the people according to a

census he prepared, appointed four commanders-in-chief whose duty it was to undertake the defence of frontiers, and intended to establish an office of Japanese Governor-General in Korea, with a view to placing that country under Japanese control. The last named scheme, however, could not be carried into effect in the Emperor's time, but it was accomplished by his son Suinin. This office of Japanese Governor-General was commonly called *Mimanafu*. It was called *Mimana* in memory of the Emperor whose name was Prince *Mimana*. "*Mimana*" was pronounced "*Ninna*" by Koreans, but it does not appear in the history of Korea as it was known by another name by the inhabitants of the peninsula.

(F) *Harai* (Ceremony of driving away Evil Spirits) and *Sumiyoshi Daimyōjin* (Great Deity of Sumiyoshi)

Intercourse between Japan and Korea commenced when the Emperor Suinin established Nihon-fu at *Mimana*, but Japan was obliged to abandon it, being too much occupied in settling in order her own country which had been torn to pieces by civil wars. In A. D. 346 King Suko of Kudara was crowned, and it was about this time that the Empress Jingō in person invaded Korea. As a result of this expedition intercourse between Japan and Korea was really instituted and the introduction to Japan of Confucianism and Buddhism from the continent was effected by the opening of the communication between the two countries.

With regard to the invasion of Korea by the Empress Jingō it is necessary to refer to certain affairs connected with Shintoism.

(1) Prior to the invasion the Empress performed the ceremony of *Oharai* in order to purge her people of all sins. In connection with this practice such words as *Uyee-Shitae-no-tawake*, *Uma-tawake*, *Ushi-tawake*, *Tori-tawake*, and *Inu-tawake* occur in the old histories of Japan; and foreigners who have but a meagre knowledge of the Japanese language, have mistranslated these words as Prof. Chamberlain, has done in his translation of Kojiki. Not only foreigners but Japanese also, who have not studied the classical language carefully enough, have interpreted these

words in a most absurd manner, and therefore it would not be fair to blame the foreigners only. For the benefit of Shintō students I will explain here briefly what these difficult words mean.

The word "*tawake*" is commonly used to express sexual intercourse, but when it is applied to "*harai*" (purification) it means sins; and it is wrong to translate the word *Uyee-Shitae* "parents and children"—it means "sins against higher persons and sins against lower persons," "*Uma*" means the south and not "horse" as is commonly understood; "*Ushi*" means the north, "*Tori*" the east, and "*Inu*" the west, instead of "cow," "hen" and "dog" respectively, and therefore "*Uma-tawake*" means sins in the south, "*Ushi-tawake*," sins in the north, etc.; and "*harai*" means the purging of these sins. It is quite wrong to think that these words mean incestuous love or unnatural sexuality between man and beast.

(2) *Harai* or the Ceremony of driving away Evil Spirits has been performed by the Japanese from time immemorial, and it is one of the oldest customs of this country. It is on record that in the mythological age the deity Izanagi set the example of performing this ceremony.

However it is wrong to infer that the Japanese believed that they could purge themselves of sins by means of "*harai*." When Izanagi performed "*Misogi Harai*," bathing in the river *Tachibana-no-odo* in the province of Hyūga to purge himself, body and soul, of sins, the first deity that appeared to him was not a good deity but an evil one whose name was *Magatsuhi*. Notwithstanding the appearance of the evil deity, Izanagi went on performing the "*harai*" until *Nuchi-no-Kami* who corrected evils appeared, and even then he did not relax his effort. The deity that appeared subsequently was a goddess whose name was *Itsu-no-megami* and who caressed everybody as though she were his mother. Izanagi with greater faith and reverence continued the asceticism, relying upon the help of the Goddess of Mercy, inasmuch that finally three deities of *Watatsumi* (the sea) made their appearance, and were followed by three other deities, viz. *Sokotsutsuo*, *Nakatsutsuo* and *Uzatsutsuo*. The ceremony of *Misogi* is always performed bathing in water, and the sea being the largest thing that is formed with water the appearance of the deities of the sea proved that they were pleas-

ed with the ceremony.

"Tsutsuo" means courage, and the appearance of the three deities of valour taught Izanagi to be courageous and to go ahead on the road of righteousness without fear. Thus the ceremony of *Misogi* came to an end with the appearance of the three deities of the sea.

So the Empress Jingō performed the ceremony of "harai" in accordance with the custom practised since the mythological age.

(3) The deities that appeared by means of *Kami-gakari* (divination while the Empress Jingō was performing the "harai" were first, Amaterasu Ōmikami, second, Awa-no-Kami, third, Kotoshironushi-no-Kami, and fourth, Uwatsutsunoho, Nakatsutsunoho and Sokotsutsunoho. I will explain why these deities appeared.

Amaterasu Ōmikami, the Sun Goddess, appeared first, because without her help the Empress could not gain the unanimous support of her people.

Awa-no-Kami is in charge of provisions and is one of the eight sacred deities of Himorogi selected by the Emperor Jimmu. This

deity appeared next as the Empress could never have sent an expedition had he not helped her in supplying her troops with provisions.

Kotoshironushi is also one of the eight sacred deities of Himorogi, and it was this deity who promised to be loyal to the Imperial family when the Izumo Government surrendered their powers in favour of the grandson of the Sun Goddess. This deity appeared third to ensure the loyalty of the Imperial forces.

The names of Uwatsutsuo, Nakatsutsunoho and Sokotsutsunoho were mentioned in the early mythology, but they had long been forgotten when the Empress Jingō invoked them to let them guard her army. Upon the return of the expeditionary forces a shrine dedicated to these deities was erected at Suminoe in the province of Settsu—this is the Suminoe, or, as more commonly known, the Sumiyoshi shrine, of the present day.

So far with the early Shintoism. As for the relations between Shintoism and Buddhism or confucianism, let us discuss them on a later occasion.



## Japanese Cherries and Wistaria in History and Literature

(See the cover design and the frontispiece of this issue of the Asian Review)

By a Lover of Nature

### Varieties of Cherry Blossoms.

Modern scientists, like Professor Gaku Miyoshi of the Tōkyō Imperial University, have discovered more than one hundred varieties of the Japanese cherry. But popular classification and naming are done according to historical or literary, even legendary, allusions. As early as 1681, a writer recorded some forty varieties, and the number had swelled to nearly one hundred and fifty in 1827, according to another authority. Altogether the names of almost two hundred varieties, many of them now extinct, are found in ancient and modern books.

### Historical Names.

A variety called Kirigayatsu, named after the place of its origin near Kamakura, is otherwise known as Kurumagayeshi or "Carriage-turning-back" from the story that the Emperor Godaigo, on the occasion of his visit to Sumiyoshi Shrine in Settsu Province, had his carriage turned back that he might admire the beautiful variety he had noticed. The popular name of this variety means "double-single," because some of the flowers, mostly double, have single petals on the top of the double ones. Taizanfukun takes its name from a Chinese deity, by praying to whom Sakuramachi Chūnagon is said to have pro-



Uyeno Park in the Cherry Season

longed the life of his favorite blossoms. His real family name was Fujiwara, but he so loved the Yoshino cherries that a large number of trees of this kind were planted in the garden of his residence at Kyōto. Every year he would wait and long for the spring to come and bring forth the cherry blossoms. Hence his nickname Sakuramachi or "waiting for cherry." Daishi-no-sakura, or more properly, the Cherry on which Bingo Samurō (Kojima Takanori) wrote a Chinese verse, bears delicate, small white flowers among ruddy young leaves and derives its name from the fact that the unfortunate refugee Emperor Godaigo's devoted subject, Takanori, wrote a couple of lines on the tree at In-noshō, Mimasaka, in the hope that His Majesty might chance to pass by and would know that there was one patriot, who might yet restore him to his Throne. The lines being in a learned tongue, ordinary mortals of the Fourteenth Century could not make out the meaning. There are other varieties named after their distinguished admirers or through some other associations with such personages, as: "Shizuka" or the wife of Yoshitsuné, the Kamakura Shōgun Yoritomo's brother; "Saigyō" the poet priest; "Benkei"

the brave, who devoted himself to Yoshitsuné through thick and thin; "Ōishi," the chief of the Forty-Seven Ronin of vendetta fame.

**Literary Allusions.** Horticulturists of former days were not schooled men, and so some cherries bear allusive names. This is notably the case with shiogama, a variety whose blossoms and leaves are both reddish and pretty so that "even leaves" (*ha made* in Japanese, and which also means "at-beach") can be admired. The famous Shiogama Shrine near Matsushima can best be viewed from the beach down below—hence the play upon words. Ise-zakura, a pink double variety supposed to come from the Isé Buddhist Temple, in Settsu Province, also seems to be a pun name. Because it comes out late in the Cherry season and because Ise Province is next to Owari (also meaning "the last"), the name signifies "a cherry that blooms almost the last." Uba-zakura or "old dame cherry" blossoms early and before the tender leaves come out, therefore the name refers to an aged woman without teeth (*ha*—leaf or tooth). Yōkihi is a variety of pink double cherry whose stamens are white at the top. The name, though not



exactly a pun, is perhaps a case of a transferred epithet. The Emperor Gensō (Hsuan-tsung in Chinese) of the Tang dynasty had a princess by that name, with whom he was deeply in love. But the particular kind of cherry in question was admired very much by the priest Gensō, of Kōfukuji Temple,



Cherry Blossoms near the Uyeno Pagoda

Kyōto. Kumagaya-zakura that blossoms very early, alludes to the gallant fighter who led the van against Hirayama, in the battle of Ichinotani near Suma, before the first Shōgunate was founded at Kamakura. Both Kirigayatsu and this cherry are famous for "coming out first" or early.

### Poetic

### References.

The writer happens to have a pot each of cherries and primroses on his desk, as he works on this article. He can not help, therefore, noticing some analogies between the Japanese and European beauties. As *rose* in this connection seems to mean "flower" in general, so the Japanese word for cherry, *sakura*, is understood to come from the verb "to bloom" or *saku*. Hence the classical objection to the use of the verb to bloom in reference to cherry blossoms, because it is tautology. As the rose is the English flower,

as the peony is the king of flowers in China, so is the cherry the bloom of blooms in Japan. The Japanese name for primrose is *sakuraso* (=cherry-grass) because its five petals are split at the top, as those of the cherry blossom. But the cherry before the writer has two smaller petals standing up in the middle of the five larger ones. This variety is called the *hokaké* or "sail-setting" cherry. Otherwise it is known as the *hata* or "flag" cherry from the tradition that the warrior Yoshi-iyé left a flag-pole under a cherry tree of this kind, at Zuiryū village in Hitachi Province, on his way back from a successful expedition to the northern provinces. Shōkun, a court beauty that almost overshadowed the personal charms of Yōkihi, already mentioned, gave her name to a variety of the single cherry with large flowers of thick petals and of a deeper pink colour. The word *yae* (=eight-ford) *zakura* as a generic term, applies to any double cherry, but there is a special *yae* also called Narazakura from a great poet's allusion to it. But of him, anon.

### Other Names and Varieties.

Sakon-zakura is also known as the Nanden or "South Palace" cherry and has derived its name from being planted in the south garden of the historical Shishii-Den Palace in Kyōto. Uzu-zakura is so named from its resemblance to a trapping ornamenting the rear part of a Chinese horse harness. Nido-zakura or "twice-cherry" puts forth a bud from the inside of an already opened blossom, so that a second flower blooms after the first. Consequently the tree goes on blossoming much longer than others. The Usuzumi or "light inky" cherry is single, and white, but as the leaves and branches are green, the flowers look rather darkish. The Oso-zakura, a double variety of the Kirigayatsu is perhaps the last cherry of the season for it does not show its small pinkish petals until the tree has leaved out. Nioi-zakura, a double reddish variety, culls its name from its fragrance. Fugen (*Suman tabhadra*) being an Indian deity, usually on the back of an elephant, the Fugen-zō (=elephant) variety distinguishes itself by a long stamen bending not unlike the elephantine nose. Asagi or Ukon cherry is yellowish, while Temari (hand-ball) cherry blooms in clustered-together double flowers. Furthermore there are such names as Itokukuri or "thread-

fastened." Ōchōchin or "big-lantern," Kochōchin or "small-lantern," Tora-no-o or "tiger's tail," Bunmawashi or "carpenter's divider," Akame or "red-bud" (=tender-leaf), and Shirodayé or "snow-capped."

Of the various classical words for cherry, the most typical or suggestive are Yoshinogusa (*kusa* meaning "plant" or "flowers"), Akobono-gusa which means a flower most glorious at "daybreak," and Kazashi-gusa indicating the idea of "wearing in one's hair" or in a crown, a twig of the cherry blossoms, as an ornament.

**Indigenous to Japan.** In our mythical age the cherry blossoms were known as *Konohana* or "tree-flower." So we hear of Konohana Sakuya Himé or "Princess Blooming Cherry," or Konohana Chiru Himé or "Princess Falling Cherry-Blossoms" in our mythology. But the first historical mention of the cherry was made in the reign (400-405) of the Emperor Richū, when his palace was named Wakazakura-no-Miya or the "Palace of Young Cherries." A little later, in the time of the Emperor Inkyō (412-452) the first literary reference to the cherry was made by him when he likened the beauty of his lady-love, Sotori Himé, to a cherry blooming by a well-side. This Princess was considered so resplendently beautiful that she was said to shine through her clothes—her name signifying a "lady whose charms penetrate her robes." Wani, a Korean who came to Japan in 285 with the Confucian Analects and "One Thousand Words" to be the tutor to the Crown Prince of the Emperor Ōjin, was the first foreigner who wrote a Japanese verse in eulogy of the cherry blossoms at Naniwa (Ōsaka), which was then the capital of the Emperor Nintoku, his pupil. He used the word "tree-flower" instead of *sakura*. The first Imperial cherry-viewing garden party, however, did not take place, or is not recorded in history, until 812, when the Emperor Saga proceeded to the Shinsen-en in Kyōto and held a banquet with his courtiers. As our culture in general reached the people through the courtiers at the Court, the love and care of the cherry blossom by the people began in the provinces where the early Emperors had their capitals. Thus we can infer that more cherry trees were planted in Settsu, Yamato, Omi and Yamashiro, and more varieties evolved in those provinces, than

in other parts of the country, though we know now that Japanese-like cherries are found in Formosa, Korea, Manchuria, Saghalien and in the Hokkaidō.

#### Admired by All Classes.

In the pre-feudal or old Imperial days, there were only a few refined folk outside the small circle of courtiers, priests and scholars. Even in those days comparatively un-



Part of the Toshogu Shrine Precincts, Ueno, in the Cherry Season

lettered warriors, whose descendants formed a class of samurai in the later feudal age, expressed their admiration for the national flower in a simple but natural language of the heart. Thus, Genzanmi Yorimasa immortalized his name by singing, when his Imperial master gave him the subject "The Followers on a High Peak": Lo! the trees are recognised as cherries by their blossoms, the trees on a distant mount whose tops were not visible till but a little while ago. Taira-no-munemori, whose mistress Yuva, is the subject of *Nō* and *Nagauta* songs, is famous for his having been moved by her verse in reference to falling blossoms. She had en-

treated him in vain to let her go back to her old mother in Ōmi Province. When in his company at an alfresco party under cherry blooms, a sudden rain came and scattered the flowers. So she composed a line and said: "Fain would I stay in the capital and admire the spring beauties, but alas! the flowers may



A Vista of Cherries at Akasaka-mitsuke

be falling in my native place to the east, as well." Compassion seized him and he sent her away at once. Satsunuma-no-Kami Tadanori, when fleeing from the Imperial capital after a losing fight, returned to Kyōto to see the court poet Shunzei and left with him a collection of his own lines, saying: "When peace is restored and His Majesty deigns to command you to prepare an Imperial collection of poems, will you kindly see that one of mine may thus go down to posterity?" An anonymous line found in the Senzaishū collection is said to be Tadanori's. It expresses the idea. Though the old site of the Imperial capital at Shiga (Ōtsu on Lake Biwa) is now desolate indeed, the mountain cherries there are as beautiful as ever. In a later battle at Ichinotani, Okabe-no-Rokuyata of Musashi Province cut off Tadanori's head and found

a *lanzaku* strip of paper hanging from his quiver, with an ode to cherry blossoms on it. Its sentiment was: The flower shall be my host tonight, If I lose my way and rest tonight under a tree. The poet warrior was identified in this way, while he and his ode will live forever in the memory of Japanese lovers of nature and beauty. The Minamoto clan of warriors sprung up in the semi-barbarous East, and therefore they were far less cultured than the rival clan Taira who grew up in the gentle atmosphere round the Imperial Palace. And yet Minamoto-no-Yoshiie, after pacifying the northern provinces and coming back to the barrier of Nakoso (—"come not!"), was carried away to the land of poetic imagination by the sight of "the falling petals that filled the path, where he thought the winds dared *not come*." We see this nature-loving general on horseback in fine armour, frequently depicted in art and literature.

#### Religious and Popular Traditions.

Sakuramachi Chūnagon, already referred to, is said to have prolonged the life of the blossoms at his mansion in Kyōto by praying to a deity. So the particular variety that continues to bloom for three weeks, instead of a few days as usual, is still known by the name of the deity Taizanfukun. Priest poet Saigyō expressed the wish that he "might die, if possible, in the spring under the cherry blossoms, and that near the full moon of the tree budding month!" The idea is to merge his body and soul with the life and the moon-light beauty of the cherry blossom. And why not? If Indian Buddhism likens our body to the mire out of which the pure and noble lotus blooms, as our soul emancipates itself from lusts why should not a Japanese believer pray to reincarnate as a cherry blossom? In another verse the same divine asked the people: "If thou prayest for the good of my departed spirit, thou shalt offer cherry blossoms to Buddha," instead of the customary *shikimi* or Chinese anises. A legend in a book on poetry entitled Ungyokushū tells us that the spirit of the cherry appeared as an old man and discussed poetry with Saigyō, because a line by the latter blamed the cherry for permitting crowds of common mortals to come and view its divine blooms.

In the island of Sado there is a tradition that a very old cherry tree or its spirit spoke to the people of the cherry village and foretold the gradual disappearance of its trees, two days running one year, in the Seventeenth Century. And lo! in the following year the speaking tree died first and all the others died and disappeared soon after. Thus all the Ito-zakura or "weeping cherries" of the village became extinct. A song sung by little girls while playing hand-ball says, "in so far as even double cherries don't bear fruits, let us put the blossoms in water and make rouge for our toilet." There is an old, old cherry tree whose trunk, if we put our ears to the bark, still echoes the clang of swords of an ancient battle which the tree once witnessed. Another cherry tree is said to bleed, if we cut or break a branch. Still another, under which a pair of desperate lovers once committed double suicide, long, long ago, produces similar tragedies under its blossoms even today. But the legend of the Sumizomé or "Ink-dyed" cherry, still sung in a Tokiwazu song, is by far the most popular. Fujiwara-no-Tsunemoto was buried in Fukakusa Yama of Kyôto and his friend Mineo missed him and mourned over him very deeply, wishing in verse that, if the cherry close to the tomb had a mind to mourn, it might bloom in the colour of mourning for once that year. From this, it is said, a variety of dark cherry came into existence. Coming to Tôkyô we see and hear much written and told every year, by the literary folk and story-tellers alike, about the Shûshiki cherry in Uyeno Park, back of the Kiyomizu Temple. The name was derived from a thirteen year old maiden's pen name, as she wrote a short poem on a cherry tree by the side of a well, saying: In danger is the cherry by the well! a drunken man comes there to quench his thirst, tottering and staggering, and may lean against the tree; that at once would bring its beautiful blooms down! This little poet lived nearly two centuries ago and the cherry tree she mentioned was the Yôkihi variety already described. The one now found in an enclosure on the same spot is not of the same kind, but was planted by the landlady of a near-by restaurant as a third generation of the immortalized *sakura*.

Thus the cherry bloom, glorious in the morning sun, symbolizes the Japanese mind, as was sung in his famous line by the poet

scholar Motoori. The Japanese mind, not the mind of a class, a period, a trade or an occupation, or of a particular individual Japanese! The cherries found in other parts of Asia are not half so pretty as the Japanese cherries, although the Korean cherry is the nearest kin to ours. Instead, of these the genuine Japanese varieties are now planted in Fusan, on the Seoul-Pyongyang road, in a suburb of the Korean capital, and are admired by the Japanese and Koreans alike. The German authorities at Tsingtao planted cherries in abundance in the botanical gar-



A view of the Edogawa River, Koishikawa, in the Cherry Season

dens there. On the River Yangtze, too, we find Japanese cherries planted here and there. They are now blooming in New York and in Washington, as well.

**Wistaria or Fuji.** The occidental readers need hardly be told that the word "wistaria" was derived from an American anatomist, Caspar Wistar (1761-1818), who introduced the flowering vine to the western hemisphere from the eastern. Probably it spread east and west from Persia. In Japan the word *fuji*, different

from the *Fuji* of Mount Fuji which is an Ainu word meaning "fire," has had aristocratic associations. When all the Imperial subjects (the commoners were not recognized then) were officially classified under four surnames, one was Fujiwara which means "wistaria field," possibly from their ancestor's place of abode. The Chinese pronunciation of the ideograph for *fuji* being *to* (*teng* at present in China), we now hear of several names with *to* or *do* in them, besides those with *fuji* in them, both of which are understood as branches of the original Fujiwara family. Itō, Satō, Katō, Kondō, Endō, Andō, are examples of the former; Kiyofuji, Shirafuji, Fujita, Fujimori, of the latter. But those surnames officially recognized in our middle ages were geographical in nature and indicated the places where their bearers lived. The oldest surnames in Japan were really

official titles granted by the Court. Thus the real family name Fujiwara was first given by the Emperor Tenji in the Seventh Century to his learned loyalist Minister of State Kamatari, who introduced various Tang dynasty institutions from China. Previously to his coming to the Throne, the Crown Prince Ōyē bestowed a purple crown on his tutor and friend Kamatari. Pale-purple must have been the only colour of wistaria in those days. The white variety came into existence later. The kind of wistaria in a pot before the writer called "captain," was evidently brought to Japan by a European captain. Its flowers are larger than the ordinary Japanese wistaria. The *fuji* is found on the main island of Japan, Shikoku and Kyūshū. Mēguro is the most famous place for wistaria near Tōkyō, and its drooping sprays are often five feet or more in length.



## SENDAIHAGI

or

### The Loyalty of Masaoka

by

MATSU KWANSHI

Translated from the Japanese by Shotaro Kimura

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#### DRAMATIS PERSONAE

Tsurukiyo, Prince of Sendai (about seven years of age):  
 Masaoka, nurse to Tsurukiyo.  
 Semmatsu, son to Masaoka (about seven years of age).  
 Okinoi, wife of Shinobu Tamemura, retainer of Tsurukiyo.  
 Yashio, wife of Watarai Gimbei, retainer of Tsurukiyo's uncle.  
 Sakaye, wife of Kajiware Heiza, Chief Councillor of the Shogun.  
 Komaki, wife of Ohba Doyeki, Physician to Tsurukiyo.  
 Setsunosuke, retainer of Tsurukiyo's.

#### TRANSLATER'S NOTE

Sendaihagi is an old Japanese drama following in popularity close upon the famous Chūshingura or the Story of the Forty-seven Rōnin. It was written in the fifth year of Tenmei (1785) by Matsu Kwanshi in collaboration with two other playwrights of Yedo (Tōkyō) Kwan-shi by the way, was a tea merchant.

The original story of the drama is as follows:—

In the first year of Manji (1658) Datē Tsunamune, a nobleman of eighteen (called Yoshihane in this play) succeeded his father, the Prince of Sendai. While he was staying in

Yedo, overseeing the construction of a canal, by order of the Shogun, his vassals took the young Prince for diversion to Shin Yoshiwara, where he met the famous courtesan Takao. Fascinated by her great beauty he neglected his duty. Incurring the displeasure of the Shōgun, he was forced to abdicate in favour of his son, a boy only one year old, (Tsurukiyo in this play). His uncle Mune-katsu (Gyōbu), being an ambitious man, conspired with influential retainers to usurp the juvenile Prince—and many attempts were made to murder him. These villainous schemes were frustrated by the faithful vassals, Masaoka, Okinoi, Setsunosuke and others who protected their little lord with marvellous fidelity. Eventually his crime having become known to the Shōgun, the wicked uncle was banished to the Province of Tosa where he died in exile.

This play consists of nine acts, but only Act VI which is the most interesting part of the whole is translated here.

*The stage represents the interior of the Plum-Reed Hall (Take-no-ma). On the*

*sliding screens are painted bamboos (plume-reed) and sparrows, the crest of the House of Sendai. A black lacquered cupboard on which are a jug and utensils for making tea. On the floor near the cupboard is a brazier and behind it a screen.*

(Prince Yoshizane, who has become notorious for looseness of life, has now retired to Sunagawa. Tsurukiyo is in the inner apartment of this magnificent Castle at Kamakura Yama. It is announced that he is confined to bed on account of illness, and no man, whether he be his retainer or even his physician, is allowed to go near him. The Castle looks more lonely than usual. Okinoi, and Yashio, each wearing uchikake (long cloak), enter the room.)

OKINOI.—Listen, Yashio Sama!\* On our lord Prince Yoshizane's retirement, the young Prince Tsurukiyo has succeeded him; but of late he is never well and hardly eats; and as he loathes the sight of men, even his pages may not come near him, the only ones waiting on him are his nurse, Masaoka Dono,\* and his maids. My earnest desire is to see him as soon as may be.

\* "Sama" and "Dono" are both titles of address.



A star actress in Japan? If you think so, you are mistaken and have to be undeceived. This is the picture of *Masaoka* making tea as impersonated by Mr. Utaemon Nakamura at the Kabukiza. He is now in his 55th year. Yet he makes a beautiful woman on the stage.



Prince Yoshizane, father of Prince Tsurukiyo  
(impersonated by Gado Kataoka)

**YASHIO.**—My husband Gimbei, although the chief steward and head retainer of my Lord Gyobu who is now the regent here, is not permitted to see the young Prince. Can it be because Masaoka has some crafty scheme in her mind? I am determined not to retire to-day without ascertaining what is wrong with the Prince, and I have given his maid that message, so I cannot but hope he will presently come in here. Pray be on the watch and keep a careful eye on him that we may know exactly what it is that ails!

*(While they are talking together, two maids run out from the inner-most room and announce the coming of the Prince. The Prince who is but a child, is accompanied by Semmatsu, Masaoka's son; they are followed by the nurse, Masaoka, and they look as happy as birds set free from a cage... The two ladies bow politely at the sight of the Prince, while Masaoka prostrates herself before him.)*

**MASAOKA.**—Okinoi, widow of Tame-mura, and Yashio, wife of Watarai Gimbei, having learned of my lord's illness, have called to inquire after his health.

**TSURUKIYO** (*amiably*).—It is good of you both to inquire after me! I thank you.

*(Both ladies feel greatly honoured being thus politely addressed by the Prince.)*

**YASHIO.**—My lord is looking better than we expected and we are very happy to see you so well. But we hear you eat nothing!

**OKINOI.**—So every single member of the Clan is afflicted! I have ordered a special repast to-day and I should be greatly honoured if my lord would eat even a little of it. Pray bring hither the dishes!

*(One of the maids, answering the call, brings out a zen (small lacquered dining table) carrying it on the same level as her eyes and places it before the Prince.)*

**TSURUKIYO.**—May I eat it, my nurse?

*(So saying, the Prince sits down, but as Masaoka makes signs with her eyes not to eat it, he hesitates.)*

No, no! I need no meal at present. Look, Semmat-u! That sparrow is hungry and opens its mouth. What a poor little creature it is!

*(His eyes are filled with tears as he watches the face of his nurse, who tries hard to restrain her emotions.)*

**MASAOKA.**—Your ladyship, as you see, the Prince refuses to eat. Oh, how great is



Mr. Chusha Ichikawa 61, as Yashio—acrossing  
Masaoka

my anxiety! Although I wish to call in a physician, he absolutely refuses to see any man.

YASHIO.—Ah, I know that quite well. That's why I have brought here to-day Komaki, wife of Ohba Doyeki, physician to the Prince, who though she is a woman, has a high reputation for medical skill. Will you please to call her in?

(A maid answering her call, shows into the room the lady doctor who has been waiting in the anteroom. She is a woman of about forty years of age. She prostrates herself at the entrance of the room.)

KOMAKI.—My lord, I am Komaki, wife of your humble servant, Ohba Doyeki. May, I have the honour of feeling your lordships pulse?

(She draws nearer to the Prince, and Masaoka asks him to hold out his hand. Komaki feels his pulse and looks alarmed.)

KOMAKI.—Alas! My lord, is dangerously ill!

(Everybody present is startled and for some time speechless.)

OKINOI (regarding Komaki with suspicion).

How now, Komaki, the Prince's looks are fair. Why should you say he is dangerously ill?

KOMAKI.—Indeed, madam, his looks are fair. But his pulse shows he is dangerously ill. 'Tis passing strange. Would your lordship condescend to come here?

(She asks the Prince to come to the place where she sits and feels his pulse again, and claps her hands as if she has made a great discovery.)

'Tis indeed very strange. When I felt his pulse there he was dangerously ill, but here he is safe and sound.

(She knits her brows. Masaoka and the other ladies look very uneasy. Okinoi suddenly rises to her feet as if an idea has suddenly struck her, and taking down a Naginata (halberd) from the rack over the doorway, thrusts it into the ceiling. A suspicious looking man jumps down from the ceiling, whom she pounces upon and binds with a rope.)

OKINOI.—Villain, you are the man who has endangered the life of the Prince! Confess everything or you will be put to torture! Confess swift!

ASSASSIN.—Oh mercy! I'll confess everything! I can no longer hide anything



Masaoka (as by Mr. Utaemon Nakamura) carrying a "zen" (small table)

now! I tried to kill the Prince as I wanted the reward!

OKINOI.—What? the reward? Who commanded you to kill the Prince? Tell me his name!

ASSASSIN (Watching Masaoka's face.)

How innocent she looks! The person who asked me to kill the Prince is no other than this lady. No, no! It's quite useless to try to hide anything, my good lady! Did you not ask me to murder the little Prince in order to make your son, Semmatsu, the Master of this Castle?

MASAOKA. Oh, vile villain! You lie! You are trying to have me punished on a false charge! Some person has worked on you to do this, I know!

YASHIO.—Masaoka Dono, you protest in vain! I know your design! Far better make a full confession.

MASAOKA. But this is indeed a very serious matter, yet without a careful examination you charge me with this crime. What is the evidence?

YASHIO.—Evidence? Yes, this villain is the evidence. He has confessed in your presence. No evidence is stronger than this. Moreover, here is a letter—a prayer offered to the





Setsunosuke (by Mr. Ichizo Kataoka) crying.  
"wait, villain"

God of Tsurugaoka, which I found in a box buried at the root of the sacred maidenhair tree. You prayed the God to kill the young Prince and to make your son his successor. It is signed by you and Matsugaye Setsunosuke. You cannot deny it!

MASAOKA.—This is also a black lie! I have nothing to do with it! You will repent if you accuse me on a false charge.

YASHIO.—In spite of such an unmistakable evidence you still dare to say that you are not guilty? Then produce the evidence which shall prove your innocence!

(Masaoka, though she is quite innocent, has no evidence to prove it and gnashes her teeth with anger.)

YASHIO.—See then! You have not the slightest evidence with which to prove your innocence. So you and Setsunosuke shall be sent to prison where you will await trial. From now I will be the nurse of the young Prince. Maids, arrest Masaoka and take her to prison!

(At this the young Prince cries.)

TSURUKIYO.—If nurse is going to prison, I will go there with her.

YASHIO.—No. My lord, pray listen to

me. Masaoka is a great criminal who has attempted to kill you!

TSURUKIYO.—I don't care if she is a criminal. You cannot send her away.

YASHIO.—But it is your uncle's order, my lord.

TSURUKIYO.—My uncle and you are both my vassals. If you are so fond of the prison, you had better go there yourself instead of Masaoka. I will never part with my nurse, never!

(The Prince behaves like a cross child, and Masaoka in her heart of hearts thanks him with clasped hands for his kindness of heart. Yashio cannot contradict him as he is her master.)

OKINOI.—Well said, my lord! Masaoka waits on you day and night, and if she really wishes to kill you, she needs not to ask another. And if this villain were really the tool by Masaoka, it would be natural for him to try to run away. But this fellow jumped down from the ceiling the moment I brandished my halberd. What a man to have as her accomplice! And Komaki the wife of his physician told us that "the life of the Prince was in danger!" (Sarcastically.) It is a strange coincidence, I cannot understand it. Not only that, but this letter signed by Setsunosuke and Masaoka also wears suspicious colour. Real conspirators would not be so foolish as to mention their own names. Now Yashio Dono, were it signed Yashio instead of Masaoka, would you be ready to admit your guilt? The scheme is too childish, and I suspect the motives of the person who is trying to accuse this faithful nurse. I will make the prisoner confess that there is a foul plot to rob my lord of his life, power and dominions and arrest every traitor. Be witness how I fulfil by words.

(This wonderful insight and eloquence is quite worthy of the widow of Shinobu. Yashio knows not how to answer and so still goes on talking insolently.)

YASHIO.—How you chatter! However, I think further argument is useless as we cannot prove which of us is right. We will make further inquiries later on. Meanwhile let us rest. Komaki, you had better come with me.

(Yashio beckons to Komaki and they go out. Okinoi orders the maids to take away the prisoner and she also retires to the inner apartment.) (To be Continued)

# Across Mongolia

## Part II

By CAPTAIN SUZUYE of the Imperial Japanese Army

### Maimaicheng

**A**S Maimaicheng is a Chinese town, many Chinese officers and officials are stationed there. They are so nervous that they look at foreign travellers with a suspicious eye. Before the collapse of the old Russia, they were on the alert against the movements of the Russians. Now that the old Russia is gone, they are on the vigilant watch against the Japanese. Especially suspicious seem they to be of a friend of mine who resides at Maimaicheng. He is persistently dogged by the Chinese police just as a radical socialist is shadowed by the police in Japan.

The Chinese policemen are on the lookout against all the intercourse between my friend's house and the outside world, their observation post being established in a house opposite to that of my friend's. My strange costume must have aroused their strong suspicion, as I wore foreign clothes with a Mongolian cap and had on Buriatt shoes.

As my fellow-countrymen suggested to me that it would be better for my travel in Mongolia not to stay with my friend, I took my lodgings in a locality far away from my friend's. But this precaution on my part proved of no use, for I was dogged by the Chinese policemen for about 50 days after I entered Maimaicheng.

The past policy of Russia was marked with extreme secrecy and dire aggression, as reflected in the establishment of barracks, coach stages, post and telegraph stations, and information offices. Indeed maps compiled by Russia throw a lurid light upon her aggressive policy in Mongolia. For we find in the maps compiled by Russia every Russian hamlet, even if it be composed of a couple of Russian houses; whereas they never mention as Buriatt, or Mongolian villages, however large they may be.

For instance, such a hamlet as old "Selinginski" which has only four or five Russian families, or Mogro, Borecna and Zuiv which possess only twenty to thirty Russian houses

are given such prominence as are due large towns or cities. On the other hand, the Buriatt village where the Garagut Nagra Lamaist temple is situated is entirely omitted, though it has apparently a population of three or four thousands.

In other posts of the Zabaikal, where hamlets of the Cossacks and the Buriatts are mingled together, the Russian maps mention only those of the Cossacks, but omit the Buriatt villages. This tactical move has been resorted to by old Russia in her attempt to show her influence on the one hand, and on the other to prevent foreigners from getting access to the Buriatt community.

### Maimaicheng-Koulon (Urga)

Travellers in Mongolia must change their coachmen at Maimaicheng. The coachman I engaged at Verkni-Udinsk took me as far as Maimaicheng, where I was obliged to hire another coach. This system of changing coaches at Maimaicheng proves an effective means to prevent smuggling. It seems an established custom that all coachmen from Kiakhita cannot enter Maimaicheng without notifying the local boss of coachmen there, who at once communicates with the custom officials. Thus smuggling is prevented, at least that, dependent upon coaches.

The stage system between Maimaicheng and Koulon is almost the same as that between Verkni-Udinsk and Kiakhita, the distance also being the same. The local people do not use well water, but they drink the water of the rivers. There being no hotels but the Russian stage houses, any large party of travellers must be prepared to camp out. They will not suffer from lack of fuel for the region between Verkni-Udinsk and Maimaicheng has fine forestry. The region between Maimaicheng and Blatkh also has dense forests. The local Russians use wood as fuel, but the Mongolians use dried oxdung for the purpose.

### Departure for Koulon

On March 19 at 11 a.m., I left Maimai-



The Mayedari festival, Koulon.

cheng for Koulon. The charge asked by my coachman was 900 roubles to cover the distance of 358 versts.

As soon as my coach started, I found another coach following us. It was occupied by a Chinese. Before long I perceived that he was a detective, dogging me. Throughout my journey as far as Koulon (Urga), he shadowed me day and night, always taking the same lodgings with me.

An hour's drive through a steppe brought us to a river. After another hour's journey southward we reached a large forest, in the midst of which we met two horsemen. Mistaking them for mounted bandits who infested Mongolia and Manchuria, the coachman was terrorstricken.

At close range, however, they were found to be Chinese cavalymen. We experienced nothing untoward. But it may be mentioned here that Chinese soldiers are in disfavour with the local people, since they have a notorious partiality for looting.

At half past three, we passed the forest and reached Ibtchk after crossing a river.

Ibtchk is a hamlet with about a dozen of Russian houses, of which the most pretentious is the stage-house. We put up at the

stage-house, which was managed by a Russian couple with the assistance of their two beautiful daughters.

### Exhibition of racial-specimens

Previous to our arrival, four Tartars and two Japanese had already been the guests of the stage-house. The two Japanese were the pedlars of patent medicines. We were also soon followed by two Chinese, three Russians, and three Buriatts. Needless to say that the Chinese were the detectives dogging me.

The guests, 15 in all, enjoyed an interesting conversation that night. The Russians spoke to the Buriatts in Russian language, but the conversation between the Buriatts and the Tartars was carried on in Mongolian. As the Tartars knew Chinese, they spoke to the Chinese in the language of the latter. The Japanese pedlars also could join in the conversation, since they understood Chinese, though their knowledge of Mongolian language was very limited.

On my part, I could speak either to the Buriatts and Tartars or to the Chinese, for I understand Chinese as well as Mongolian. Thus the guests of five different nationali-

ties could speak to one another, though in an indirect way. I told them how we were troubled by language difficulty and that it would be very convenient for us to use esperanto or some other kind of *Lingua Franca*.

Turning to the Chinese detectives, I emphasised upon them the importance of the promotion of friendship between Japan and China. I said: "China always looks at Japan with a suspicious eye. But it will not do. Japan only means to be a sincere friend of China and to engage in a hearty co-operation with her, giving her every possible assistance. So let us be friends." They answered "yes," but it is doubtful whether they believed so in their hearts.

The thermometer stood at 18° below zero C. at 8 o'clock. Snow began to fall at about 9.

On March 20, I got up at half past 5 and started at half past 6. Owing to last night's snowfall, the roads had disappeared. Hardly had we driven half an hour, ere we met caravan after caravan, who were busy transporting goods from Changchiakow to Zabajkal and Irkutsk, owing to the dislocation of the traffic on the Chinese Eastern Railway.

One caravan usually consists of about 70

camels driven by three men, for example a father and his two sons.

At night they sleep in a tent, which is surrounded by their sleeping camels with the loads taken off. The locality is infested by mounted bandits and thieves, but they do not covet goods, simply because they are ponderous and also they are not easily marketable. What they want is money. As the caravans carry no money with them, they are secure from the molestation of mounted bandits.

After about three hours' drive, we reached a mountain pass. As the pass was very steep, I was obliged to get off the coach and go up it on foot. The pass was about two kilometres in length.

At half past eleven, we reached Iro, a small hamlet of two Russian houses and two Mongolian tents or *puo*. While we were drinking tea at a Russian's, the two Chinese detectives came and also drank tea with us.

At nine in the evening, we arrived at another small village, called Zoozuck, and passed the night at a Russian's. This hamlet had only three Russian houses. This day we covered a distance of 80 versts. The highest temperature was 15° below zero C.



A street of Koulon.

and the lowest temperature was 28° below zero C.

Russian maps. I cannot tell whether Russia deliberately omitted them in accordance with

### Lamaists want to know Japan

The following day, that is, on the 21st March, I was going to start when a Lamaist priest came to see me. He said that he was a priest of the Lamaist temple about two miles west of Zozuck and asked me many questions about Japan and the Japanese.

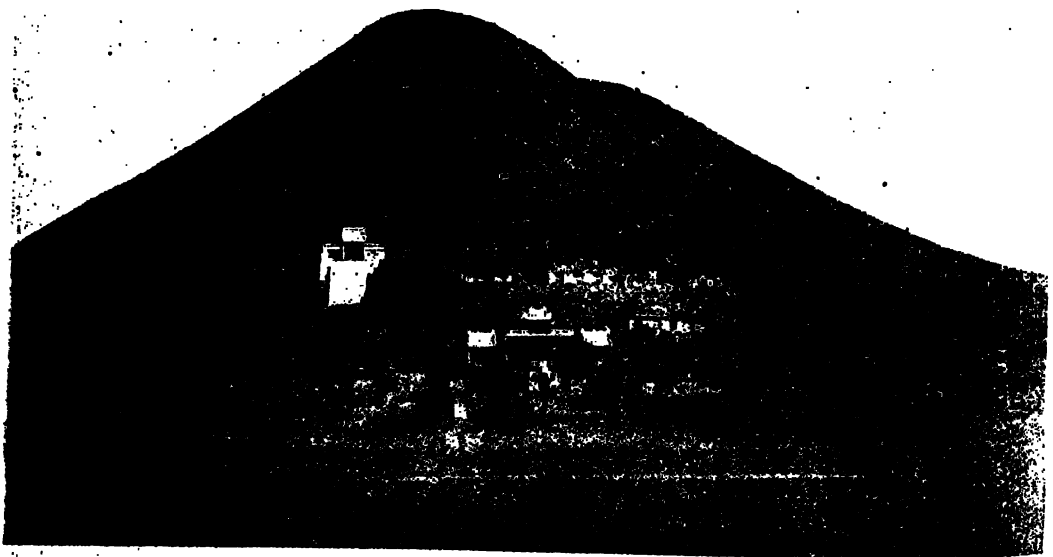
Being requested by him to visit his temple, I accompanied him to his temple which was found to be a pretty large one, being spacious enough to seat about two hundred people. When we reached the temple, the priests, who numbered about 100 in all, were engaged in the service.

After enjoying chats with the priest for a while, I resumed my journey. Passing hamlets with Russian houses and Mongolian tents or *pao*, such as Toktat and Muktei, I arrived at Urmuktort, another small village with about 30 Mongolian *pao*.

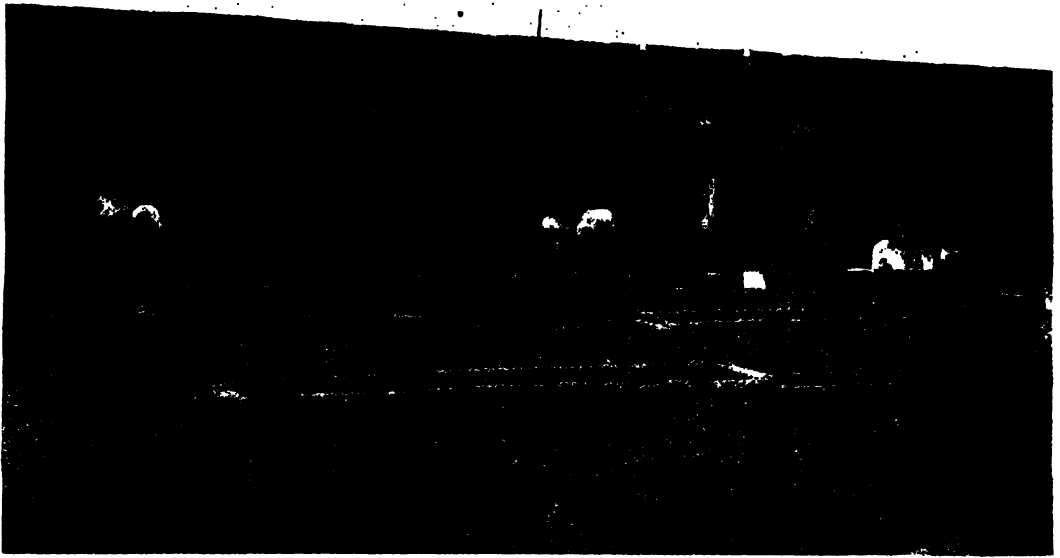
Besides Urmuktort there were many hamlets in this neighbourhood. All of them were Mongolian ones, with Mongolian *pao*. Strange to say, however, they are not mentioned in the



Chinese cavalrymen



A Lamaist temple at Zozuck.



A Mongolian ca'avansari.

her policy or whether all those Mongolian hamlets sprung up after the publication of the maps, since the Mongolians are a migratory people.

### Bayan-gor

With the high peak of Mt. Undr-Wor to the right, I continued my journey through the steppe and reached Bayan-Gor at two in the afternoon.

This village is situated on a river. Stock raising seems to be its chief industry, for there were seen large herds of cattle feeding on pasture.

South of Bayan-Gor, there was a steep mountain pass called Tashar. The natives call it Mahatai. Now Mahatai is originally the name of a hamlet on the top of the pass, but it is extended to the pass itself.

From Bayan-Gor there are two roads. One is shorter than the other, but it is steeper, one taking it having to negotiate a steep pass, Tashar or Mahatai. It leads straight south. The other road takes a southwestern round-about route, but it is not steep. These two roads meet at Hochhan.

I took the southwestern route and reached

Hara-Gor at nine in the evening. I found shelter for the night at a Russian's. The distance covered this day was 80 versts.

Of the villages I passed this day, Bayan-Gor was the most fertile village with farming and stock raising carried on on an extensive scale. Hara-Gor too was a rich village.

On the 22nd, I got up at 7 a.m. and started at half past nine. Owing, however, to the snow which began to fall at about eleven in the morning, this day's journey was a very short one, the distance covered being only 35 versts. I put up at a Russian's at Borott. My landlord seems to have settled at Borott fifteen years ago. Thanks to his hard efforts in agriculture and stock raising, he is now the owner of a handsome fortune.

A Chinese who was staying with the Russian was acquainted with every nook and corner of Borott and its vicinity. Dwelling at length upon the fertility of Borott, he advised me to come and settle there.

### Played doctor

While enjoying a chat with this enterprising Chinese, a Mongolian came and asked

me to attend a sick man, mistaking me for a physician or a medicine pedlar. I explained to him that I was no doctor, but he insisted upon my attendance. So I complied with his request and went to his house where I found a person lying apparently suffering from intestinal catarrh. I gave him some doses of bismuth which I carried with me.

The following morning, that is, the 23rd, at half past seven, I was leaving the Russian's house when the Mongolian came and thanked me for my kindness in visiting the patient the previous night. From his words, I understood that my medicine took effect and that the patient improving. This day's journey was done mostly through the hamlets of Russians, Mongolians and Chinese. At half past three, I arrived at a village called Boorkartai, where I passed the night.

On the 24th, I started for Koulon (Urga) with many travellers in company. On approaching Koulon, what attracted my attention most was the Gandan Monastery, the largest Lamaist temple in Koulon. While I stayed in Koulon, I enjoyed the hospitality of the branch office of the Mitsui Bussan Kaisha.

### Koulon (Urga)

Koulon is a large town 85 *ri* south of Kiakhta which is the sole entrance from Zabaikal to Outer Mongolia, and 400 *ri* north-west of Changchiakow, the entrance from the Chinese territory into Outer Mongolia. It is a Mecca for the Lamaists with the palace of the Gegen or Living Buddha. It is situated on the river Tora, surrounded by mountains on all sides.

The town is divided into two districts, west and east. The western district is called West Koulon and the eastern section, Tungyingtze. West Koulon may be called a Lamaist town, inhabited, as it is, with Mongolians. Its centre, religious, social, and political, is the Gegen or the Living Buddha. The eastern part of Koulon is called Tungyingtze, and inhabited largely by the Chinese.

Those two districts are connected by a thin line of houses. A Russian concession is also situated between them.

The office of the government for Outer Mongolia stands south of West Koulon, being, inhabited, as it is, by Mongolians. Its town, is a magnificent building somewhat re-

sembling a Chinese Buddhist temple. The residence of the Gegen is also situated in the same locality. There is a zoological garden between the government office and the Gegen's palace. The compounds of the Gegen's residence are 36 *ken* by 27 *ken* and encircled with pine tree hedges.

The gate is provided with a rotating hexagonal door. Now this hexagonal form represents the conventional six ways, according to the Buddhist or Lamaist teachings, for Heaven, men, demons, beasts, satans, and the hell. These are represented on the planes of the hexagon, every plane being inscribed with the incantation formula, "Om-manipatoumen." Of course every visitor rotates the door until he or she finds the auspicious picture of Heaven or men.

The place of utmost interest in West Koulon is the Gandan or a Lamaist monastery which is roofed with gilt tiles. An image of Sakya Muni stands in the middle of the monastery, and it is worshipped by the Mongolians in great reverence.

West Koulon can be subdivided into three sections. The northern section contains the Chinese Chamber of Commerce with a police-office nearby. The middle part is most densely populated and has a Mongolian police. The southern section is a very prosperous one. It is this section where the Japanese firms such as the Mitsui Bussan Kaisha Branch are situated.

There is another residence of the Gegen near this locality. It is called "Junfrie" (summer palace). North of this palace there stands the famous Mayedari temple which has a great image of Buddha, far greater than that of Nara in Japan.

This great image of Buddha is called the Mayedari Buddha in honour of which big festivals are held twice in a year, April and July.

It is about one *ri* and 24 *cho* from Gandan to Tungyingtze, or East Koulon. As already mentioned, Tungyingtze is a Chinese town. But it has both Chinese and Mongolian barracks.

### Trade in Koulon

Both Russian and Chinese currency is used in Koulon. Speaking generally, however, Russian currency is in circulation north of Koulon and Chinese currency, south

Koulon. Trade in Koulon is growing every year. Authentic statistics being unavailable, it is difficult to know its exact amount. But the subjoined table is compiled from the data supplied by the customs house and other sources.

#### EXPORTS

Wool .....	2,500,000 kin	375,000 tla.
Camel wool ....	1,000,000 ..	200,000 ..
Sheepskins ....	1,500,000 pieces	900,000 ..
Goatskins .....	1,000,000 ..	400,000 ..
Lambskins.....	500,000 ..	150,000 ..
Oxen .....	5,000 head	100,000 ..
Horses .....	20,000 ..	300,000 ..
Sheep .....	100,000 ..	150,000 ..
Ox hides .....	50,000 ..	150,000 ..
Horse hides ....	50,000 ..	75,000 ..
Musk .....	10,000 pieces	30,000 ..
Deer hides ....	1,000 ..	30,000 ..
Other hides ....	100,000 ..	1,000,000 ..
Total .....		3,050,000 ..

#### IMPORTS

Cotton cloth ....	160,000 pieces	1,120,000 tla.
Satin .....	30,000 ..	1,200,000 ..
Brick tea .....	40,000 ..	1,000,000 ..
Black and other tea .....	10,000 boxes	300,000 ..
Chinese Tobacco	10,000 ..	300,000 ..
Cigarettes .....	700 ..	130,000 ..
Petroleum .....	4,000 ..	45,000 ..
Spirits .....	1,000 ..	200,000 ..
Matches .....	1,000 ..	50,000 ..
Sugar .....	3,000 bales	60,000 ..
Crystallised sugar	3,000 ..	45,000 ..
Candies .....	20,000 ..	100,000 ..
Others .....		2,000,000 ..
Total .....		6,550,000 ..
Grand total of exports and imports .....		10,500,000 ..

The trade at Koulon seems to have been seriously affected by the depreciation of the roubles coupled together with the Chinese policy to hinder the circulation of the Russian currency. And both big merchants and small tradesmen are hit hard alike. As the railway service is now almost disorganised in Siberia, the bulk of the merchandise destined for Siberia from China is carried by the caravans which pass through Koulon on their northward march. It may be easily imagined in what awkward position the local Chinese mer-

chants find themselves, when we remember that they have to purchase their goods in China in Chinese tael and to sell them in the Russian roubles in Siberia.

#### Farming in Mongolia

There is practically no land under cultivation south of Koulon (Urga), but north of it there is much land under cultivation, which is increasing year after year. Especially so is it with Bayan-Gor and Hara Ouss which are situated between Kiakhita and Koulon. This is due to the growing immigration of Chinese. The following is the annual yield of cereals for the Mongolian regions north of Koulon:

	Bags.
Wheat .....	150,000
Barley .....	50,000
Rye .....	50,000
Black peas .....	10,000
Millet .....	50,000
Potatoes .....	100,000

Besides, onions, leeks, garlies, and melons are produced. Koulon and vicinity are noted for onions and potatoes. Hara Gor and its neighbourhood too produce fine potatoes.

#### Mineral deposits

Mongolia is rich in mineral wealth, but its mining industry is seriously handicapped by the popular superstition that mining operations on a mountain would incur the divine wrath. I found black rock crystal, malachite, alluvial gold, etc., among the mineral specimens collected by the boys of the middle school at Koulon. I saw too a rich vein of agate between Koulon and Changchiakow. As for gold mines, there are many of them between Koulon and Kiakhita which are all under Russian management.

#### Fishing on the river Tora

The river Tora which runs through Koulon abounds with every variety of fish. All travellers are surprised to be served with various fish dishes at Koulon which is in the midst of a continent, surrounded by mountains and deserts. It is a pity, however, that fishing is strictly prohibited at Koulon and its vicinity. If the ban be raised, it will prove a veritable boon to the local Japanese residents.



all the fish caught will be monopolised by the Chinese and the Japanese residents, since the Mongolians do not eat any fish.

### Russian enterprises

Banking business, telephone enterprise, and mining industry at Koulon and vicinity are managed almost exclusively by the Russians. After Outer Mongolia achieved autonomy, the Russians established a joint concern, capitalised at 30 million roubles, with a view to starting electric light industry as well as lumbering and mining enterprises. The project fell through with the collapse of Russia. But it is expected that the Russians will renew their activity with redoubled efforts when peace and order have been established in their country. Therefore China is now doing everything possible to exterminate the Russian influence in Mongolia.

### Transportation facilities

Motor bus service is now maintained between Changchiakow and Koulon by two private concerns and also by the Department of Communications. As it is exclusively for passengers, goods must be carried by means of camels or wagons. The buses operated by the Department of Communications numbered 17 when I visited Koulon. All of them were purchased from America which is said to have supplied the order of the Communications Department for 150 motor buses in all. The fare between Changchiakow and Koulon is 120 yuan. The passenger is allowed to carry 20 *kin* luggage free with him, and the excess is charged by 50 *sen* per *kin*. But the excess must be under 20 *kin*; any luggage over 40 *kin* is denied transportation.

## The Nikolaievsk Affair

The massacre of the Japanese at Nikolai-evsk is an affair which has a very serious effect on the relations between Japan and Russia, and the unwarrantable action of the Red Army and the dreadful fate of the Japanese troops and residents have exasperated the Japanese people. Although owing to the interruption of communications we are still unable to know the true state of things about this affair, in order to get a rough idea of it, we reproduce below the statement made by the Military Authorities and various other reports concerning this lamentable incident. (A) The Statement of the Military Authorities.

Nikolaievsk which is the capital of Saghalien Province, has a population of about 14,000, and the number of Japanese residents is some 500. This part being the centre of fisheries in the Maritime Provinces, the Japanese have made great development there, and it is said that cheques issued by Messrs. Shimada & Co., a Japanese firm at the port, are more readily accepted than Russian currency. From the beginning of June to the middle of October, the port is ice-bound, and accordingly, people who desire to visit the port in winter are obliged to travel

by sleighs 220 *ri* (about 500 miles) from Havarovsk or 150 *ri* (about 350 miles) from South Saghalien. In spring when the ice begins to melt, the traffic both by land or sea is stopped.

Since the Japanese Army was dispatched to Siberia a small body of men have been stationed at the port and there had been no signs of disturbance up to January this year. But simultaneously with the establishment of the Revolutionary Government at various places in January this year, the port became rather disquiet, and since January 22nd, business had become paralysed. On the 23rd the Reds crossed the river and approached the town. By the 28th the Reds had besieged the town, having occupied the Chineueroff fort below Nikolaievsk. The Japanese troops, stationed to protect the Japanese residents and to maintain order in that locality had been strictly ordered to refrain from interfering in political strife. Therefore, they had absolutely no intention of provoking the Russians to war. But on February 5 the Russian Reds who had repaired the guns at the fort suddenly opened fire and destroyed the Japanese wireless station, rendering it

impossible to keeping communication with the outside world. Although the Japanese forces at Vladivostok and the Headquarters of the Japanese army had tried their best to come in touch with the troops at Nikolaievsk, their efforts were in vain. On the 25th February the commanding officer of the Japanese garrison at Nikolaievsk sent by the wireless of the Red Army a telegraphic report, the gist of which is as follows:

Hostile operations commenced on the January 12th, but since the Revolutionary Force proposed to stop action we agreed. Officers and men are all well.

Since then there has been no means of communicating with our troops at Nikolaievsk except through the intermediary of the Red Army; and in spite of the fact that the Red Army at the port and the Revolutionaries at Havarovsk who could freely exchange messages either by wireless or by ordinary telegraph, had frequently been communicating with each other, they had never given the Japanese Army any information.

On the March 14th the Headquarters of the Revolutionaries at Havarovsk suddenly informed General Yamada commanding the Japanese Brigade there that on the night of the 12th fighting was recommenced between the Japanese and Russian forces at Nikolaievsk, and requested the Japanese Commander to order the Japanese troops at that port to stop action. Accordingly, General Yamada tried to call the Japanese wireless operator at Nikolaievsk but in vain. On the morning of the 15th the Commander of the Red Army at Nikolaievsk asked the Japanese General to send to the Japanese troops a message in Russian. General Yamada lost no time in doing so, but he received no answer, only news he could get of the Japanese troops at Nikolaievsk being fragmental reports published by the Revolutionary troops.

Owing to the interruption of communication we are still unable to know what had actually happened at Nikolaievsk, but according to the statement made by a Russian who arrived at Havarovsk from Nikolaievsk, and other intelligence to hand, it would seem that since the March 12 when, Revolution Day was celebrated, the people of the port had grown boisterous; and despite the peaceful attitude of the Japanese troops and residents the Reds had suddenly become hostile as though it were their pre-arranged scheme, and having enveloped part of our troops and

residents, they eventually demanded them to disarm. However, the Japanese troops having absolutely refused to surrender their arms took measures of self-preservation in order to protect the Consulate and residents. Hostile operations having thus been recommenced between the Japanese and Russian forces, a fierce battle is said to have been fought from the night of the 12th to the evening of the 14th. The Japanese troops were at first superior and got the better of the enemy, but as they had to protect the Japanese residents whose houses were scattered all over the town while furthermore the Consulate was destroyed by fire, they had gradually lost ground, and were eventually compelled to retreat to their barracks which they defended till the last.

In the meanwhile, it is presumed, the Consul and a great number of Japanese residents were killed or wounded. It appears that in these disturbances a great many Chinese were also killed or wounded and the Chinese gunboat in port was fired upon, while the Reds themselves also sustained heavy casualties.

(B) The statement of a Russian who has just arrived at the Headquarters of the Japanese Expeditionary Force at Vladivostok after having witnessed the disturbances at Nikolaievsk.

When the Bolsheviks in the vicinity of Nikolaievsk had tried by force to secure the political power of that town, the Japanese garrison informed them that so long as they refrained from disturbing the peace and order of the town, the Japanese troops would not interfere with them in their political strife; and the Bolsheviks having agreed to it, the political power fell into their hands on the 28th February. But when once they secured the political power they commenced the massacre of the middle classes in the town. Thereupon the Japanese troops accused them of their breach of promise, they not only turned a deaf ear to the Japanese protest but having assembled rowdies, they prepared to annihilate the citizens. The Japanese troops were therefore obliged, for protection, to assemble the residents to the office of Messrs. Shimada & Co., Japanese Barracks and Consulate, and then took up the defensive.

On the other hand, the Bolsheviks having surrounded these places, first opened fire upon the Japanese firm; and the Japanese troops being unable to hold their ground against the

overwhelming host of the enemy, set fire to the house and all committed suicide. The Bolsheviks then attacked the Consulate, where, too, the Japanese troops having been outnumbered, most of them were killed; eventually they set fire to the building, the twelve men who were the sole survivors of the whole force, jumped into the flames, shouting "Banzai." In this battle the Consul, his wife and children were killed by the enemy's gun-fire. The Japanese barracks, being a brick building, resisted till the last, when the troops were about to be annihilated by the fierce fire of the enemy, an order to suspend action issued by the Commander of the Japanese and Russian Armies reached them; and they thus escaped the fate of annihilation. The atrocities committed by the Bolsheviks are beyond description. For instance a Japanese woman who was seeking shelter had her child whom she was carrying on her back, murdered, and she herself also perished at the hands of the Bolsheviks.

#### (C) Report from the Chinese

According to information which reached Peking from the Chinese troops at Nikolaievsk, on the 13th the Bolsheviks at Nikolaievsk demanded the Japanese troops to disarm, but the latter sternly refused their demand. Thereupon the Russian Reds opened fire upon the Japanese and a most bloody battle raged for several days with the result that many Japanese residents were pogromed. It is needless to say that the Japanese troops sustained heavy casualties. The surviving 100 soldiers were taken prisoners by the Bolshevik forces on the 18th. The Chinese too suffered no small losses. The Chinese warship being hit by stray shells.

#### (D) Casualties and Survivors

According to reports emanating from Russian and Chinese sources, of the 400 residents and 500 troops, the survivors are only about 130 including children, and among these 40 of them are sick or wounded. In this fighting, therefore, as many as 770 Japanese were killed.

\* \* \*

With regard to the cause of this collision, Mr. Tchicherin, the Soviet Commissary of Foreign Affairs, in his note of the 23rd March addressed to the Japanese Foreign Minister, says:

"The attack on the Red Army Head-

quarters by Japanese troops at Nikolaievsk on the Amur River on the 12th of March was contrary to the agreement concluded with the Commander of the Reds and resulted in regrettable consequences."

Judging from this note it would seem that the Japanese troops are to blame, but this being merely what the Russians say on their part, cannot be regarded as an impartial statement.

Although we cannot know the true conditions on account of the interruption of communications, we are still able to make conjectures. Is it not impossible that the small number of the Japanese troops there who were protecting the many Japanese residents against a tremendous host of Revolutionaries should provoke hostilities unless they were compelled to fight? And is it not inconceivable that the Japanese troops should be so reckless as to recommence fighting without provocation, if we consider the fact that they, though they may have tried to resist the Red Army when they were approaching the town, had already suspended hostile operations in compliance with the agreement of the 24th February?

In short it appears that towards the end of January when the Red Army for the first time, attempted to enter the town, they, thinking it to their disadvantage to try to invade the town by force of arms against the Japanese garrison, proposed peace to the Japanese; and having secured an entry into the town by this means, they established a Soviet Government. When they realised that their Government was on a fairly strong basis, they suddenly threw off the mask, and assumed thus a hostile attitude against the Japanese troops. The statement made by the Russian refugee quoted before and reports emanating from other sources corroborate the above-mentioned surmise. Therefore the allegation that the Japanese Army attacked the Headquarters of the Russian Army on the 12th of March, cannot be believed; and we earnestly hope that the truth about this affair be brought to light as soon as possible, in order that we may find which side is to blame.

The unlawful and inhuman acts of the Reds who attacked the Consulate which like Embassies and Legations, is inviolable by virtue of international law, and killed innocent residents, are, no matter what was the cause of the conflict, certainly unwarrantable and barbarous beyond description.

## The Disarmament of the Russian Troops at Vladivostok

**F**OLLOWING close upon the unfortunate Nikolaievsk, affair, took place another untoward incident which we regard as most regrettable for the friendly relations between Russia and Japan. This is no other than the collision of the Russian and Japanese forces at Vladivostok and consequent disarmament of the Russian troops.

Now that most of the Czechs in Siberia have been sent home it is probably time that the Japanese Expeditionary Force there, too, should be withdrawn and without delay; but unlike other Powers, Japan having special political and economic interests in Siberia, owing to its propinquity to her dominions, and in view of the fact that there is a considerable number of Korean Conspirators as well as Chinese bandits, taking advantage of the disorder in Siberia, are trying to disturb the peace of Korea and Manchuria, it has been decided that Japan's troops should be withdrawn after she has taken proper steps to safeguard her interests and the integrity of her possessions. And with a view to preventing the Russians' misunderstanding the intention of the Japanese Government in postponing the withdrawal of their forces, a proclamation was, as reported elsewhere, recently issued.

In the meantime the Soviet Government has requested Japan to recognise them, and the Japanese people are praying that their troops should evacuate Siberia as soon as possible, that the friendly relation between Russia and Japan may be restored. It is therefore, most deplorable that these unfortunate incidents should in succession have taken place within a short time.

The situation in Siberia prior to this incident was as follows:—

While the anti-Japanese feeling of the Russians was growing keener and keener, every Japanese felt his blood boil when he heard the news of the massacre of his countrymen at Nikolaievsk. The situation became critical April 4, when the Japanese Army preferred to the Russian Provisional Government six demands; and the latter having

complied with them, the agreement was to have been signed on the following day. Seeing that the Russians bitterly resented the step taken by the Japanese military authorities it was considered very probable that the Russian soldiers would attack the Japanese, and consequently the Japanese Army were obliged to disarm them to prevent danger. We are very much afraid that these untoward events will further estrange Russia and Japan and further delay the withdrawal of the Japanese troops. In regard to this affair, therefore, we will assume a calm and impartial attitude, hoping that the Russian and Japanese authorities will amicably settle this question for the benefit of both countries. Below is the gist of the Vladivostok affair as we know them:—

### (1) The Cause of the Incident.

The negotiations which had been taking place between the Japanese military authorities and the Russian Provisional Government since the 2nd April, came to a satisfactory conclusion on the 4th; and that night the Japanese troops who had for the past few days been preparing against the operations of the Russian Army, somewhat slackened their vigilance. On the night of the 4th, at 10.30, Russian soldiers suddenly fired upon the Japanese pickets, and in spite of the Commanding Officer's demand to stop firing, the Russians increased in number; consequently the Japanese troops were obliged to return fire. Meanwhile, the Japanese pickets in the city were frequently attacked by the Russians, one chauffeur was killed and another was seriously wounded.

Subsequently, the Japanese soldiers guarding goods waggons and garages on the Admiralskaya wharf and the residence of the Commandant of the Japanese Gendarmerie at Vladivostok were twice attacked by Red troops; the Japanese pickets who were passing the neighbourhood of the Headquarters of the Expeditionary Force were fired upon by Russian soldiers and at two o'clock on the morning of the 5th the First Communications Depot became the object of a Russian pre-

arranged attack from front and rear. Such being the case, the Japanese Army was forced to engage the Russian troops and to carry out the disarmament of the whole force.

At the same time the Commander of the Japanese Army, taking into consideration the Nikolaievsk affair and the general situation in Siberia, was obliged to carry out for the maintenance of order the disarmament of the Russian forces not only in Vladivostok but in the districts south of Rasdoriyof. 'Statement by the Japanese War Office.'

#### (2) The Progress of the Disarmament.

The disarmament of the Russian troops at Vladivostok was finished on the 5th, and the Russians at Nikolsk, though at first offering a stubborn resistance, eventually surrendered on the 6th; the disarmament of the "Reds" at Habarovsk which commenced on the 5th, was finished after a fierce fight, lasting a few days. In the fight at the last named place the contending forces sustained heavy casualties and six Japanese residents were murdered by the "Reds." Whilst the disarmament was being carried out, Mr. Misikoff and other Russian officials had been temporarily arrested as the Japanese soldiers were unable owing to the darkness of the night to distinguish them from the combatants, but they were immediately released. The prisoners were also set free as it was no longer necessary to detain them after they had been disarmed, and on the public buildings and motor cars which had once been occupied by the Japanese troops, the Red Flags were again hoisted.

(3) Russian Preparations before the Conflict. The Representatives of the Powers approve of Japan's Action.

That the Russian Revolutionary Government was preparing for the conflict is evident. They have not only taken up a hostile attitude against the Japanese Army who are assisting in the repatriation of the Czechs, but have made all their military establishments prepared for the coming collision. At Rabdrinove several guns were placed in position at three places around the Japanese garrisons; at Nikolsk and Habarovsk also guns were fixed to command the Japanese garrisons; at Vladivostok the Russian warships were prepared for battle and mines laid against Japanese reinforcement from the sea: Such preparation was made everywhere thereby menacing the Japanese Army. Furthermore, Rus-

sian youths were called out and Partisans assembled to fight the Japanese troops. And thinking that they might be obliged to retreat, they had removed all their munitions to Nikolsk and places to the north of that town; having made preparation for establishing their headquarters at Habarovsk, they intended to withdraw the whole force to that town; and in order to check the advance of the Japanese Army, they made ready for blowing up Kiparisoff tunnel, while quantities of munitions were stowed in all the fortresses.

Relying on the above-mentioned unmistakable evidence of Russian preparation, the Japanese Authorities explained to the Military Representatives of the Powers that under such circumstances their action was quite justifiable; and the Representatives of the Powers having been thus convinced, the Russians who expected that they would champion their cause, seem to be disappointed.

(4) The Mischievous action of anti-Japanese Foreigners.

Mr. Hoffmann, of the New York World, Mr. King, of the Associated Press, and several other Americans have organised an international commission. Czechs and Russians (declaring that they would institute an inquiry into the unlawful action of the Japanese Army which entailed heavy casualties), have exhumed the bodies of the Russians slain in the battle and have taken their photographs, and moreover, they are preparing reports based on false statements made by Korean conspirators.

As a result of their propaganda all sorts of wild rumours are at present afloat in Vladivostok, and the Russians there have held a public meeting, and declaring that the Japanese Army have violated Russian sovereignty, they have lodged a protest with the Japanese Authorities. These men are determined to stir up anti-Japanese feeling and resort to every possible means of gaining their end.

The Canard which embarrassed the Japanese Authorities most was the pernicious rumour that the Japanese Army intended to disarm the Czech forces and it created a very serious situation.

Major-General Inagaki, Chief of the Staff of the Japanese Expeditionary Army, and the Chief of Staff of the Czech Army, fearing that such a rumour might cause a breach of friendship between the Japanese and Czech Forces,

consulted together, and issued the following proclamation:—

"It is evident that the rumour that the Japanese Army intends to disarm the Czechs has been circulated by some mischievous people who are trying to cause trouble between the two friendly forces. Henceforth both Armies will punish those men who may disseminate such pernicious rumours."

(5) The Attitude of the Japanese and Russian Authorities.

Mr. Matsudaira, Diplomatic Representative of Japan in Vladivostok, who was in Tokyo at the time of the collision, left the capital immediately after the report of the conflict had reached him; and on the 13th he returned to his post at Vladivostok and is now endeavouring to bring this important affair to a satisfactory conclusion. On the other hand, the Russian Provisional Government on the 5th sent a representation to the Diplomatic Representatives of the Allies at Vladivostok, denying the charge that the Russian troops had fired upon the Japanese pickets, and declaring that it was but a prearranged scheme of the Japanese Army, and requested that they should lodge a retaliative protest with the Japanese Authorities. But what the Russian Authorities are really aiming at may be judged from the following statement made by Mr. Medowazeff, the head of the Provisional Government, when he was interviewed by a press representative:—

"The serious political situation which was caused by the recent military operations in Vladivostok and other places was not, I hope, attributable to the command of the Japanese Government, nor to the Russian troops, provoking the fight. I also hope that after the men who were responsible for this conflict have been punished and the friendly relation of both countries shall be restored."

(6) The Statement by the War Office.

With regard to the disarmament of the Russian troops, a certain English paper published a Vladivostok telegram in which the Japanese Army is alleged to have resorted to unlawful action. In connection with this report, the *Asian Review* sent a representative to the War Office to interview the military authority, who made the following statement, categorically denying the charge:—

(A) The disarmament was by no means a prearranged scheme, but merely an emergency measure. The Japanese Army was obliged to take measures against the spreading danger due to the unlawful action of the Russian Army.

(B) The allegation, in the telegram in question, that the Japanese Army purposely detailed their men to break the line of the Russian pickets with a view to provoking them into opening fire, is absolutely without foundation.

(C) It is true that the Japanese soldiers rounded up a few insurgent Koreans who acted in collusion with the Bolsheviks and taken them to a detention Camp, but the charge that innocent Koreans, bound with a rope, were taken round the city is baseless.

(D) The Russian prisoners were set free and the Russian warships and buildings which had temporarily been occupied by the Japanese forces were returned to the Russians, not because of the protest filed by the Diplomatic Representatives of the Allies, but because the Japanese Military Authorities found it no longer necessary to detain them after the object of disarming the Russian troops had been achieved, and that it was not the purpose of our troops to disturb their internal affairs on account of it. In short this step was taken by the Japanese Authorities quite voluntarily.

## International Seamen's Conference and Japan's Delegates

**I**N pursuance of the decision made by the Executive Council of the International Labour Conference in January last, the International Seamen's Conference is to be convened at Genoa, Italy, on June 15. Japan's

delegates were appointed on April 14. They are expected to leave for Genoa on the N.Y.K. *Wakasa Maru* on April 25.

Just as in the case of the International Labour Conference which was held in Wa-

shington last year, the delegates for the International Seamen's Conference represent the Government, capital and labour; two for the Government one for capital, and one for labour.

The Government's delegates were chosen by the Government. The people's delegates are to be chosen by the Government and in consultation with the most representative associations according to the Peace Treaty.

Unfortunately there is no representative association in Japan either for the shipowners or for the seamen. It is true that there is the Shipowners League (Senshu Dōmeikai), which includes quite a number of shipowners. But such large shipping concerns as the Nippon Yusen Kaisha, the Ōsaka Shōsen Kaisha, the Kokusai Kisen Kaisha, and the Tōyō Kisen Kaisha are not represented in it. Therefore, our shipowners' delegate was first chosen by the "Senshu Dōmeikai" and such large shipowners as the Nippon Yusen Kaisha, the Ōsaka Shōsen Kaisha, the Kokusai Kisen Kaisha, and the Tōyō Kisen Kaisha approved of it. Then he was formally appointed as such, by the Government.

A similar process was followed in choosing the seamen's delegate. There are many seamen's associations here, but not one of them is a representative one. Therefore, 43 seamen's associations, which have each a membership of over 200, appointed one elector each. And the 48 electors, thus appointed, assembled to nominate a candidate for the Seamen's delegate. Finally the candidate was formally appointed by the Government, as the Seamen's delegate.

The delegates and their party are as follows:

The Government delegates, Mr. Kakichi

Uchida, Member of the House of Peers;

Dr. Kimpei Matsuoka, Hōgaku-Hakushi.

Shipowners' delegate, Mr. Keijirō Hori.

Seamen's delegate, Mr. Ken Okazaki.

Advisers to the Government Delegates, Mr.

Takeyuki Ishikawa, Secretary of the

Department of Communications; Mr.

Sachio Yamamoto, Expert of the De-

partment of Communications; Mr. Sam-

pei Koseki, Expert of the Department of

Communications; Mr. Seiichi Tsuda,

Expert of the Department of Communi-

cations; Rear-Admiral Tsunematsu

Kondō (Reserve); Dr. Naganori Yama-

moto, Kōgaku-Hakushi; Dr. Fujiro Ka-

tsurada, M.D., S.D.

Advisers to the Shipowners, Mr. Tadao Okazaki; Mr. Shōzō Murata; Lieut.-Com. Ryūtarō Takeda (Reserve); Mr. Umetarō Hashimoto; Mr. Torasaburō Fukukawa.

Advisers to the Seamen's delegate, Mr. Bunkichi Kobayashi; Mr. Bumpei Kida; Mr. Chōyei Horiuchi; Mr. Isaburō Watanabe; Mr. Ryōmei Tsutsumi.

The other members of the party are as follows:—

On the staff of the Government Delegates, Mr. Tatsutarō Takimura, Prof. of the Tōkyō Foreign Language School; Mr. Chikao Fujisawa; Mr. Morimichi Okagami; Mr. Tokichi Katō.

On the staff of the Shipowners' Delegate, Lieut.-Com. Taketaro Miyada (Reserve); Sub-Lieut. Rokuji Suzuki (Reserve); Mr. Seijirō Matsui; Mr. Matsutarō Mochizuki.

On the staff of the Seamen's Delegate, Mr. Keima Miyazaki; Mr. Koichi Hayashi; Mr. Genki Taguchi; Mr. Toratarō Takagishi.

Mr. Shoichi Nomoto, Secretary of the Department of Communications; Marquis Tadataka Hirohata, Secretary of the Department of Communications; Mr. Shunjiro Murakami, Secretary of the Department of Communications; Mr. Teiji Kaminohara, Secretary of the Department of Communications; Mr. Hitoshi Machida, of the Department of Communications; Mr. Kunisuke Nakamura, of the Department of Communications; Mr. Heisuke Katsube, Mining Inspector of the Department of Agriculture and Commerce; Mr. Yoshinori Okuyoshi, Expert of the Department of Agriculture and Commerce; Mr. Yasuyoshi Yatabe, Secretary of the Foreign Office; Mr. Motoyoshi Kiyono, of the Foreign Office; Mr. Tatsusaburo Kinouchi, of the Foreign Office.

## A Short Sketch of the Careers of the Delegates

### Mr. Uchida

Mr. Uchida, Government Delegate has devoted much time to the solution of various shipping problems, he says in a press interview:

"I have been for the past twenty years at the Department of Communications, where I have gained valuable experience, having had to deal with important shipping questions."



Mr. Kakichi Uchida Government's Chief Delegate

He was born in Tōkyō in 1866. Upon his graduation from the Tōkyō Imperial University, he entered the Department of Communications where he served as Chief of the Shipping Control Section. From 1900 to 1910, he was Director of the Shipping Control Bureau. While he was at the Department of Communications, he opened two important shipping routes, one to Bombay and one to Australia. Besides he encouraged the establishment of dockyards. He also caused to be enacted the Seamen's Law, and the shipping Inspection Law.

In 1901, he opened shipping routes to America and Europe. After his tour of inspection in Europe, he opened a shipping route to South America.

The enactment of the law of subsidies to the ocean going steamers was also due to him. Thus he has devoted his energies for years to the solution of various shipping problems. It is no exaggeration to say that he is the

best authority on shipping in this country. He is now a member of the House of Peers.

### Mr. Uchida's Opinion

Mr. Uchida has most enlightened and sympathetic views on the questions to be discussed at Genoa. He said to a representative of the "Asian Review":—

"The 8-hour day system is already in force among the engine workers. But it will be difficult for the time being, at least, to apply it to the deck workers, since there is a wide difference in the labour on sea and on shore.

"As for the preservation of health among the seamen, efforts are being made here for enactment of a law for the purpose. But if an international regulation be made, it will serve the purpose better.

"The second question to be considered at the forthcoming conference is the supervision of the contracts to be enforced, the employment office for the seamen, and the unemployment insurance. All of them are important affairs which deserve close and sympathetic attention on our part.

"The third question is to apply the resolution passed at Washington that child labour below 14 should be prohibited, to the seamen. Fortunately, however, no children under 14 are employed on Japanese ships except the so-called 'boys.'

"Whether it is well-advised to enact an international law for the seamen too, will be discussed at the Conference. This being a question of supreme importance, I think we must study it from all its angles.

"Now of the international shipping which aggregates 50 million tons, about 28 million tons belong to England. In the past, therefore, England has been followed as a model. Now that, however, Japan has become the third shipping power, it is high time that she should solve the various questions arising from shipping, by taking into consideration conditions peculiar to herself."

### Dr. Kimpei Matsuoka

Dr. Kimpei Matsuoka, Government delegate, is an authority on the labour questions in this country. It is a well known fact that he has identified himself with the formation of the *Kyochokai*, a powerful organisation for harmonising labour with capital. Until



quite recently he was director of the *Kyochokai*, whose post he resigned when he was nominated Government delegate.

The Doctor is the eldest son of Baron Yasutaka Matsuoka, member of the House of Peers. He was born in 1876 in Tokyo. Upon his graduation from the Tokyo Imperial University in 1900, he was appointed assistant professor of the Law College of the University.



Dr. Kimpei Matsuoka, Hogaku-Hakushi, the Government Delegate

In 1904 he went abroad for the prosecution of his studies. He remained for three years in England, France, and Germany. After he returned, he was appointed a full professor of the Tokyo Imperial University, which post he retained until recently.

#### Mr. Keijiro Hori

The important role in the government service for the development of the shipping industry has been played for the past two decades by Mr. Keijirō Hori, delegate of the shipowners.



Mr. Keijiro Hori, Delegate of the Shipowners

Mr. Hori was born in 1867 in Ishikawa Prefecture. Having graduated from the Tōkyō Imperial University in 1893, he at once became a business man. In 1895 he entered the Ōsaka Shōsen Kaisha (Osaka Mercantile Steamship Co.) and is now its president. The prosperity of the company is doubtless due in part to his ability and energy. It is needless to say that he has much strong influence among the shipowners.

#### Mr. Ken Okazaki

Unlike Mr. Uchida, Dr. Matsuoka, and Mr. Hori, Government and capital Delegates, who are all graduates of the Tōkyō Imperial University, Mr. Ken Okazaki, Delegate of the seamen, is a sailor, pure and simple.

He was born in Miyagi Prefecture in 1880. He entered the Mercantile Marine School in 1901 and completed its navigation course in 1907. Since then he has been employed by the T.K.K. company, first as a mate and later as a captain on such steamers as the *Tenyō-Maru*, the *Kiyo-Maru*, the *Seiyō-Maru*, the *Persia-Maru*, and the *Nippon-Maru*.



Mr. Ken Okazaki, the seamen's Delegate

He is very popular among the seamen. When he was nominated by them as their delegate, he resigned his post, because he thought that occasion might arise for him to take issue with his employers or the government if he were to represent the seamen faithfully. It may be noted to his credit that he has never started a campaign for nomination.

Interviewed by a representative of the "Asian Review," Mr. Okazaki said:—

"Now that civilization has progressed so far, it is but natural that better treatment should be given the seamen. So I will use every means in my power to have the seamen's aspirations realized.

"As for the question of preserving the seamen's health, it could not be solved in Japan in the same way as in the other countries.

"Besides the four topics of discussion for the Conference, I think it is most urgent to have the seamen's personality recognized by the shipowners, especially since better treatment accorded the seamen will enhance their efficiency by preventing them leaving their service as well as by increasing their skill."



## The International Bar Association

A MEETING of unusual importance of the lawyers of the Orient, about which mention was made in our last issue, and which after long deliberations culminated in the formation of an International Bar Association, was held in Tokyo from April 1 to 3. About 29 delegates from China representing the different Bar Associations of the Chinese Republic graced the meeting with their presence. Justice George A. Malcolm with 15 other gentlemen formed the Philippines delegation. Mr. Luang Sri Banya, Bar-at-Law, of the Siamese Foreign Office, and Mr. Phya Maho of the Appeal Court of Bangkok were the only two delegates from Siam, while Mr. J. Paulus, Barrister-at-Law of Macassar, Celebes, represented the Dutch East Indies.

An informal meeting to discuss the constitution and procedure of the proposed International Bar Association was held on 31st March at the Tokyo Station Hotel. Dr. R.

Masujima, chairman of the Reception Committee, addressing those present, said that the idea of forming an International Bar Association originated in the Philippines and was suggested by the Philippines Bar Association when he with Dr. Hanaoka went to the Islands last year. The proposal met with the fullest approval of the lawyers of Japan and it was agreed then to begin work to achieve this end. He further went on to say that though the idea originated in the Philippines, the Japan Bar Association had done all the spade work in connection with it, by inviting lawyers of the Orient to give a finishing touch to the project. Dr. Masujima laid special emphasis on the fact that it was necessary that this organization should be of a world wide character. The present was only a beginning and, as soon as circumstances permitted, the Bars of Europe and America would be asked to send representatives so that the or-

ganisation would become a real International Bar Association, in name, in the personnel of its members and in its actions.

Discussion of draft rules was then proceeded with. At noon the meeting adjourned for luncheon when the visitors were the guests of the Japan Bar Association.

Formal sessions were held on 1st April, in the lawn adjoining the Ueno Seiyoken Hotel. After Dr. R. Masujima had taken the chair, Dr. Takuzo Hanai of the Executive Committee of the Japan Bar Association in his opening address said:—

"Excellencies and Gentlemen,

"I am profoundly conscious of the honour of addressing you on behalf of the Council of the Japanese Bar Association on the present occasion of the opening of the Association's Extraordinary Meeting for 1920. The Japanese Bar Association was formed twenty four years ago in 1896, by the country's leading lawyers of that time. Its career of two and a half decades, as the only non-official legal institution, has been a fairly active and useful one. It has some good work to its credit, in promoting hearty concord and co-operation among its members, and substantially contributing toward the legal and legislative reforms of the country, and the zealous upholding of the rights of the people. The Association now counts 1,800 members, and is constantly increasing in influence and usefulness.

"The object of law, as I take it, is to respect and uphold justice and humanity. This must also be, as it no doubt is, the common ideal of mankind. It follows that the lawyer must not stop at working for the legal reforms and advancement of his own country alone, nor at the guarding of the rights of his own countrymen, but he should go further and strive for the realization of those great common ideals of justice and humanity, bringing them into the execution of political, economic and other measures of social progress.

"Gentlemen, justice and humanity know no national boundary. The spirit and object of law are in this sense internationally common. It behooves, lawyers and jurists, you and I, to join hands in the notable cause of directing legislation and the administration of justice to converge on the common goal of the aforementioned noble ideal. With such common aims and aspirations to animate them it is not surprising that it should have oc-

curred to the lawyers of the Far East, to conceive a project of establishing an International Jurists' Association. Without meaning to be presumptuous, but eager to espouse a worthy cause, the members of the Japanese Bar Association have taken it upon themselves to convene a conference for the organization of an International Jurists' Association, by inviting the support of their fellow lawyers of the countries of Eastern Asia.

"The Japanese Bar Association holds this meeting in order to convey its esteem to its guests, to secure their friendship, and to fulfil this great duty with the support and co-operation of the members of the legal fraternity, thus to contribute toward consecrating and upholding justice and humanity. It is my proud duty to say that the Association is overwhelmed with honour and gratification in having so many distinguished guests at its meeting today, especially those from afar who have come to take part in the inauguration of the International Jurists' Association and also the legal members of the diplomatic corps. To them all we extend our most cordial welcome. Nor must I omit to thank our comrades of the bar from all over the country, whose support, I am glad to acknowledge, forms a very material part of the splendid success of this meeting."

Dr. Hanai was followed by Dr. Chū Yegi, a member of the House of Peers, and Dr. Yoshimichi Hara, President of the Tōkyō Bar Association.

After Dr. Hara's speech, addresses of welcome were delivered by Premier Takashi Hara who holds the portfolio of Justice also, Dr. Baron Yokota, President of the Court of Cassation, Dr. Hiranuma, Procurator General of Japan, and Prince Iesato Tokugawa, President of the House of Peers. Mr. Chuan Chin-Ko, the Chinese Charge d'Affaires at Tōkyō, who is a graduate of the Waseda University of Tōkyō, speaking in excellent Japanese, said that it was for the first time in history that the lawyers of China had the honour to be present in such an extraordinary general conference of the Japanese Lawyers' Association, and also it was for the first time in his life that he, as a lawyer of the Republic of China, had the good fortune to enjoy and enlighten himself at such a distinguished meeting. He further gave a brief history of the present jurisprudence of China

and said that since the Republic was established, China had been trying her best to make progress, but in this ever progressing world, she still needed to make big strides in order to keep up with the leading nations in every way. Mr. Chuan hoped that after the formation of the International Bar Association, the members of the association would do their best to promote the progress of the brother nation. In the end Mr. Chuan, on behalf of his Government as well as the delegates from China, thanked the Japan Bar Association for the kind treatment and hospitality extended to them.

Dr. Toshio Hanaoka, a prominent member of the Reception Committee, announced that the American Ambassador who was expected to deliver an address that afternoon, being out of town, could not attend the meeting, and then introduced other members of the diplomatic corps. The Bolivian and Mexican Ministers spoke in Spanish, while the Portuguese Minister used the medium of French, Mr. Karel Pergler, Minister of the Czechoslovak Republic, speaking in English. Dr. Thomas Baty, L.L.D., Legal Adviser to the Japanese Foreign Office, followed them.

Mr. Hsin-Kwei Lin, L.L.B., Barrister-at-Law, from Peking was the first of the speakers of the foreign bars represented. In a brief speech he said that since the object of the meeting was one of sense, rather than of language, he must be forgiven for not being able to talk in the language of the country, of which he was a guest. He pointed out the advantages that would result from such an association in bringing nations and peoples closer together. Other professions have had international meetings, he knew, but this was the first occasion that the legal profession in the East had come together. It was a great augury of good for the future and the proposed International Bar Association would do much to promote goodwill and mutual understanding among all nations and so the entire Chinese Bar welcomed the suggestion.

Mr. Ricardo Summers, on behalf of the delegates from the Philippines, wished the meeting all success, saying that he was delegated by the Philippine Government to convey to the Emperor of Japan the heartiest greetings of the Philippine people. He also conveyed the salutations of the College of Law in the Philippines to the members of the Japan Bar Association. After dwelling on the advan-

tages to be derived from an International Bar Association, Mr. Summers presented to Dr. Toshio Hanaoka, of the Tokyo Bar, a certificate of honorary membership to the Philippine Bar Association.

Mr. Sri Banya, Siam's delegate, said that although the Siamese Bar was a very young one, he did not feel out of place, because the Siamese legal system had been so thoroughly remodelled that it can now compare very favorably with that of any other country, Eastern or Western. To a great extent, the needed remodelling was aided by a Japanese. He said that neither he nor his colleague was able to take any steps of a binding character, as they had no definite instructions from the Siamese Bar Association, but that he was sure that his country's bar would endorse all that had been agreed to at this meeting. An international Bar Association, unquestionably, would be a great asset to the judicial world, and it was particularly gratifying that it should have been originated in the East and more so in the Land of the Rising Sun.

Mr. Urabe gave a report on the proposal of introducing the Jury System in Japan. At the instance of Dr. Miyaoka, the organization of the International Bar Association was next proceeded with. Drs. Heikichi Ogawa, Takuzo Hanai, Yoshimichi Hara, Rckuichiro Masujima, and Tsunejiro Miyaoka were chosen to represent Japan; Justice George A. Malcolm, Mr. Ricardo Summers, Mr. Pablo Lorenzo, Mr. Conrado Carballo and Mr. Paulino Gullas to represent the Philippines; Messrs. Luang Sri Banya and Phya Mahasot to represent Siam; and Mr. Johann Paulus to represent the Dutch East Indies. China was represented by all the Chinese delegates in Tokyo.

At the close of the formal meeting, the guests numbering about 1,200 were invited to a Garden Party, where refreshments on a very lavish scale were served. In the evening all the delegates assembled there were guests of the Japan Bar Association, and a sumptuous dinner on a very grand scale was provided. Toasts were exchanged and a few table speeches were made by the Japanese as well as the foreign guests. Mr. Leavitt J. Hunt, of the well-known Law firm of Hunt, Hill & Bretts of New York, was present as a special guest.

On the morning of 2nd April, the foreign representatives called upon the Judges of the



(From left to right) Prince Tokugawa, President of the House of Peers; Dr. Hiranuma, Procurator-General; Dr. Baron Yokota, President of the Court of Cassation; Premier Hara; Dr. Baty; Dr. Masujima; the Portuguese Minister.

Supreme Court, and were afterwards entertained at a luncheon by the Minister of Justice. In the afternoon the delegates met in a formal conference at the Chuwo University. Speaking for the bar of Japan, Dr. Heikichi Ogawa, a member of Parliament and one of the leading barristers of this country, addressed the delegates.

Dr. Ogawa was followed by Mr. H. Lawrence Noble, Professor of Jurisprudence, University of the Philippines, and Member of the Philippine Bar Association.

Mr. Sri Banya, of the Siamese Bar, was the next speaker. His address was brief, but to the point. As the meeting was one of various bar associations, he thought, it might be of interest to tell the gathering about the state of the Siamese bar. "Our bar," he said, "has a few characteristics of its own, making a vivid contrast with the Bar of Japan. The Japanese Bar, I understand," continued the Siamese lawyer, "is managed by the leading private practitioners in the country with no—or few—judicial elements affecting their action. Our Bar exists for the same

purpose as the Japanese Bar, but is composed principally of the judicial officers of the country. The private practitioners in the Bar Association are comparatively very few." Mr. Sri Banya then went on to explain the status of the Siamese Bar, and concluded by saying that the Siamese Bar "will always regard the Japanese Bar as its big brother and will look forward to the day when we shall be hosts to Japanese lawyers and to those bars, the delegates of which have joined hands in aiding the formation of an International Bar Association.

Mr. Yang, one of the Chinese delegates, was the next speaker. "Before I commence," he said, talking in English, "I wish to let you know what my name is and how it is pronounced, so that in case any of you come to Peking you will be able to meet me when I will treat you as what you are—cousins of the Chinese." The speaker then went on to say that one of the principal things that the International Bar Association will have to do will be to rectify such errors as are in existence in the domain over which lawyers exer-

cise control and authority. "We talk fine things about justice and humanity," said Mr. Yang, "but are all the laws in vogue just and humane? There are laws that protect only the interests of a few and these are bad. Then there is the law of inheritance in China—and in a less measure in England—which discriminates against the daughter in favor of the son. Is that right? Men make the laws and exclude the principal members of the community—the women—from obvious rights. Supposing women were the law-makers, I doubt if they would have discriminated half so badly against men. Justice must not be divided as the nations are, and to achieve this end the International Bar Association will greatly help. That is the chief reason why the entire bar of China endorses with heart and soul this beginning of great things."

The delegates then went to the Imperial Theatre, where a reception was held in their honour by the Tokyo Municipality. Viscount Inajiro Tajiri the Mayor of Tokyo, in an address said:

"Representing the citizens of Tokyo, I beg to tender you their thanks for the honor you have done by accepting their invitation. In times past the municipality of Tokyo has had the opportunity to entertain numerous visitors

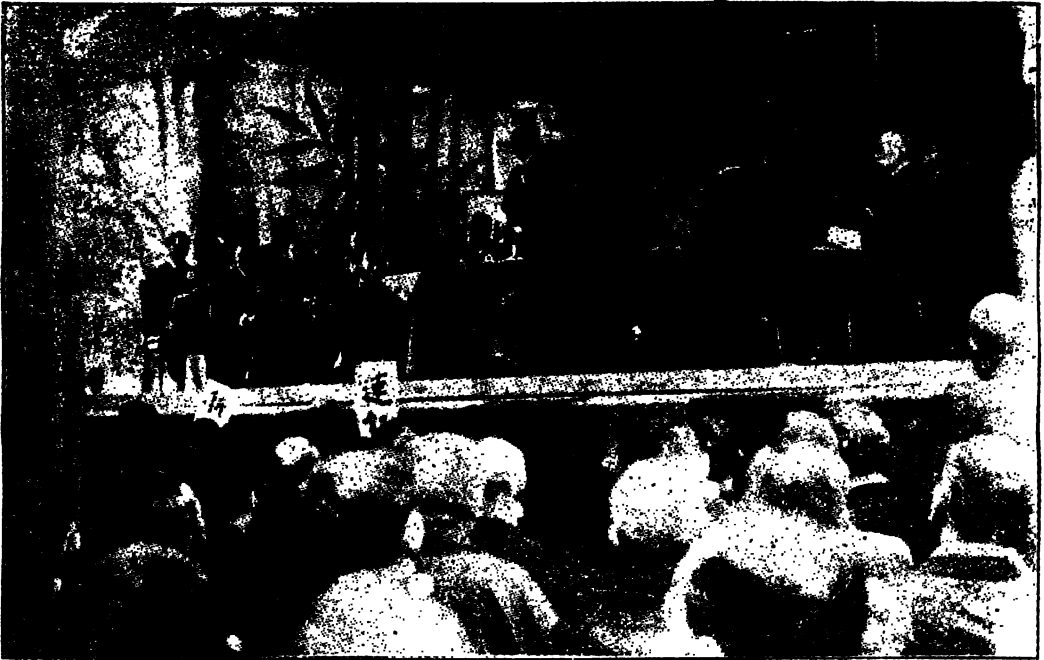
from different countries abroad. They have come on various errands. We feel especially at this time that we are afforded the happy chance to assure you of our most sincere esteem and friendliest regard because you have come to this metropolis on a mission and with a high ideal for the general good of mankind. Different nations have each their own history and vary also in race and religion, but the common bond which alone can control and unify their relations is to be found in those principles which are based on conceptions of immutable justice and right dealing among men. The spirit of law in every state requires that its laws be respected and that the rights and obligations of its people be protected equally and without any discrimination. Now that the world's peace has been restored on foundations that are hoped to be lasting among nations and opportunities have come thereby to promote a general social progress, your proposal to organize this International Bar Association whereby the authority of law may again become effective and the common welfare of nations be served is most significant for the advancement of peace and civilization. And that you Gentlemen have travelled far to take part in this most important conference held among us evidences



Mr. Ricardo Summers (Philippines), reading a congratulatory address on the opening day of the International Bar Association Conference.

the fact that the world is approaching the realization of the far-reaching universal principles that different races should become intimate and live in harmony on this earth. This certainly gives great satisfaction and en-

couragement to us. Further-more this occasion marks not only a step in bringing Oriental nations together but also must help to bring the day when all nations of the globe shall come together for assuring peace



Mr. Hara, Premier and Minister of Justice addressing the conference at the Saiyoken.

throughout the entire world.

"And last but not least I beg to assure you that should by any chance the best arrangements that we have been able to make for inviting you this evening be found to fall short in any way, nevertheless the sincerity of Tokyo citizens in your welcome is not the less real, and should not thereby be underrated. Will you Gentlemen accept our thanks and the assurances of our highest esteem and consideration? I drink to your health, Gentleman, the health of our guests."

On 3rd, April, the delegates to the International Bar Conference visited both Houses of Parliament, and at noon were guests at a luncheon by the Tokyo Chamber of Commerce. Mr. Eizaburo Sugihara, the Vice-President, welcoming the guests on behalf of the Tokyo Chamber of Commerce said:

"Owing to the illness of Mr. Fujiyama, President of the Chamber of Commerce, I take his place and greet you all. Today we have the great honour to receive you, the learned lawyers, from different parts of the world who have come here to our home. Now you see the great war the world has ever seen has just ended, and peace has come. Along with the increase of the international trade, there will also arise many kinds of intricacies

in international as well as private law. The International Bar Association just founded by your joint efforts will, we hope, be the guiding spirit of the rights of humanity and justice. We, businessmen are very glad to have you among us, today, at this Chamber of Commerce. Now is the spring time and the Cherry blossoms will soon be in full bloom, and so we hope that you will enjoy your trip to this country."

Mr. Sugihara proposed a toast of all the foreign guests and was responded to by Mr. Yeh of China and Mr. Victoriano Yanson of the Philippines.

By the invitation of the Japan Bar Association, an *a la japonais* dinner on a very grand scale was served in the evening at the Maple Club. Dr. R. Masujima after reading a report of the progress already made concerning the formation of a Representative Committee of the International Bar Association, said:

"The scope of the International Bar Association is much wider than the League of Nations. In peace or war, without the assistance of the Bar nothing can be done. We the members of the local Bars of Japan will do our best to contribute to the bettering of International Law. We are very much pleased to greet you here in our midst and we are sorry that

n spite of all our efforts we could not entertain you as befitting your ranks."

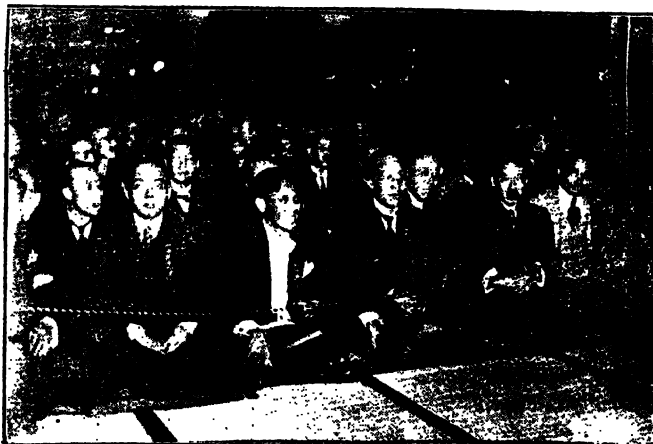
After Dr. Masujima's speech, the following rules and regulations were announced. After enjoying the geisha dances and other entertainments the guests dispersed.

The formal-sessions being concluded, complimentary luncheons and dinners were given by the delegates from the Philippines, China and Siam.

### Draft Rules of The International Bar Association

1.—The Association shall be called "The International Bar Association."

2.—The object of the International Bar Association is to promote justice by the co-operation of the members of the Bar throughout the world.



(From left to right) Felipe Buencamino; Paulino Gullas;  
(on the right) José Relova at the Koyokan.



(From right to left) Maj. M. Ronmaldez, P. L.; Justice Malcolm  
(Philippines); Mr. Sri Banya (Siam); and Mr. Paulus  
(Java) at the Seiyoken, Uyeno.

3.—The Association shall be composed of those who are members of the Bar Associations of their respective countries and recommended by their respective representatives.

4.—The Association shall hold a general meeting once a year.

5.—The President of the general meeting shall be elected from among the members of



the Representative Committee.

6.—Matters to be submitted to the consideration of the general meeting shall be unanimously agreed upon by the entire Representative Committee.

7.—The order of the business to be transacted at the general meeting shall be:—

1. The report of matters considered at the previous general meeting.
2. The report of matters transacted by the Representative Committee.
3. Consideration of matters submitted to the general meeting.
4. Nomination of the country in which the next general meeting shall be held.

8.—The procedure of the general meeting shall be governed by the usual parliamentary rules.

9.—The Association shall organize the Representative Committee.

10.—The Representative Committee shall

be composed of the representatives elected by each National Bar Association.

11.—Each National Bar Association shall elect annually five representatives. The Representative Committee shall name the country in which the next general meeting shall be held.

The Representative Committee shall, in accordance with the provisions of Article 6, consider and resolve upon matters to be submitted to the consideration of the general meeting.

12.—Each National Bar Association may in accordance with these Articles provide its own rules for the transaction of business.

13.—The annual dues of the members shall be ten yen, payable on or before the thirtieth day of April every year.

14. Any member who is forbidden to practice in his country or who is disqualified as a member of his national Bar Association



Foreign guests at the Koyokan on the third day of the session. (From left except the Japanese lady to right) Miss del Rosorio; Mrs. Liu (China); Master Liu; Mrs. Simplicio, del Rosorio; Mrs. Paulus (Java); Mrs. Pablo Lorenzo; and Mrs. Ricardo Summers (behind Miss del Rosorio)

shall forthwith cease to be a member of the International Bar Association.

15.—These rules of the Association shall

not be altered unless with the concurrence of more than two-thirds of the members present at the general meeting.

# Contemporary Views

## Open Letter to Young China

(We have been asked to publish the following letter. The writer is a distinguished Indian scholar and a great *Vedantist*.)  
Brothers,

I have been watching your activities carefully since the time you organized the Students' Union and have ever sympathized with you in your zeal to ameliorate your nation. Nothing can be more laudable and nothing can bring greater credit to you than your unselfish zeal for your fatherland and today the world knows that though the old China is still slumbering under the narcotic influence of lethargy, conservatism and selfishness, you are awake and serious. Others may think that students must not take part in politics but my own experience in different countries of the world informs me that there comes a time in the history of a nation when young men sacrificing their self-interests devote themselves whole-heartedly to the regeneration of their nation. Young Italy was responsible for the deliverance of the land of Dante from the hands of the Austrians and Mazzini and Garibaldi were the products of the young Italy. Very recently Turkey has been saved by the Young Turks who deposing the despotic Sultan Abdul Hamid in 1908 abolished conservatism and gave a constitution to Turkey, making education compulsory.

I am the more interested in you as you are the sons of Asia, the cradle of humanity, the mother of all the religious prophets, the birth-place of civilization and the eternal home of sages and savants. Europe is only a colony of Asia and the last Great War has established that the European civilization is wanting in something which gives stability to human ideals.

This is the era of reconstruction and you see unrest all over the world which shows that the conditions require readjustment and the old order must give place to a new one. The struggle between labor and capital is only one of the phases of the coming readjustment and Bolshevism with its peculiar charm is only a passing condition. Hitherto a minority of intriguing persons has been ruling the world in an amazing fashion, though there has been a ray of light in Bri-

tain and the U.S.A. in the form of democracy, but it has been too feeble to illuminate the dark corners of the world. Now either Love must rule and justice dominate or the present race will be wiped out. Racial hatred is the worst spiritual disease and so long as it rules there can be no permanent peace. The peace of Paris will only be a truce, a period to prepare for a more titanic manslaughter unless the nations recognize the need for universal equality and the sinking of color or race prejudice. But a beginning has been made in the right direction and the nations that were enemies have been thrown by the Great War into large groupings. Self-interest has been exalted as it was a step towards escape from the little self, and towards the ultimate realization of the Great Self of Humanity, "Man, one immortal soul of many a soul," as Shelley sang, a soul too big, too splendid, to be fully expressed through any smaller instrument than a united human comradeship.

You claim to be patriots because patriotism is the chief means of saving one's country. But in the 20th century patriotism must carry with it the seeds of universal brotherhood, universal peace. Remember, my brothers, patriotism is no licence for sedition, disloyalty, riot, rebellion, or bloodshed. You cannot be said to be patriotic if you feel for China and not for India, Japan or England. Your movements hitherto have been negative and destructive. Reflect for a moment what you have done up to this time. You reposed your faith in Wilson instead of reposing it in yourselves and you forgot that you are the architects of your destiny. But it all proved a vacant dream. You organized the boycott movement against Japan and thereby poisoned the hearts of your countrymen against your neighbor. You have propagated hatred and created bad blood. You have put yourselves under the guidance of some well-meaning foreigners who are exploiting you for their own benefit. Instead of using your own brains you have become a tool in the hands of others. Do you know that nations are made by themselves?

In the course of the Italian Revolution when Mazzini returned from England the first advice he gave to his compatriots was to ask King Ferdinand of Sicily, who was helping Italy against Austria, to withdraw to his own country with his troops. Instead of being reformers you have become mission-

aries of hatred, riot and disturbances. The world tendency today is towards peace but you are moving contrary to it. Had you applied your energy to the cause of education or industrial development or reforms in your politics, you would have gained something. I may assure you that your reliance on the League of Nations will prove of little use to you in the long run. Japan is not your enemy. But you yourselves are your enemies. Why blame poor Japan alone? Learn a lesson from Great Britain. Has she not sunk all her differences with France and America and shaken hands with them because the world tendency demanded it? The Georgians and the Turks who were so bitter against each other are now friends. If you have a good government and your nation literate, you can do a lot. The Shantung question is an insignificant question and judging from the recent utterances of Viscount Uchida, Japan is quite willing to return it to China. But you seem to be bent on keeping the gulf between China and Japan widened.

What a pity that you are content with hating Japan instead of learning lessons by her example. No power in the world can prevent you from making your country powerful, but you stand in your own way. How long, my brothers, can you go on deceiving yourselves? Wake up, wake up to the situation and give a right direction to your energies subordinating your zeal to reason. Find out what you actually need and who can be your friends. Oppose Japan by all means if she interferes with your nation unnecessarily, but this is not the only thing to be done. There are many more serious issues awaiting your attention and you must not neglect them. The true statesmanship means that you must make your enemies serve your cause. Supposing Japan is your enemy, can you not as disciples of the great sages like Confucius and Mencius exert your influence to make Japan friends with you? You see a new awakening in Japan today and this is the chance for you. Take advantage of it and expose the wrong policy of Japan to young Japan showing them the great danger their nation will be running into if they do not adopt a right policy toward China.

As a neutral but deeply interested in your welfare as my neighbor because much of the future of my country depends on China having a good government, I have ventured

to put the above facts before you which will, I hope, receive your earnest consideration and you will revise your policy under the light of these facts.

I am, etc.,

H. P. SHASTRI.

Shanghai, China.

## The Other Side of the Korean Question

Below are reproduced (from the "Japan Advertiser") extracts from an article by Frank Herrom Smith, a missionary connected with the Methodist Church in Korea. They throw a flood of light on the Korean question and may be of great interest to our foreign readers who have only been acquainted with the version of the one side only.—E.A.R.

Japanese immigration into Korea is one problem that is much misunderstood. Dr. Brown in his new book "The Mastery of the Far East" makes this statement, which is not far from the truth. "At the time of the annexation less than 10 per cent of the area of Korea and less than one-half of the arable land was under cultivation. With the modern methods of agriculture which the Japanese are now effectively teaching, Korea could feed double the number of people who now occupy it, to say nothing of the added means of wealth which the development of other resources and of manufacturing would bring." This proves at least that there was great room for improvement and advancement without crowding Koreans out of the country.

At the end of December 1919 the area of arable land comprised 1,544,430 cho of paddy fields and 2,797,660 cho of dry fields. The increase in one year through reclamation and irrigation was 199,336 cho of paddy fields and 357,673 cho of dry fields. (A cho is about two and a half acres.) This would make room for a large increase in the farming population.

The total land holdings of the Oriental Development Company are 75,176 cho of which a little over 50,000 cho are paddy fields. During late years they are not much increasing their holdings. Ten years ago, when they secured most of their land, the average price was ¥400 or less a cho, but today the price varies from ¥1,000 to ¥2,000 per cho. During the past year they provided irrigation for 10,000 cho of their land, reclaimed 600 cho and at present have 2,500

cho under process of reclamation. They have 120,000 Korean tenant households and each household cultivates an average of  $\frac{1}{2}$  cho. The officials of the Oriental Development Company say that they are encouraging intensive cultivation and thus use a larger number of Koreans each year. Among such a large number there are many changes in the course of a year and though they did not increase their total number of employes, it would not be necessary for them to dismiss any great number of Koreans to make room for 300 Japanese families whom they bring in each year.

The total number of Japanese immigrant families is 3,309 comprising more than 13,000 souls while the total number of Korean households engaged in agriculture is 2,660,000 comprising 14,500,000 people. Even though Japanese came in much greater numbers their proportion would constantly decrease as compared with the Koreans who are multiplying at an amazing rate.

The chief object of the O. D. Company in bringing over Japanese farmers is said to be the improvement of methods of agriculture. Korean farmers are able to produce an average of two koku of unhulled rice on each tan of land while Japanese tenants produce three and a half koku. In Japan proper as much as six or seven koku is produced. Each Japanese tenant acts as a teacher for his Korean neighbors.

The fear that Korea will be over-run with Japanese immigrants seems ill-founded. In college we were taught that the tides of immigration always flow from a poorer to a richer country and from one in a lower stage of development to one that is higher. Of course a third factor is the relative density of the population. Two factors are thus against Japanese immigration while one favors it. It is almost a proverb among the Japanese, among whom the writer lives and works, that no Japanese can succeed in Korea or Manchuria without capital. We may see something on a very small scale like the immigration that has taken place from the United States to Canada, but we shall not see poor Japanese swarming here as Italians or Bohemians or Poles have flocked to the United States and Canada.

The O. D. Company is not a charitable concern and is making big profits and no doubt has a number of "unjust stewards" among its employees, but the chief officials, such men as Messrs. Ishizuka or Kawakami,

Ishibashi, Ninomiya—a descendant of the famous Sontoku—or Sekiya, all of whom the writer knows personally, are men of high character. Your correspondent has offered many times to take up with them any case of injustice which has been authenticated, but so far has not been asked to serve in this respect.

It should be added too, that Chosen farmers, speaking generally, have prospered tremendously during the past ten years and that in the whole history of their country they were never so prosperous as today.

Basing their opposition on the alleged persecution of Christianity in Korea, the "foreign friends" of Japan in Korea and China almost succeeded in spoiling the plan to hold the World's Sunday School Convention in Tokyo. They held that the capital of such a "barbarous country" was not a suitable place in which to hold such a convention. Had it not been for the strong action of the Japanese Federated Churches, through their representative, Mr. Ishizaka, in condemning the cruelties practiced in Korea, it is possible that the convention could not have been held in Japan. (Considering what Gen. Dyer has done in India and what the Americans did with the negroes in Washington and Chicago, it might have been necessary to take the convention to South America or some other peaceful and civilized place!)

In Korea we have had a tragedy of errors. The tremendous and bloody mistake that was made in putting down the uprising so harshly and cruelly has been well advertised to the world, but there were mistakes on the Korean side too, which are not so well known. In the writer's opinion they made an enormous blunder in declaring their independence. By so doing they made themselves revolutionaries and rebels. They laid themselves liable to the severest punishment. Thinking men could not have confidence in their judgment nor respect it. I have heard many missionaries express their opinion and have yet to hear one say that he considers the Koreans at present fit for independence. The old Korea died and Mr. Hulbert preached the funeral sermon and sang the dirge in "The Passing of Korea." A new Korea has been born and Mr. H. Cynn, one of the ablest of the younger Koreans, tells of it in his recently published book "The Rebirth of Korea." Korea yelling for independence is like an American youth yelling to vote. Korea is a fine, healthy youngster of great

promise and without doubt has a bright future. Had the Koreans asked for the reforms they deemed necessary, instead of trying such a "grand-stand" play, we would not have had the trying times we have experienced in the past year and Korea would be further on her way today.

The second great blunder was made in identifying their movement so closely with the Christian churches and pastors, especially the Presbyterian and Methodist churches. By so doing they have brought great trouble on these churches. The leading pastors of the country were among the famous 33 signers. I am told that Pastor Kil, the best known Korean preacher, was told of the plan only the day before and was practically forced to sign. At Pyengyang, the so-called Christian capital, where the writer happened to be on March 1 last year, permission was secured from the police to hold memorial services for the ex-Emperor in the chief churches. At the close of these services the declaration of independence was read in the churches and the first "Mansei" were shouted. At Chinnampo, where I went on Mar. 2, the mobs each time collected at the church and started from there. It was but natural for the police in that region to take the whole thing for a Christian movement. They and the newspaper believed that the missionaries were behind it too. It soon became clear that the missionaries had known almost nothing beforehand, and they disclaimed all responsibility. Some of them suspected that something was brewing and one of the leaders asked me two weeks in advance to interpret for him, as he told one of the chief Japanese officials that something was in the air and warned him to be very careful. Later they adopted what they termed the policy of, neutrality, but the cruelties practised by the police and gendarmes helped make of it a very sympathetic neutrality, and the Koreans were almost led to believe that some of the missionaries were with them. In some cases at least the Koreans received that impression and the Japanese the impression that the missionaries were against them. In Seoul recently, one of the chief missionaries said at a gathering of newspaper men that he was pro-Korean but that did not necessarily imply that he was anti-Japanese. The great mass of condemnatory material sent home and the activities of ex-missionaries in the employ of the Korean Association abroad, have made it

more difficult for the missionaries as a body, to prove their absolute neutrality.

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Could the churches be fully purged of politics, their troubles with the police would cease. While in Tokyo last autumn, one of my friends, a high official, invited Dr. Goucher, Bishops Welch, Hiraiwa and some friends to a luncheon at the Imperial Hotel. There the proposition was made to Bishop Welch that if he would guarantee to keep the Methodist churches clear of politics, the official would see that all police espionage was stopped. Bishop Welch could not accept the proposal.

The Japanese Christian work has been very prosperous throughout Chosen and Manchuria and has made great progress in the past ten years. Of course the political question did not enter in and we never have had trouble with police interference. Prince Ito gave us our Pyengyang church and last year we were given a plot of land at Dairen that is worth fully 100,000. In many other ways we have been treated most kindly and generously.

The Korean missions having the least difficulty are the Anglican, Catholic, Salvation Army, Congregational, Seventh Day Adventist and Oriental Holiness Missions. They have succeeded in keeping their churches comparatively free from politics.

There have always been a number of Christians among the higher officials in Seoul. It was a strange coincidence that while many of the higher officials were returned to Japan when the administration was changed last summer, not one of these Christians was moved and they are still here. They are as fine, up-standing Christian laymen as one will find anywhere in the world.

In addition three Christians were recently added to the Section of Religions in the Educational Department and two to the Foreign Department. Two of these men are Methodist local preachers and two are graduates of good American colleges. The government has also recently made two good offers to a missionary to join its staff as a councillor. This man has not yet seen his way clear to accept, but the fact that such offers are made shows the attitude of the government.

The other day the head of the Department of Education called to see me as he was leaving town for a few weeks and he expected that he would not see me again before

I leave for home. He said "I want you to know that I am giving you three O-miyage to take to America with you. One is the Bible in the schools, one is the revision of the Religious Propaganda Ordinance and the third is the "Zaidan" you are asking for, so that mission property may be held more safely." I thanked him and said that such presents were of far more value to me than all the gold at Unsan.

Baron Saito has shown great kindness to all missionaries and Korean preachers, inviting them to his residence many times and fixing calling days when they can see him freely. Such close acquaintanceship will help solve the problems we face here. Goodwill and love are the *sine qua non*.

### Mr. Spoor on India

(From the "Amrita Bazar Patrika," India.)

Mr. Ben Spoor, the rising Labor Member in the House of Commons, publishes a description of the present condition of India in "India," which is true to the letter. Here are some of the tragic facts he enumerates. Once amongst the richest countries in the world India is now one of the poorest. The average income per head works out at about £2 a year. Half the population lives on one meal per day. Disease decimates millions of her people every year. The average life in India is 23 years. Many other universally admitted facts may be added to the above. The commerce and industry of India have been entirely killed. It is now a purely agricultural country and as such, is subject to frequent terrible famines; only one season's failure of crops brings untold sufferings on the people. Though one of the poorest countries it has to maintain one of the costliest Civil-Military services in the world. Above all, the whole nation has been disarmed, and its manliness destroyed. Mr. Spoor says that, if the domination of one race by another has not caused this appalling state of affairs, it has not prevented it. As a matter of fact, the longer the British rule in this country the greater has been its adversity instead of prosperity. There are, then, Acts and Regulations in the Statute Book of India which in Mr. Spoor's opinion, are "a disgrace to Britain." The Executive has armed itself with repressive powers that would not be tolerated for a single instant in any other part of the Empire. The liberty of the subject is

practically a myth in India. The freedom of the Press is gone and any man may be thrown into jail and kept there for years together without charge or trial.

### The Government of India Reform and Indian Nationalism

(From the "Amrita Bazar Patrika," India.)  
To the Editor:

Sir,—The deed is done. Another block to Indian progress in the shape of Government of India Act of 1919 is added to the statute book. It can not be said that it gives us nothing. What is given is worse than nothing. The first premise is, that it is a Reform and not reconstruction. As a matter of fact it is nothing but periodical repair of the old Bureaucratic political structure—the Government of India—according to the taste of the time. Government of India remains Civilian-ridden as before. It gives us no political advantage. It creates limited electorates without real power. It not only not recognises Indian Nationalism, but it strikes at the very root of it. It scrupulously avoids all touches of proletarianism. It ignores the very existence of Indian Democracy. It is not only not based on the principle of self-determination, it rather ensures its non-introduction into India for a long time, if not for ever. No political structure is well built unless the foundation is well laid out. The foundation of the so-called Reform is laid out with wrong materials in wrong ground. It is not begun from the bottom. Popular suffrage is altogether disregarded. It expressly favors land and capital. It ensures stability of capitalism and landed interests. It not only not provides for the amelioration of the condition of the Indian masses, but prolongs their subordination to capitalists and landlords. Such a reform cannot be accepted by the poverty-stricken people of India. It follows the principle of "give and take" and not the principle of "right and justice." If there is anything that directly conflicts with popular interests, it is vested interests. The Reform maintains the subordination of popular interests to rested interests. It sacrifices Right and Justice at the altar of Bureaucratic selfishness. It only provides for petty repairs of the too antediluvian and time-worn Government of India. It shuns the very idea of reconstruction.

The mountain was in labor and the birth of a mouse was precipitated by the Coalition Ministry of Great Britain. The Indian Moderates acted as midwives. It gives a rude shock to the progress of Indian Nationalism. It is not an indigenous evolution from within but it is a so-called gift from without. The Nationalists are worshippers of right and justice and such a reform can never be acceptable to them. But we have no power of rejecting it. It must be thrust upon us. But our Nationalism must not be permitted to be jeopardized. Mere boycott of the so-called Reform means inaction. It must be passively resisted as far as constitutional means permit.

Acceptance of the so-called Reform by Indian Nationalism will make it write its own epitaph. It is only a side issue. Let Indian Nationalism proceed towards the goal regardless of all side issues.

HARA DAYAL NAG.

Bengal Delegates Camp, Indian National Congress, Amritsar.

### Indian National Congress

In our last issue (see page 213) we published the cablegram which Mr. Motilal Nehru, President of the last session of the Indian National Congress, sent to the Secretary of State for India London. Below is printed another cablegram sent in continuation of the above.—E.A.R.

In continuation of my cablegram dated 8th inst. the Congress held at Amritsar also records the opinion that the Government of India and the Punjab Government are responsible for inexcusable delay in placing authoritative statement of massacre at Jallianwala Bagh before the public and His Majesty's Government. The Congress is emphatically of opinion that in the immediate imperative interest of this country as well as the whole British Empire a statute be forthwith passed by Imperial Parliament guaranteeing civil rights to His Majesty's Indian subjects, embodying the following provisions: (1) British India is one and indivisible and all political power inherent in the people therefore be to the same extent as in other people or nation of the British Empire (2) His Majesty's all Indian subjects and all subjects naturalised or resident in India are

equal before law. There shall be no penal or administrative law in this country substantive or procedural of discriminative nature.

No Indian subject of His Majesty be liable to suffer in liberty, life, property or respect of free speech or writing or right of association except when sentenced by the ordinary court of justice as the result of lawful open trial.

Every Indian subject be entitled to bear arms subject to the purchase of license as in Great Britain and this right shall not be taken away except under sentence by ordinary court of justice.

The press be free and no license or security be demanded on registration of press or the newspaper.

Corporal punishment shall not be inflicted on any Indian subject of His Majesty save under conditions applying to all other British subjects.

All laws ordinances regulations now or hereafter in existence which are inconsistent with the provisions of this statute shall be void.

Sd. MOTILAL NEHRU, President Congress.

### The Case of Egypt

#### An Appeal to British Popular Opinion

By an Egyptian Nationalist.

(From "The Daily Herald" London)

Egypt is not a British colony—a British possession—nor a British Dependency.

Title to Egypt never was acquired by Great Britain. Obviously, Britain could not discover Egypt—admittedly she did not conquer Egypt—nor did she purchase Egypt.

Why then is Egypt under British military dictatorship?

Why the repeated repression of Egyptian citizens whose sole "crime" is to hold peaceable demonstrations in support of the unanimous claim for national self-determination?

Why is it that the delegation chosen by the people of Egypt to represent them in England and at the Peace Conference was prevented for months by the British authorities from going to London and Paris, and four of its leading members interned in an enemy prison camp at Malta?

Why, indeed, this treatment of a country which was virtually independent prior to the war, and which aided Britain with men, money, and materials?

Why does the British Government maintain this wartime protectorate over Egypt in violation of its solemn pledges?

Why is not Egypt Free?

Egypt acquired an autonomy by the Treaty of London of 1840-1841, which by systematic concessions from Turkey soon bordered on independence. Egypt could maintain an army and make commercial treaties with foreign countries without reference to Turkey. Apart from the annual tribute, which Egypt paid Turkey, and which amounted to £3,500,000, Egypt was to all practical purposes independent and free.

In 1882 Great Britain occupied Egypt, ostensibly to protect the Khedive against the movement for popular government, but really to collect debts arising out of the construction of the Suez Canal. She continued to occupy the country against the protest of the Egyptians under the pretext of protecting the people from the Khedive.

After Egypt had declared war on the Central Powers, Great Britain proclaimed a "protectorate" over Egypt on December 18, 1914, but explained at the time that it was merely for the period of the war and only a step towards Egypt's independence.

King George, in a letter widely circulated throughout Egypt and published in the London "Times," December 21, 1914, said:—

" . . . I feel convinced that we will be able, with the co-operation of your Ministers and the protection of Great Britain, to overcome all influences which are seeking to destroy the independence of Egypt. . . ."

Accepting the British pledge that the "protectorate" was only temporary and would be removed at the end of the war, Egypt fought with the Allies, serving to make the world safe for democracy and for the right of self-determination in all peoples. In the Allied service there were 1,200,000 Egyptians. Heavy sacrifices were made also in money and materials.

With the Armistice, Egyptians believed that the day of their liberation had come, that no obstacle would be met in achieving recognition by the Great Powers of Egypt's independence. The Commission, appointed by the Egyptian people to go to England and to

the Peace Conference for the consecration of Egyptian independence, called on November 13 last on Sir Reginald Wingate, British High Commissioner to Egypt, and, after congratulating him on the victory of liberty, justice and right, announced that they had been elected by the Egyptian people for the attainment of Egypt's independence.

The Commission was prevented for many months from leaving Egypt. Finally the military authorities arrested four of the members and interned them in an enemy prison camp at Malta. When the Egyptian people learned of these arrests their indignation was intense. National self-determination demonstrations were held throughout the country. The military authorities answered these demonstrations for self-determination, the principle for which the masses of Great Britain and free men everywhere had fought in the war, by firing machine-guns into crowds of these peaceable and unarmed liberty-seeking people. Every demonstration since last March has been suppressed in this manner with an appalling loss of Egyptian lives.

Egyptian public opinion finally forced permission for the delegation to proceed to Paris. The Peace Conference not only refused to hear the Egyptian representatives, but consented to insert in the Peace Treaty with Germany a clause whereby every signatory to the Treaty recognised the British "protectorate" over Egypt—Egypt, which entered the war as a virtually sovereign State, emerged, after four long years of sacrifice, as a victim of imperialistic rapacity.

Great Britain is holding Egypt today by military force, and her seizure of the country is out of keeping, not only with the new temper of the world, but of her own people. Every year, from the occupation of Egypt down to the beginning of the present war, British Prime Ministers or other responsible statesmen asseverated solemnly that neither the annexation nor the establishment of a "protectorate" over Egypt was contemplated. Only by the exercise of force can Great Britain hold Egypt. Only in violation of her sacred pledges and treaty obligations can Great Britain assert domination over the people of Egypt.

Did you fight four long years so that the freedom you won for yourselves might be denied the people of Egypt—and denied in the name of your Government?



In fighting for the right, did you dream that victory could mean the emancipation of half the world and yet the enslavement of Egypt?

Are you willing that Egypt, the Ally, shall

suffer a worse fate than Germany, the foe?  
Is the treatment of Egypt consistent with the British sense of fair-play?

Will British honor permit the violation of British pledges to Egypt?

### When Marquis Okuma is Nonplussed

It is a well-known fact that Marquis Okuma has a partiality for discussion, he himself being possessed of a keen argumentative power. When young, he was so confident of his polemic abilities that he was sure he would have the best of any argument. Twice, however, in his life, he tells a friend, he has been worsted.

When the late General Booth of the Salvation Army came over to Japan, he paid a visit to the Marquis. The veteran statesman took the general to his gardens where a varied collection of flowers from every part of the world were in bloom, and said to him: "Are they not beautiful?" "No" came the unexpected reply, which was followed by a comparison drawn between Paradise and this worldly garden to the glorification of the heavenly garden. Needless to say that the Marquis was utterly nonplussed when the General went on to admonish him to give up adorning his gardens, and instead to endeavour to gain admission to Paradise through the earnest prayer: "Oh, Lord in heaven! Save this poor man!"

The Marquis had another unenviable experience when a lady educationist of Chicago called on him. After a lengthy exposition on religion and education in Japan, the Marquis concluded with the remark: "There are many religions in Japan, but Japanese nation are tolerant enough to accept them all; the reason why a disastrous religious war never breaks out in the island Empire."

However, the fair educationist was ready of retort and said: "No; it may be due to the lack of ardent desire for seeking truth on the part of the Japanese, Your Excellency not excepted."

### Help Wanted

Nancy was saying her prayers. "And, please God," she petitioned, "make Boston the capital of Vermont."

"Why, Nancy!" exclaimed her shocked mother. "What made you say that?"

"'Cause I made it that way on my examination papers today and I want it to be right."

### Tanuki

At a recent banquet, some one called the present Chief of the Metropolitan Police Board of Tokyo "Tanuki" (Badger). The Police Board became greatly angered at such an insult to their chief. "Tanuki" in Japan is used for a crafty or cunning persons. The badger is in the habit of playing dead when it is closed in upon by other animals or by men.

But the culprits laughingly replied.

"The former Chief of Police was Mr. Okada (Oka-ta), and as the present present Chief is Mr. Oka, the latter can be called "Tanuki" (without "ta").

### Mistaken Identification

At the funeral service of the late Mr. Sakata, Minister to Spain, a foreigner met Mr. Kumataro Honda, and grasping his hand, he said,

"You are the ex-foreign Minister?"

"I am Minister to Switzerland," replied

Mr. Honda, and then added,

"And you are the Belgian Minister?"

Then the foreigner answered,

"I am the Dutch Minister."

## Notes and News

### Recognition of Armenia

Japan has recently recognised the Republic of Armenia, for which the President of the new republic sent the following telegram to Ambassador Matsui in France on March 9:

"I am informed that the Japanese Government has recognised Armenia and request Your Excellency to communicate to your Government the gratitude of the Armenian Government."

### Japan and the Commission of Enquiry to Russia

It is expected that the Allied Commission of Enquiry will start for Russia at the end of this month or at the opening of next month, at the latest.

Japan will be represented on the Commission by Mr. Yagoro Miura, Minister to Switzerland. He will be accompanied by Mr. Sentaro Uyeda, Secretary of the Embassy at Paris, and Mr. Funao Miyakawa, Interpreter of the same Embassy.

### The Anglo-Japanese Alliance

Concerning the Anglo-Japanese Alliance, a London correspondent of the Associated Press reports that negotiations are in progress between England and Japan for the renewal of the Alliance. The correspondent adds:—

"The future of the Anglo-Japanese alliance will be much influenced by the opinions and experience of the British colonies. Those who advocate renewal base their contention on the alleged fact that the defense works in north Australia Hongkong, and to some extent, in Singapore are incomplete and assert that the defect must be made up by renewing the alliance with England.

"On the other hand, there are those who see no necessity of continuing the Anglo-Japanese Alliance, they refer to Lord Admiral Jellicoe's naval programme which proposes to establish a strong naval base at Singapore, and think that if Japan should resort to an aggressive movement England would be able to check it in co-operation with America.

"They also believe that Japan will not be inclined to renew an alliance with that other strong Power which has been hard hit by the war and is not in a position to offer any great benefits to Japan."

It is true that there are people in this country who advocate the discontinuance of the alliance, but they have no large following. Still less can they lead public opinion here. The people in general maintain a calm attitude on the question.

Considered from the viewpoint of England, the chief object of the Alliance with Japan has hitherto been India. Now that, however, England is going to accept a mandate for a new Mohammedan country in old Turkey, she will find herself in a delicate position. Therefore, it is surmised by some people in this country that England does not think of the renunciation of the alliance, but on the contrary she will open negotiations with this country for the renewal of the pact on the basis of the above-mentioned considerations.

In this connection, the Australian press reports there is good reason to believe that when Marquis Saionji visited London after the Peace Conference at Versailles he conferred with Lord Curzon, British Secretary of Foreign Affairs, regarding the revision of the Alliance.

### The Moslem Defiance of English Rule in India

Amritsar.—Never before in the history of India was such a spirit of Hindu-Moslem brotherhood shown as was done at the annual convention of the All-India Moslem League. Scores of prominent Hindu leaders of thought attended the sessions, and many took part in the deliberations. President Hakim Ajmal Khan reviewed the Punjab atrocities perpetrated by the British rulers of India, pleaded for the territorial integrity of Turkey, and at last made a strong appeal for Hindu-Moslem unity. He said in part:

"The heart-rending and sanguinary events of Delhi, Amritsar and the Punjab, which after the lapse of centuries have rehearsed the traditions of Changiz and Nadir Shah, go to prove how easy it is to lay aside the ostensible remnants of culture and civilization. . . . It deserves to be mentioned with poignant anguish that Indian blood was recklessly made to flow at Amritsar, with the outrageous result that so far over 500 dead had been

traced. . . Who can forget the outrageous crawling order of General Dyer, by which human beings were compelled, under pain of punishment, to degrade themselves to the level of animals, and who can ever forget the infamous floggings and hangings, and punishing Indian police officials for failing to give evidence as directed by the English authorities?

"The secret of our success lies in Hindu-Moslem unity. . . . When two sections begin to co-operate in a spirit of loving comradeship, sharing one another's burdens, the inevitable result follows and their differences passing through various phases of mutual toleration finally merge in community of interest with timely endeavors. In fact given the circumstances the very differences are transformed into the surest basis of united endeavors."

Messrs. Mohamed Ali and Shaukat Ali who were interned during the war were released by the Government and attended the session of the League. Their reception was wildly enthusiastic. For ten minutes the vast audience cried out Allah-ho-Akbar. In a stirring speech, Mr. Mahomed Ali, the editor of the Comrade, dwelt at length on the indignities he was subjected to by the British authorities. At last he openly defied the authority of the British to rule over India, and asked the Musalmans whether they should fear General Dyer, flogging and crawling or God who was the King of Kings (cries of 'We should fear Allah and nobody else').

"There is," continued Mr. Ali, "no government except the government of God. We should not serve anybody as subjects except Allah. I am ready to sacrifice everything—my old mother, my children and my life for Allah and his religion. If my release means anything it means that I am reaching nearer and nearer to my God, and towards the fulfillment of the dreams of my life."

### **Presidential Speech of the 34th Session of the Indian National Congress**

More than 8,000 delegates from different provinces of India assembled at Amritsar during the 34th session of the Indian National Congress, and for full six days deliberated on the momentous problems that confronted the nation during its period of transcendent transition. Beside its emphatic demand for

the recall of the Viceroy for the English atrocities in the Punjab, its proposal for the formation of educational association for the spread of education which the British government so criminally avoids; the Congress adopted a resolution condemning the so-called Reform Act, as "inadequate, unsatisfactory and disappointing," as India was fit for full responsible government. It also condemned the Peace Treaty that sanctioned the present humiliating position of both Asia and Africa.

Mr. Motilal Nehru, President of the Congress, made a powerful speech which reads thus in part:

"Fellow delegates, you have assembled here in deep mourning over the cruel murder of hundreds of your brothers and in electing your president you have assigned to him the position of chief mourner——"

"Last year when we met at Delhi the great war had ended and we were all looking forward, full of hope, to the great peace which would ensure and bring the blessings of freedom to all nationalities. The time had come for the fulfillment of the many pledges made to us and in accordance with the principles laid down by statesmen in Europe and America, this Congress demanded self-determination for our country. Peace has now come, partially at least, but it has brought little comfort even to the victors. The pledges made by statesmen have proved but empty words, the principles for which the war was fought have been forgotten and the famous fourteen points are dead and gone. *Vac vitus* is still, as of old, the order of the day. Russia, hungering for peace, is allowed no respite, and a number of little wars are waging on the continent of Europe. Prussianism has been crushed, but it has been reborn in the other countries of the West, which have enthroned militarism on high. The fate of Turkey hangs in the balance, and Ireland and Egypt are being made to feel the might of the British empire. In India the first fruits of the peace were the Rowlatt Bills and Martial Law.

It was not for this that the war was fought; it was not for this that many hundreds of thousands laid down their lives. Is it any wonder that the peace has aroused no enthusiasm and that the vast majority of the people of India have refused to participate in the peace celebrations?"——

Speaking on the ultimate goal of India, President Nehru said: "We want freedom of

thought, freedom of action, freedom to fashion our own destiny and build up an India suited to the genius of her people. We do not wish to make of India a cheap and slavish imitation of the West. We have so far sought to liberalise our government on the western model. Whether that will satisfy us in the future I cannot say. But let us bear in mind that western democracy has not proved a *panacea* for all ills. Europe is torn asunder by the conflict between labor and capital, and the proletariat is raising its head against the rule of the classes. It may be that when we get the power to mould our institutions we shall evolve a system of government which will blend all that is best in the East and the West. Meanwhile, let us beware of the errors of the West; we must aim at an India where all are free and have the fullest opportunities of development; where there are no privileged classes or communities; where education is free and open to all; where the capitalist and the landlord do not oppress the laborer and the farmer; where labor is respected and well paid, and poverty, the nightmare of the present generation, is a thing of the past. Life will then be worth living in this country, it will be inspired by joy and hope, and the terrible misery we see around us under the British rule will become a bad dream which has faded away from our memory, on our awakening to welcome the morning Sun."

### Barbarous British Methods of Recruiting in India

Lahore.—Soon after the ghastly revelations in connection with the Amritsar massacre case, another frightful official document has been made public in Lahore in connection with the British methods of recruiting soldiers during the last world war. Recruiting was not popular with the people; it was not popular even with the aboriginal tribes of Shahpur Bar. Those that enlisted, did so with the hope of gaining freedom for India. Now that England has won her war, she is, as is her wont, breaking all her pledges, and even murdering the same men who fought for her.

But it is being gradually known now that the English officials had to force people into enlistment. One British recruiting officer was so brutal that he was killed by the outraged people. A special tribunal tried the case, and here we quote a gruesome story from the

evidence of Mr. A. H. Khan, a revenue officer:

"I heard complaints that he (the British recruiting officer) forced men to stand naked in the presence of their women-folk; and I heard that men were confined between thorny bushes. I never saw it done myself. . . . What I have stated I heard from Zamindars (landlords) Ghulam Mahomed of Hazara Miana told me that some women had been maltreated at Kaura Kat and also in some Pathan village, perhaps Garna. He told me that some women had been forcibly taken to Mid Raujha and then to Bhulwal in order to induce their relations either to return or to enlist. I also heard that the companions of the Tehsildar had grazed the crops of the absconders and looted their houses. The villagers did not want to be recruited . . . I heard later on that two women of Ghullafur had been oppressed in the month of June. The Tehsildar, himself informed me that finding a large number of deserters belonging to Chani Rehan, he had brought some pressure to bear upon them by grazing the crops of the villagers with the result that the absconders returned. Before his arrival the villagers had left the village."

### Anti-Japanese Movement in California Proposal to take a Referendum

The anti-Asiatic Association in California seeing that Governor Stevens was not going to convene an extraordinary session of the State Legislature, to discuss the Japanese land ownership question, held a meeting at the Palace Hotel, San Francisco, and passed the resolution that a referendum be taken on the Anti-Asiatic Bill, in November next when the election of members for the California State Legislature takes place. If the Bill is approved by popular vote all foreigners, who have no citizenship, except those who work as labourers, will be forbidden, in what ever capacity, to enjoy the control and management of agricultural grounds. The Anti-Asiatic Association which boasts a membership of 300,000, the Anti-Japanese Association of Los Angeles and various other associations have elected a committee of fifteen members in order to commence propaganda for the carrying of the aforesaid referendum. This Committee have published the draft of the Anti-Asiatic Bill, the gist of which is as follows:—

- (1) Foreigners who have no citizenship cannot enjoy leaseholds.
- (2) Foreigners who have no citizenship shall be denied the right of guardianship over their children (minor) who have acquired American citizenship.
- (3) All guardians of minors shall once a year report themselves to the State Government.

The Californian Chamber of Commerce, however, has published a statement opposing the referendum and expressed the desire that the discussion of this question be postponed till the ordinary session of the State Legislature is convened in January next.

According to a later report, the Association has decided to present the bill to the Legislature early next year. The aforesaid measure having been given up for some unexplainable reasons.

### **The American Senate and the Independence of Korea**

On March 18, the United States Senate voted on two amendments to the Peace Treaty reservations. One amendment called for an expression of sympathy for the Irish people, in their fight for an independent government and, should their object be attained, immediate admission to the League of Nations.

The other, introduced by Senator Thomas, Democrat, was to the effect that America, in pursuance of the principle of self-determination of races, should show sympathy for the restoration of the sovereignty of the Korean State and that, in case of successful attainment of the same, the Korean people should immediately be given representation in the league council.

The Irish amendment was adopted by a vote of 38 to 36, but the Korean measure was defeated by a vote of 46 to 34.

An attempt was made by Senator Geary to have the action on the Korean motion indefinitely postponed. He introduced a resolution calling for a postponement of discussion, but the motion was lost.

### **Yap Island**

A Washington message dated March 23 reports that the Senate, without debate, has adopted a resolution, proposed by Senator Lodge asking President Wilson for information regarding the recent announcement by

the British Foreign Office that the island of Yap will be given to Japan.

Senator Lodge read a letter from John Ford, Secretary of the American Asiatic Association, saying that the island is a point from which radiate three Pacific cables. These cables are vital to American business interests in the Far East and control essentially the conduct of most of the American commerce with the Far East.

It may be seen from this message that America regards Yap Island with a covetous eye. But we are sorry to report here that the Peace Conference has given Japan this island for which Germany renounced all rights and interests in accordance with Art. 119 of the Peace Treaty. As for the three cables which radiate from Yap Island, it is known on good authority that their disposal will be decided by a special conference of the Allies, and will not be referred to the League of Nations.

### **Japanese Declaration on the Siberian Policy**

The following declaration is issued by the Government regarding Japan's policy toward Siberia:

"In view of the fact that Japan dispatched her troops to Siberia for the purpose of rendering assistance to the Czechoslovak troops, it may be taken that her troops should be withdrawn, as was clearly stated in the declaration made on the occasion of their dispatch, upon the completion of the evacuation of the Czechoslovak forces from Siberia.

"From a geographical point of view, however, Japan occupies a position in Siberia altogether distinct from that of the other Powers. More particularly, the political situation now obtaining in Eastern Siberia is not only gravely affecting the state of affairs in Korea and Manchuria, but is far from affording any assurance of the safety of the lives and property of a large number of Japanese subjects in these regions.

"This is the sole cause of Japan's inability to effect the immediate withdrawal of her troops, no design whatever of a political nature being entertained in this connection.

"Expression is therefore again given to the sincere desire of Japan to withdraw her troops as soon as possible after the completion of the Czechoslovak evacuation, and as soon as the political situation in the districts

bordering on her frontier becomes sufficiently settled to remove all apprehension of danger to the regions of Korea and Manchuria, and to ensure the safety of the lives and property of the Japanese residents as well as the freedom of traffic."

**The Statement of General Tanaka,  
Minister of Army, Concerning  
the Evacuation from Siberia**

"Certain groups of Russians are supplying disaffected Koreans with arms and are fanning a hostile sentiment to Japan," says General Tanaka, the Minister of War, in a statement on Japan's policy in Siberia.

Investigations into the recent raids made by Koreans on Japanese garrisons on the Korean-Manchurian border afford abundant proof of this, according to the Minister of War. If such a condition of affairs is allowed to continue he says, the peace of Korea will be seriously menaced. Japanese in Siberia have been persecuted and driven out of their homes there, he says.

"Until the menace to Korea and Manchuria is entirely removed," declares General Tanaka, "and the safety of the lives and property of the Japanese in Siberia is guaranteed, the Japanese troops cannot be withdrawn."

General Tanaka's statement is supplementary to the announcement of policy made by the Foreign Office a few weeks ago. The War Minister said:

"The fact that Japan has no intention of encroaching on the sovereignty of Russia, politically and militarily, is clear from the declaration made in February, 1918, and this meaning has been made clearer still by the declaration just issued. Japan wishes to withdraw her troops from Siberia as soon as possible, but unfortunately the political state of affairs in Eastern Siberia is such as to make this impossible at present.

"There are Russians in Eastern Siberia who make it their business to instigate the Koreans against the Japanese by supplying them with arms. These Koreans are making attacks on the Korean frontier. If things be allowed to take an unchecked course, not only will the security of peace in Korea not be guaranteed but the safety of lives and the property of Japanese residents in Siberia will be jeopardized.

"Even at present the property of Japan in Siberia is suffering depreciation at the hands

of Russians and they are menacing the lines of communication held by the Japanese troops thereby making the transportation of the Czecho-Slovaks difficult. When the unrest in those parts of Siberia contiguous to Korea and Manchuria is removed, the safety of lives and property of Japanese in Siberia is assured and freedom of communication is guaranteed, the Japanese troops will be withdrawn.

"So long as the prevailing state of affairs obtains in Siberia, it will be impossible for Japan to evacuate the country. It is intended by the Japanese army in Vladivostok to issue a communication to the Zemstovs shortly as regards the maintenance of peace and order so that the withdrawal of the Japanese may be accelerated."

**Six Demands presented to the Provisional Government at Vladivostok  
by General Oi, Commander  
of the Expeditionary  
Army in Siberia**

Six demands, were addressed to the Provisional Government of Vladivostok by the commander of the Japanese expedition a few weeks ago.

These demands were in the form of an ultimatum. The time limit for compliance was set at 9 o'clock the morning of April 4.

The ultimatum comes on the heels of the clash at Nikolaievsk between Japanese troops and Bolsheviks, in which the Japanese suffered heavy losses.

The American evacuation from Vladivostok was completed on April 1.

The six demands are as follows:

1. That the camp provisions, transportation, communications, and all other matters connected with the Japanese forces shall not be interfered with.

2. That all agreements concluded between the Japanese Government and the Russian officials, whether made independently or upon agreement with the Allied powers or Allied armies, shall be strictly observed.

3. That those who support the military operations of the Japanese army shall not be arrested or restrained without consent of the Japanese command.

4. That actions of the various groups of secret societies, harmful to Japanese troops or to Manchuria and Korea, shall be prohibited.

5. That articles or statements appearing in various publications and public acts which threaten the Japanese Empire or the existence of her soldiers shall be suppressed.

6. That no interference shall be offered the Japanese army in the discharge of its duties of protecting the lives, property, and rights of Japanese and Koreans.

The fulfillment of the foregoing demands, according to the Russians, would be tantamount to the Russians' handing over to the Japanese their sovereign rights.

#### **Japanese residents in Vladivostok petition General Uyebara to postpone the evacuation**

A lengthy petition is addressed by Mr. Ryokichi Hosoye on behalf of the Japanese Association in Vladivostok to General Uyebara, Chief of the General Staff of the Army, requesting him to postpone the reported withdrawal of the Japanese troops.

It says in part:

"Should the Japanese troops be withdrawn, the life and property of the Japanese residents would be imperilled at once. Besides the Russo-Japanese trade which has been built up with so much expense and energy would be destroyed and all Japanese residents would be compelled to leave Siberia."

#### **Buffer State**

The Russian Bolsheviks are now busy trying to make Japan accept her peace proposals, holding out as an inducement, the establishing of a buffer state in the Zabaikal regions, with the Selenga river as the Western Siberian frontier. They propose to include in the buffer state the Amur and the Littoral Provinces.

#### **Rapprochement between Russia and China**

The Soviet Government of Russia has recently sent a long note to the Chinese Government, proposing peace. It says:

"The Soviet Government restores to the Chinese people without any compensation the Chinese Eastern Railway, the mining and forestry concessions, and other privileges which had been seized by the Tsar's Government, the Kerensky Government, and the brigands Horvath, Semenoff, Koltchak, the

Russian ex-generals, lawyers, and capitalists. The Soviet Government renounces the contribution by China for the Boxer insurrection of 1900."

It concludes:

"The Soviet Government offer to the Chinese people an opportunity to establish official relations and asks them to send their representative to the front of our Russian army."

On the other hand, negotiations have been making good headway between China and Russia for the transfer of the Chinese Eastern Railway to the latter. The Provisional Government at Vladivostok has sent a note to the Chinese representative, declaring that Russia will absolutely respect China's sovereignty on the Chinese Eastern Railway. Now that Commander Horvath of the Chinese Eastern Railway has collapsed, the guarding of the Railway and the other rights and interests have passed to China.

A couple of years ago when it galled under the Allied pressure, the Soviet Government proposed a separate peace to China on the basis that the Russo-Japanese treaties of 1907, 1910, and 1916 should be renounced, that the Russo-Chinese treaties of 1896 and 1901, concluded under the old Russian regime, should be annulled, and that the Chinese Eastern Railway should be returned to China. But this proposal fell through owing to the opposition of the Allies.

Since, however, things have moved rapidly. And now the Allied policy toward Russia is undergoing a radical change. At first the Allies stood for military intervention. Later they adopted a let-alone policy. Now they are considering the resumption of trade relations with Russia, which is likely to be followed by the recognition of the Soviet Government.

And China is sharp enough to take advantage of this new turn of affairs, and of the collapse of Russia. Recently she has made Outer Mongolia give up its autonomy forcing it back under Chinese suzerainty, in defiance of the repeated protests by the Russian Minister at Peking.

And now the Peking Government has restored the Chinese Eastern Railway, utilising the inability of the Russian commander to control and guard the Railway owing to the financial difficulties as well as to the pressure from the Provisional Government at Vladivostok. China is acting as if she pays no con-

sideration to the Allied attitude. Indeed it is feared by some people that the Soviet Government which is an assembly of dreamers and the Peking Government which is seized with the "redemption fever" may be capable of anything if they act in co-operation.

### **The New Loan Consortium for China**

Much headway seems to have been made by the new Loan Consortium for China, thanks to the visit of Mr. Thomas W. Lamont, representative of J. P. Morgan & Co. It is clear from the statement issued by Mr. Junnosuke Inouye, Governor of the Bank of Japan, that the Japanese Banking Syndicate will join the new consortium.

And it is understood that the entry of Japan will be on the following conditions:

(1) That Japan's vested interests and rights in Manchuria and Mongolia be excluded from the scope of the Consortium.

(2) That Japan be consulted by the Consortium when it makes any political or economic investments in Manchuria and Mongolia in future.

(3) That Japan's right of the construction of the Jehol-Taonan railway be ceded to the Consortium. But there shall be no farther extension from Taonan in the north-western direction after the railway has been once completed.

### **Foochow Affair**

Negotiations concerning the Foochow affair seem to have come to a standstill owing to a wide divergence of opinions.

The Peking Government demands:

(1) That Japan should apologise for the Foochow affair.

(2) That Japan should make reparation for the loss sustained by the Chinese.

(3) That the Japanese and Formosan culprits should be punished.

The counter-proposals of Japan are as follows:

(1) That both China and Japan should accept responsibility for the affair.

(2) That Japan alone cannot express an apology and that as for the culprits joint efforts should be made by Japan and China to identify and arrest them.

(3) That solatia should be presented to the wounded Chinese, by the Japanese Government and that the same should be given

the injured Japanese by the Peking Government.

### **Resolutions adopted by the Japanese-American Relations Committee**

The relations between Japan and America have long been anything but satisfactory.

For the explicit purpose of improving this unwholesome situation, the Japanese-American Relations Committee was organised for both countries, and in April, 1919, Mr. Alexander and Mr. Lynch, representing the American side of the committee, made a special trip to Japan, to arrange for a joint conference in Tokyo, in 1920 to frankly and freely discuss questions relating to the Japanese ownership and leasehold of land in California, immigration, co-operation of capital, exchange professorships and communications. Such is a brief account of the processes through which this joint conference took place.

In pursuance to the agreement Mr. Alexander and his colleagues—Dr. Benjamin Ide Wheeler, Mr. W. N. Moore, Mr. William T. Sesnon, Mr. Loyall A. Osborne and Mr. Walter L. Clark—representing the Japanese Relations Committee of the San Francisco Chamber of Commerce, arrived in Japan on March 16. This is Mr. Alexander's second visit to Japan in connection with this mission. Here it ought to be noted that Mr. Alexander has come to Japan as the head of the mission, in spite of his ill health, on account of his great interest in this matter.

The above committee has sat together with the Japanese Committee in the assembly hall of the Bankers' Club every morning from 9:30 o'clock, deliberating on those questions above referred to, with a few additional questions, such as publicity, industry, trade and trade arbitration. The following is a brief summary of the results of the conferences:

1. Japanese Ownership of Land and Immigration. These are the two vital questions which deeply concern the two peoples. Therefore the Joint Committee gave the most careful attention to these subjects and spent several days freely exchanging views on them, and finally reached the conclusion that the committees on both sides will use their utmost endeavours for the solution of these burning questions.

2. The Co-operation of Capital. The best way to cement the relations of the two countries is to enter into economic relations,



Such enterprises have already been started in Japan and the results are most satisfactory, although there is plenty of margin for improvement and development. Members of the conference have agreed to take steps for the extension of this enterprise.

3. Cable Communications. Cable communication falls far short of our expectations. No satisfactory communications on diplomacy or commerce can be carried on if it is left as it is now. There is a glaring need for the betterment of this agency. Therefore it is the sense of this conference that proper steps be taken to form a plan for the necessary improvement.

4. Exchange Professorships. Needless to say there comes great benefit from the exchange professorships. In order that this enterprise can be satisfactorily conducted, it is important that certain universities be selected where the professorships shall be established and the exchange of professors can be carried on. In connection with this enterprise a method of publicity should be devised.

5. Trade, especially Trade-Arbitration. There is danger that the good relations of the two countries may be jeopardized on account of disputes that may arise from commercial complications. Therefore it is highly advisable to create an agency for the purpose of arbitrating such disputes. The conference encourages and indorses most heartily the establishment of such an agency.

6. Industry. The labor question has a direct relation to industry and it is of an international nature. It is highly important that one country should learn from the experience of the other in dealing with the labor situation, as the economic conditions of each country differ from those of the other. It is most helpful for Japan to get data concerning the labor question from the United States of America, in order that the former may learn a great deal from the latter for perfecting the peaceful relations of capital and labor.

After eight days of the conference, the Joint Committee was dissolved with many expressions of mutual esteem and satisfaction over the work accomplished. It was the general sentiment that a beginning had been made by the conference that might lead to a possible solution of some of the international difficulties between Japan and the United States.

### **The League of Nations Society in Japan**

The League of Nations Society has been formally organized in this country recently. Japan, it is true, was represented at the third federated meeting of the League of Nations Society, held at Brussels, by Mr. Akitsuki and Dr. Anesaki. These gentlemen attended the meeting as representatives of the Japanese League of Nations Society which was formed by them and Messrs. Tampu Yamakawa, Kiroku Hayashi, Minoru Oka and Saburo Yamada, all of whom had been sojourning in Paris.

This society was incorporated with the new one. It is expected Marquis Saionji will be elected Honorary President and Baron Shibusawa, President.

### **Greeting of The As-Af-Eur-Am-Asian Society (Cosmopolitan Club) Tokyo, Japan January, 1920**

A cosmopolitan club styled the As-Af-Eur-Am-Asian Society was found in Tokyo as early as 1912 comprising among its members, men from Asia-Africa, Europe, America and Australia.

The object of this gathering from the four corners of the globe is to gain knowledge of humankind by personal acquaintance; to quicken sympathy by fellow feeling; to stir activity by wider outlook.

The president is an Indian gentleman and the secretary a Japanese gentleman. And as this article is being written the society is holding an informal meeting at the residence of a wellknown American. Prof. E. W. Clement of the First Higher School has been kind enough to contribute the greetings of the society for 1920 written by Mr. Dodge who was for some time a Professor of Keio University but now in the United States.

Let each one in his own tongue speak  
The truth for which the nations seek  
He speaketh well, he speaketh best  
Who looketh East, who looketh West.  
He giveth well, he gaineth all  
Whose greater power protects the small.  
Though many tongues beneath the sun,  
The language of the art is one.  
The secret that will evils mend:  
Be this: in every need, a friend.  
Go, each one in your own tongue speak  
The truth for which the nations seek.

Philip Henry Dodge.

### Returned coolies in China united

It is the irony of fate that, whereas returned students in China organise a society and praise to the sky Europe and America at the meeting, in the presence of distinguished American and European officials, returned coolies from Europe also form an organisation to attack the Europeans and Americans, according to our contemporary *Shanghai*, a weekly published at the port.

The paper says that the returned laborers from Europe, in Shanghai, have recently organised an association with the headquarters in the suburbs and that they will meet once in a week to discuss labour questions.

It is also reported from Tsingchow that the returned coolies there held a mass meeting in front of a Christian Church on the afternoon of February 17. On that occasion, a speaker is said to have emptied his vial of indignation over the maltreatment he received during his stay in Europe, to the following effect:—

"It is remarkable that the whites are now making us feel under obligation to their benevolence, by establishing churches and hospitals as well as by various other charitable undertakings. They profess to be charity itself. But our experience in Europe forbids us to credit their profession.

"During the war, tens of thousands of our labourers went to Europe where we were employed as workers in factories. We were treated by the whites as a lot of beasts. From dawn to dark, we were forced to work under the whip. There were many of us who fell ill or, what is worse, died as the result of the hard labour.

"In spite of such hard labour being exacted of us, we were at the same time forced to go on the ration system, it being strictly prohibited to eat anything between meals. The result was malnutrition in its worst phase, there being not a few cases of starvation.

"Judging by observation, such cruelty is not peculiar to the British and the French alone, it being shared by all the white peoples. Especially cruel seemed the Americans.

"Considered in this light, it is easy to see into the true motive of the whites, in their professed friendship and true motive of the whites, in their professed friendship and kindness to us. Their true intention is to occupy our land. Therefore we should expel the whites from our republic, and burn all the churches and hospitals established by them.

"Never believe them. Neither should we adopt Christianity in future. And those who have already been converted to Christianity should give up their creed at once and unite with us in ousting the whites."

### The doubling of capital of the South Manchuria Railway Company

An extraordinary meeting of the shareholders of the South Manchuria Railway Company held April 16, in Tokyo, sanctioned the doubling of the company's capital in order to meet present exigencies. The increase proposed is ¥240,000,000 divided into 2,400,000 shares. The Government reserves the right to subscribe ¥120,000,000 of this amount. The remaining new shares will be assigned to the company's shareholders as listed June 1st, while 100,000 will be allotted to the employees and officials of the company. The company will sell 500,000 shares in several instalments at premium. The president will make all arrangements, with the authorization of the stockholders for the sale of the shares.

As soon as the allotment of the new shares is completed the payment of ¥15 per share will be called for by the Company.

### General trend of the Japanese foreign trade during the first quarter of this year

The export trade for the first quarter amounted to ¥543,769,000 and the import trade to ¥803,910,000. The combination of both amounted to ¥1,347,679,000. The adverse balance amounted to ¥260,141,000. Exports showed a gain of ¥166,715,000 or 44 per cent over the corresponding period of last year while imports increased by ¥325,404,000 or 68 per cent over the corresponding period of last year. The gain in the combined figures was ¥492,129,000 or 57 per cent. The increase in the adverse balance amounted to ¥158,699,000, namely, 157 per cent.

When one examines the general trend of the Japanese foreign trade on the important articles, in export, of the twenty-eight representative export articles, 18 registered a substantial increase compared with the amount of export during the corresponding period of last year. The main articles are as follows:—

Articles	Amount increased
Raw silk .....	Yen 68,885,000
Silk tissues .....	" 31,713,000
Cotton tissues .....	" 19,115,000
Refined sugar .....	" 7,883,000
Waste silk .....	" 5,358,000
Coal .....	" 4,434,000
Matches .....	" 4,118,000
Braids .....	" 3,812,000
Cotton yarns .....	" 3,728,000

The main articles which fell off compared with the amount of export during the corresponding period of last year are as follows:—

Articles	Amount decreased
Copper .....	Yen 6,546,000
Beans .....	" 6,336,000
Starch .....	" 2,626,000
Woolen piece goods .....	" 2,047,000
Spelter .....	" 1,349,000

In import, the important articles which maintained a fair average during the quarter are as follows:—

Articles	Amount increased
Raw cotton .....	Yen 107,401,000
Wool .....	" 51,690,000
Iron and steel shapes .....	" 29,498,000
Oil cakes .....	" 28,125,000
Sugar .....	" 15,837,000
Beans .....	" 15,067,000
Machinery .....	" 6,629,000
Iron ingots .....	" 5,820,000
Skins .....	" 5,330,000
Paper pulp .....	" 4,710,000
Saltpetre .....	" 3,971,000
Woolen cloth .....	" 3,053,000
Hemp and flax .....	" 2,497,000

While, eight articles fell off, of which the striking one is rice.

Articles	Amount decreased
Rice .....	Yen 39,965,000

The result of Japan's foreign trade during the first quarter of the year is adverse to exports, but the majority of the important articles on the export list showed a fair gain. A marked decrease was evidenced only in the articles required for war overseas and kindred articles. The excess of imports which amounted to the sum of ¥260,000,000 was caused by the sharp increase in the arrival of raw materials, machinery and fertilizers.

Not a few people are apprehensive of this year's settlement of Japan's external accounts as the result of this adverse turn in the quarter's trade. They are justified in their apprehension if the trend of the trade is to continue to be as it is now throughout the year. However, it must be remembered that Japan's foreign trade is usually adverse

in the first half of the year and that this adverse balance is offset by the excess of exports in the latter part of the year. Moreover, it is reasonable to expect that the further purchase of materials will be refrained from by Japanese industrial workers with the change in the international trade, while Japan has much to her credit in the shape of insurance premiums, trade commissions, freightage, interest on foreign investment and the like. Therefore, it is rather premature to grow anxious about the settlement of Japan's international accounts this year.

It is, however, quite important for Japanese businessmen to be cautious in all dealings as the world commerce is undergoing a transition and something unexpected may happen to upset all expectations or anticipations.

### Who's Who Among Our Contributors

Rikitaro Fujisawa, Doctor of Science, a graduate of the University College of London and Berlin and Strassburg Universities, is a noted mathematician. He is at present a professor in the Imperial University of Tokyo.

Giichi Soyeshima, Doctor of Laws, an authority on Japanese Constitution, is a Professor of Waseda University. He is an ardent advocate of Sino-Japanese friendship.

Shin Orui, Doctor of Literature, an authority on history, is a Lecturer of the Imperial University, Tokyo.

Dagyo Ozawa—Although living in retirement is an influential scholar of Chinese classics and Sino-Japanese history.

"A Lover of Nature" is a Japanese journalist of note.

### From "the Bengalee," India

It is well-known to our readers that Mr. Neville, Solicitor, has come out from England to take instructions at first hand in connection with the Punjab appeals at present pending before the Privy Council. It is stated that while he was at Amritsar to attend the Congress, a body of twenty British soldiers from Jullundhur garrison broke open the doors of Mr. Neville's rooms in his lodgings and asked him how if he was a white man, he dared to work and gather materials against General Dyer (see page 100 of our

first issue containing details of the Amritsar Massacre.—E.A.R.) and the men who were with him at the Jhallianwalla Bagh. We are completely taken aback at the length to which these British soldiers allowed themselves to proceed. How they could go so far as to break open the gentleman's rooms in his lodgings for no other reason than that he was rendering professional services to Indian sufferers, is something that puzzles our understanding. We do not know if the exploit of the soldiers is to be taken as an illustration of the high tone of discipline among them. It is also stated that one of these gallant soldiers bragged to Mr. Neville that he had "shot the whole seething mass of sweaty natives." The expression is significant, as showing the mentality of the British soldiers. However, we want full light to be thrown on this episode, for it is a revelation to us that soldiers can misbehave themselves in such outrageous fashion. We want to know if henceforth British soldiers will have the *carte blanche* to make such exhibition of themselves with impunity.

### **Proposed revision of the Australian Tariff**

According to information received here from Sydney, Australia has proclaimed a new amendment to the statute tariff. The amend-

ment is already effective at the Australian Custom Houses although it has yet to get the approval of Parliament.

The first feature noticed in the amendment is the creation of intermediate rates which stand between the Statute Tariff and the Preferential Tariff to be applied to the products of the Empire of Great Britain.

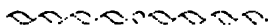
This intermediate tariff will be applied to the cargo from those countries which give preferential treatment to Australia's products.

The second feature is the creation of the deferred scale. This scale is not to be applied to imported goods at once, but will be used as protection for the new industries which will spring up in Australia in the future.

Another feature is a general increase of import tariff which has been effected not only for the protection of Australian industries but for the increase of revenue.

All Japanese imports are affected by the new amendment. The new rate on cotton tissues and linen is up to 15 per cent ad valorem. The tariff on silk tissues is raised to 30 per cent ad valorem.

The same rate, 30 per cent ad valorem, is applied to velvets and embroidered articles. The new rate on silk clothes is 40 per cent ad valorem. On this article, a surtax is levied beside that heavy duty at the rate of 15 shilling per suit.



# Diary

## JAPAN

### March 7

The Banque Industrielle de Chine, which was first founded in Paris in 1913, will open, on Tuesday, a branch in Yokohama. It will be the first branch in Japan.

### March 9

The social bureau of the Tokyo municipal office has drafted estimates for building suitable residential houses for workmen in Tsukishima and will submit them for approval to the next meeting of the municipal assembly.

### March 10

The educational authorities of the Korean Government have ordered the Baker Higher and Primary Schools of Seoul to be closed, which are under the private management of Mr. H. D. Appenzeller of the Methodist Episcopal Church, and Miss Smith, both Americans.

### March 12

International Seamen's Congress will be held at Geneva from June 15th, and each participating country is to send two Government delegates, one employers' and one seamen's delegate to the Conference.

### March 13

Three aeroplanes piloted by Lieutenants Ozeki, Wada and Tanaka arrived safely at Seoul yesterday, thus completing the flight between Tokorozawa (Japan), and Seoul.

### March 15

Raw silk, cotton yarns and rice are all declining and the tendency towards lower prices is coming faster than was anticipated.

### March 16

Tokyo will shortly have a royal visitor, the Crown Prince Carol of Rumania being expected here about the end of April. He will present to H.I.M. the Emperor Rumanian decorations of the highest order.

### March 18

The Japanese Relations Committee, a

group of prominent business men of San Francisco and New York, reached Yokohama yesterday morning on the Siberia Maru.

### March 21

The U.S.A. Shipping Board will sell 300 freighters of 3,000 tons each, in Japan, according to dispatches published by the *Kôbe Shimbun*.

### March 23

A Japanese Typists' Union is in the process of formation. A meeting of those interested in the scheme will be held in Tōkyō on the 28th instant, when 1,000 typists (Japanese types) and 200 typists (English types) are expected to be present.

### March 24

The volume of currency in circulation in Japan shrank a little at the end of February, according to a report issued by the Finance Department yesterday. The total volume was Yen 1,898,191,621.912, a decrease of Yen 11,880,008.77 as compared with the end of the previous month.

### April 1

The International Bar Association opened at Seiyoken Hotel, Utsunomiya, to promote justice by co-operation of the members of the Bar throughout the world.

### April 2

Sir Charles Eliot, the new British Ambassador to Japan, arrived at Yokohama on the 1st instant.

### April 4

The Crown Prince of Rumania while at Cairo told that Rumania was appealing to Japan for requisites of reconstruction hoping to obtain desperately needed supplies.

### April 5

An association to be known as the Nippon Senshu Kyōkai is shortly to be organized. The object of this society is to promote solidarity and co-operation among shipowners.

## CHINA

### March 11

According to a note addressed by the Peking Government to the Legations in Peking.

China proposed to take steps immediately to increase her duties on imports and at the same time to abolish the Likin, or local customs, levied on products passing from one province into another.

#### *March 18*

Shanghai is planning to have the largest hotel in the Orient. It is announced that the hotel will cost 2,000,000 taels and will be ready for occupation in two years.

#### *March 19*

The Senate Foreign Relations Committee unanimously passed a favorable report with regard to Mr. Crane's nomination as minister to China.

#### *March 20*

A telegram from Weihei-fu, China, states that "robbers have attacked Hwaiping-fu, and killed Mr. Menzies, the head of the Presbyterian Mission headquarters of Toronto."

### SIBERIA

#### *March 14*

Ataman Semionov to-day left Chita, his capital, with his officers, on his way to Harbin, according to a telegram from Cita, March 11.

#### *March 30*

A serious clash between the Japanese troops and the Bolsheviks occurred at Nikolaevsk on March 18 and 19. Japanese consulate there was destroyed and Consul Ishida was missing, according to the *Asahi* dispatch

### INDIA

#### *March 6*

A new shipping company called the Anglo-Indian Colonial Navigation Company has been established in Bombay, with a capital of 100,000,000 rupees, according to information received in Tokyo.

#### *March 20*

A Riot in connection with strikes has broken out in Jamshepur, India. Soldiers called out to quell the disorder fired upon the strikers, killing 10 and wounding 25.

### PERSIA

#### *March 8*

According to a despatch from Teheran, Bolshevism has already gained a footing among the Persian Turkomans.

### TURKEY

#### *March 13*

The Allied forces have occupied Constantinople and a general occupation throughout Turkey is predicted.

### RUSSIA

#### *March 15*

According to a telegram received in Tokyo from Stockholm, the Bolsheviks, numbering over 150,000, have invaded Bessarabia across the Dniester and defeated the Rumanians. In Rumania all men from 18 to 48 years have been mobilised.

### EGYPT

#### *March 17*

It is stated that 52 members of the Egyptian Legislature have proclaimed the independence of Egypt and Soudan.

### ARMENIA

#### *March 21*

The American Mission, headed by General Harbord, is understood to have recommended that the United States accept the mandate for Armenia.

### PHILIPPINES

#### *March 31*

The Philippines will be a permanent station of the United States Asiatic Fleet.

### SIAM

#### *April 3*

The Italian airman Lieut. Masiero, flying a 2 V. A. machine, arrived at Bangkok, March 30. He will leave April 1 en route to Tokyo.



# The Supporters of the Asian Review

## Alphabetical order

- Mr. Hiroshi Abe**, Member of the House of Peers; Governor of Tokyo Pref.  
**Mr. Kiyoshi Akita**, Ex-M.P.; Proprietor of the *Niroku Shimpō*.  
**Mr. Sadamune Akiyama**, Formerly, M. P.  
**Mr. Yasunori Asada**, Member of the House of Peers.  
**Mr. Chisen Asahina**, A wellknown writer.  
**Mr. Nenshi Egai**, Member of the House of Peers.  
**Mr. Yoku Egi**, Member of the House of Peers. Director of the "Kenseikai."  
**Mr. Soroku Ehara**, Member of the House of Peers.  
**Dr. Ryukichi Endo**, Bungaku-Hakushi.  
**Mr. Makoto Fukumoto**, A wellknown writer; Ex-M.P.  
**Mr. Mototaro Furubata**, Ex-M.P.  
**Dr. Rikitaro Fujisawa**, Rigaku-Hakushi.  
**Baron Shimppei Goto**, Ex-Minister of Foreign Affairs.  
**Mr. Yuku Hamaguchi**, Ex-M.P.; Director of the "Kenseikai."  
**Dr. Takuzo Hanai**, Hogaku-Hakushi; Ex-M.P.  
**Mr. Masanao Hanihara**, Vice-Minister of Foreign Affairs.  
**Mr. Takashi Hara**, Ex-M.P.; Prime Minister; President of the "Seiyukai."  
**Mr. Tatsuji Hara**, A businessman.  
**Lieutenant-Colonel Shinji Hata**.  
**Mr. Senkichi Hayakawa**, Managing Director of the Mitsui Bussan Co. Ltd; General Manager of the Mitsui Bank, Ltd.  
**Dr. Kikichi Horie**, Hogaku-Hakushi.  
**Vice-Admiral Kenji Ide**.  
**Mr. Masaji Inouye**, The Managing Director of Nan Ah-koshi Ltd; The Director of Toua-Dobunkai; The Director of South Seas Association, etc.  
**Mr. Takeshi Inukai**, Ex-M.P.; President of the "Kokuminto"; Member of the Extraordinary Diplomatic Advisory Council.  
**Viscount Kikujiro Ishii**, Member of the House of Peers; Ex-Embassador to U.S.A.; Late-Minister for Foreign Affairs.  
**Dr. Takuzo Itakura**, Hogaku-Hakushi.  
**Mr. Tomoya Ito**, Ex-M.P.  
**Mr. Nakaji Kajiwara**, President of the Yokohama Specie Bank.  
**Mr. Eikichi Kamiada**, Member of the House of Peers; President, the Keio University.  
**Vice-Admiral Tokuya Kamidsumi**.  
**Baron Naibu Kanda**, A wellknown English Scholar. Member of the House of Peers.  
**Viscount Kentaro Kaneko**, Privy Councillor.  
**Mr. Saiai Kaneko**, Proprietor of the *Taito Nippo*.  
**Mr. Jigoro Kano**, A wellknown exponent of *Jujitsu*.  
**Viscount Takaakira Kato**, Member of the House of Peers; President of the "Kenseikai"; Ex-Minister of Foreign Affairs.  
**Admiral Tomonoburo Kato**, Minister of the Navy.  
**Mr. Yohachi Kawai**, Chief Secretary to the House of Peers.  
**Mr. Kiyoo Kawamura**, A wellknown painter.  
**Mr. Naniwa Kawashima**, A wellknown authority on China and the Chinese.  
**Mr. Masajiro Kimura**, Proprietor of the *Tokyo Maiyu Shimbun*.  
**Mr. Gyokujo Kito**, Proprietor of the *Seito Shimpō*.  
**Mr. Junshiro Kiuchi**, Member of the House of Peers.  
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宮女像  
永不染塵  
玉紅唇  
海暖  
春中人  
新月山人



# THE ASIAN REVIEW

THE ONLY ENGLISH MONTHLY IN JAPAN ON POLITICS, ECONOMY,  
ART, ETC., OF ASIA, MANAGED AND EDITED BY JAPANESE

Vol. I

October 1920.

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## EDITORIAL NOTES

### **Racial Equality Proposal.**

There are four stages  
in the life of a nation.

During the period of  
childhood it confines itself to acquiring  
knowledge and making preparation for  
struggle in after years. In youth, Mili-  
tarism thrives and it adores power and  
prestige. During the middle age arts  
and philosophy flourish. In old age, decay  
sets in as a preliminary to death and  
rebirth. The Asiatic nations passed  
through all these four stages. Most of  
them are still in their childhood following  
their rebirth, and are engaged in equipping  
themselves for the necessary struggles in  
later stages.

Asia had her day. Every student of  
history knows how Asia played an  
important part, in world affairs, in bye-  
gone days; how she held the leadership  
and enlightened the darkened parts of the  
earth by the light of her civilisation; how  
she carried her banner to the very heart  
of Europe and exercised a dominating  
influence there. Asia imported into Europe  
science, art, philosophy and religion. In  
a word, it was mainly due to the  
sacrifice and efforts of Asia that Europe  
was lifted out of barbarism. This Asian  
domination of Europe lasted up to 1700  
A. D.

The end of the seventeenth century  
witnessed the awakening of the European  
races. Profited by the lessons imparted  
by Asia, Europe began to make rapid

strides in her onward march. Before the  
end of the first quarter of the eighteenth  
century the Europeans had overtaken the  
Asians. At this time the Asians and the  
Europeans were on the same level of  
civilisation.

Having reached the zenith of her power,  
Asia naturally entered into old age. Decay  
set in, and she commenced to recede from  
her position of fame and glory. Within  
the course of the next fifty years Asia  
gradually lost her vitality and finally  
became a corpse. This presented a grand  
opportunity for the Europeans to fatten  
upon the carcass of Asia. Forgetting  
the debt of gratitude they owed to Asia,  
for her past services to Europe, they,  
with the appetite of voracious persons,  
began to gulp down everything that came  
their way. In the beginning of the  
nineteenth century, however, their inroads  
into Asia assumed a scientific and syste-  
matic form. Before the middle of the  
century, the major portion of Asia came  
under their domination.

\* Having in the past felt the prowess of  
the Asians, the European during the first  
stage of his penetration could not shake  
off the belief that the Asians were superior  
to the whites. This accounted for the  
humiliating and servile attitude adopted by  
him in his dealings with the Asian Kings  
and Chieftains. But with the decline of  
the political influence of the Asians and  
the gradual expansion of the white man's

eminent domain, the European came to attach a great significance to his position. After extending his hold on the greater portion of Asia by perjury, forgery, force, fraud, lying and bribery, the white man reduced the Asians to a condition of serfage. Political servility is a precursor of racial inferiority. When the white man found himself the master of the situation, he naturally felt a great pride in his achievements. This gave rise to the feeling that the white races were immeasurably superior to the benighted heathens, who, according to his idea, were meant for relentless exploitation by the whites.

The Europeans were busy with their "civilising process" in Asia and Africa when there arose a keen competition among them for the primacy of the world, culminating, through various stages, in the outbreak of the last war. It demonstrated the need of altering the erroneous policy which the white man had been following. He seemed to rise to the occasion, and announced that his past policy would be replaced by one quite in conformity with the principle of humanity and justice. The Asians and the Africans were glad at this professed change of heart on the part of the white man. As a test, they put before him the proposal for the abolition of racial discrimination. But the white man failed in the test.

The meeting of the League of Nations is going to take place shortly in Geneva. Here is another chance for the white man to demonstrate his good faith and to prove that his utterances about humanity and justice were not made with the tongue in his cheek. Asia has been reborn. She has been dehypnotised. She has awakened to a sense of her rights and duties. Her onward progress is assured. Is it worthwhile for the white man to evoke a feeling of resentment, if not vengeance, in her mind? Can he gain anything by antagonising the majority of human beings? The manner of the solution of this question will have a far-

reaching bearing on future world politics. It will decide whether humanity or brute force will be the determining factor in future.

Apart from the question of the change in the angle of vision of the white man, as proclaimed by him now and then, what is of paramount importance for the coloured people if they wish to get this rankling injustice removed once and for all is to present an united front. There may be differences of opinion amongst them on many subjects, but they have a community of interests so far as the racial equality proposal is concerned. God helps those who help themselves. Unless the coloured people unite in their demand and exert their utmost for the abolition of the fallacious doctrine of the superiority of the white races, they are not likely to meet with success. We therefore call upon all our coloured brothers—Asians and Africans—to make it a common cause and press it on the attention of the white man till their efforts are crowned with success.

During the Versailles Peace Conference, the Japanese delegates introduced the racial equality proposal, but it was defeated owing to the determined opposition offered by the Anglo-Saxon nations. We hope that at the meeting of the League in Geneva it will again be brought up. The carrying of the proposal depends not so much on the efforts of Japan as upon the united efforts of all the coloured races of the world.

### **American Chamber of Commerce and the Independence of the Philippine Islands.**

Capitalistic Imperialism is a curse to the world. Wherever it thrives, it contaminates the very atmosphere by its sordid actions. For all the political catastrophes that visit the nations of the earth the pernicious activities of Capitalism are in ninety-nine cases out of a hundred responsible.

The Jones Law has bound the United

States to grant independence to the Philippines as soon as certain requisite conditions have been fulfilled. As stated in our third number, those conditions have been met and the Governor General of the Islands has certified to that effect. It now remains for Uncle Sam to give effect to his pledge.

In the meantime a most interesting development has occurred there which throws considerable light on the mentality of the American Capitalist class. The fact of the Islands' acquiring independence at no distant future has completely upset them, because it will mean an end of their domineering attitude and power. Moreover, independent Philippines will naturally give every protection to the interests of the indigenous population, and for obvious reasons the interests of the latter will always run counter to that of these alien people. They are therefore leaving no stone unturned to convince their compatriots at home that the grant of independence to the Islands will involve a potential danger of the greatest magnitude to the interests of America not only in the Islands but in the whole Far East.

During the recent visit of the Congressional party to study the actual conditions there, the papers under the management of the Americans sedulously sought to prejudice the independence movement in the eyes of the visitors. The general body of the Filipino public vehemently protested against the attitude of the local Americans in misleading the Congressmen and the Senators by circulating deliberate falsehoods. The Filipino pressmen struck work as a protest and the American papers could not come out in their usual form for about a week. Lately a meeting of the American Chamber of Commerce was convened for the purpose of discussing the future status of the Islands. The speeches made therein only served to demonstrate the lack of that even tenour of mind and that sense

of fairplay which are essential for bringing a cool and impartial judgment to bear on the question. A resolution urging a territorial form of government for the Philippines was passed and sent to the Washington government.

As a result of this action of the Chamber of Commerce, the whole of the Islands has been thrown into the vortex of a violent agitation. The Filipinos with one voice are condemning the resolution and calling upon the United States to fulfil her promises by bestowing complete independence on their country. Every unprejudiced observer will admit the justice of their claim. What they want is the carrying out of the pledges made to them. As Asians we express our hearty sympathy with the Filipinos and hope that their aspirations may materialise soon. We conclude by reminding Uncle Sam of the old Latin adage, '*Fiat justitia, ruat cælum*.'

### **Gabriele D'Annunzio and the League of Nations.**

In our last issue was published a message from that noble soul of Italy—nay rather of the world, because a poet's soul can never recognise the limitation imposed by the fetters of Nationalism—Gabriele D'Annunzio, which was addressed to the editor of the *Asian Review*. Since then we have been favoured with a pamphlet containing the Acts and Communiqués of the Department of Foreign Affairs of the Command of Fiume. They expose the underhand working of the capitalist system and reveal the sordid conspiracies of the imperialistic nations. By using high falutin words how the Anglo-Saxons are trying to tighten their grip on the unsophisticated world, how they are doing their utmost to secure the hegemony and become the arbiters of the destinies of mankind, how they are inventing different sets of ethics to suit their own advantage, are clearly set forth therein.



We have always held that the League of Nations, in its present form, cannot call forth the confidence of the Coloured people. Dominated, as it is, by the capitalistic influences of the white countries, it cannot but cater to that interest at the cost of the Asians and Africans. Recently Senator Harding, Republican nominee for the presidency of the United States, condemned the present constitution of the League in no uncertain terms and said that it was an association of diplomats and politicians whose determinations were sure to be influenced by considerations of national expediency and national selfishness. Mr. D'Annunzio's views about the League have clearly been put, in the following declaration which the Department of Foreign Affairs of the Command of Fiume sent to Sir Eric Drummond, Secretary of the League of Nations, some time ago:

"At the moment when the destiny of Fiume is being gambled before the tribunal of the Conference;

"at the moment when the assembly of allied Governments is planning to impose the authority of the pseudo-League of Nations: either to alienate the sovereignty of the City, or to administer its port and railways;

"The Command of Fiume has established:

"that the pseudo-League of Nations is in reality no other than an instrument which the British Empire and the other capitalist states are planning to use to assure their hegemony over the world;

"that the pseudo-League of Nations represents practically a powerless consolidation of strategical, financial or colonial interests, and that for the following reasons:

I. because in the countries which have joined the League very strong majorities are openly hostile to the League of Nations as it is actually organised;

II. because various neutral countries.....  
who have been invited to join the

League of Nations, have given under a courteous form an evasive answer;

III. because, lastly, peoples to whom a past of culture and highly developed social life assigns an eminent place among civilised nations behold themselves, like Germany and Russia, arbitrarily excluded from the pseudo-League of Nations, and that by reason of their geographical position and their form of government, clashing with the strategical, financial and colonial interests of the dominating powers;

"that, moreover, no moral credit could be allowed to an institution which, founded on the principle of self-determination of peoples, does not cease to trample that principle under foot in every possible way;

"that the British Empire has, by inflicting upon Ireland, upon Egypt and upon India the most cruel and wicked yoke, shown itself to be, more than any other state whatsoever accused of militarist misdemeanours, unworthy of the respect and of the confidence of civilised peoples.

"Joins in the analogous declaration of the Irish Republic; expresses its faith in the universal consciousness which will oblige all peoples to denounce the imposture and to disown the pseudo-League of Nations;

"and affirms solemnly its unshakable decision to resist by force every encroachment of the pseudo-League of Nations upon the City, the port or the meanest fraction of Fiuman territory."

**The Latest Interpretation of Self-Determination.** *The Amrita Bazar Patrika*, a leading Indian daily, writes:

"In reply to a question in the House of Lords the other day, Lord Curzon said that Egypt could not be allowed complete independence or autonomy under the suzerainty of Turkey, because Egypt, as a high road to India, was a position of con-

siderable strategic importance and therefore Great Britain could not relax her hold on that country. The principle of self-determination is evolving new and newer meaning from day to day in European diplomacy. Lord Curzon, we believe, has given its latest interpretation and that is, where the sordid interests and ambitions of the Great Powers are involved, self-determination must go to the wall. This is only just different from the German doctrine of might is right as camouflage is from plain speaking. One can not but feel pity for President Wilson."

**The Fate of Egypt.** Among the many freaks of European diplomacy so inscrutable to the orientals, the case of Egypt is one. Like the rest of the coloured peoples unversed in the tortuous and crooked ways of the diplomacy of the west, the Egyptians took the declarations of the allied diplomats and politicians at their face-value. They thought that the allied victory would usher in a new era in which humanity and justice would reign supreme and the inalienable birth-rights of every nation, great and small, would be upheld. Consequently they sacrificed hundreds of thousands of Egyptian lives and an immense amount of treasure for the cause of the allies which they regarded as their own. King George in a letter widely circulated throughout Egypt and published in the London *Times* of the 21st December 1914 said: "I feel convinced that we will be able, with the co-operation of your ministers and the protection of Great Britain, to *overcome all influences which are seeking to destroy the independence of Egypt....*" (Italics ours). Responsible Ministers and statesmen of Great Britain also pledged to protect the independence of Egypt. Accepting the British promises, Egypt did "her bit" in the war.

With the conclusion of the armistice, Egyptians believed that the day of their liberation was at hand. They appointed

a Commission composed of leading Egyptians for the purpose of laying the case of Egypt before the Peace Conference and securing the recognition of the Powers to the status of Egypt as an independent sovereign state. The British imperialists then displayed their real character which they were obliged to keep concealed on account of the exigency of the situation. Solemn promises were cast to the winds and the Egyptian Commission was peremptorily ordered not to leave Egypt. Four of the members were arrested by the British Military authorities and interned in Malta. When the news of this incident spread broadcast, the indignation of the Egyptians rose to a high pitch at the flagrant breach of faith by the British. They realised for the first time what value attached to British pledges. Demonstrations and protest meetings against this high-handed proceeding were held throughout the country. The British answered these demonstrations by rifles and machine-guns. A series of persecution and prosecution began and a veritable reign of terror prevailed.

The Egyptian White Book issued by the Egyptian Commission details the harrowing atrocities committed on the inhabitants by the British army of occupation. Even women who are held as sacred by every civilised people were not spared. Affidavits by Mayors of Egyptian cities, responsible police officials and school teachers relate the heart-rending stories of British rapine and murder. Women were violated before the eyes of their relatives. Men were shot dead at the slightest excuse. Persons were buried up to the waist and then bayoneted and killed. Whole villages were burnt down. Every house was robbed. Mayor Mansour El D'Ali of the city of Bedrechein tells how he was knocked unconscious by a stroke of the butt of a rifle when he attempted to go to the assistance of his wife, his daughters and daughters-in-law who were being raped by a gang of British soldiers. Hussein

El Mohr states in the course of his affidavit: "In the afternoon of the day of the incident in question, fifteen British soldiers entered my house where there were my brother Mohamed Sayed El Mohr, the Chief Guard, three women, five children and myself. The soldiers looted the jewelry and the money which they came across. The women, panic-stricken with fear, fled to the upper floor, and we followed them. After the soldiers had plundered all that they found in the cupboards and boxes which were broken open, they ascended to the upper floor where we were. They indecently assaulted one of the women and one of them committed rape on her. The rest of the soldiers stood around at the door. I then attempted to enter but was prevented by the soldiers at the door under threat of their rifles. In the meantime my brother cried out, saying 'We have endured everything but we cannot see our women raped. This is insupportable!' He then rushed in to their rescue, but was instantly shot; I then advanced and took my brother in my arms to an adjacent room. He died the next day. The soldiers stayed with the women for a long time. I, with my very eyes, had to see my own wife, Aisha, being raped. I think no woman escaped that disgrace...". Mahmud Ibrahim Abdel Hadi was held by four soldiers whilst two others raped his sister, Aziza. When they satisfied their lust they shot her and set the house on fire. The White Book is full of cases of cold-blooded murder, arson, pillage, and rape committed by the British soldiers. Indeed the atrocities perpetrated by the English in Egypt outbid beyond a shadow of doubt that of the Germans in Belgium and France during the heat and rage of the war; and nobody reading through the report of the Egyptian Commission can help feeling that the authors of these inhuman crimes were brutes in human forms.

In spite of all these inhuman acts of the British, the Egyptians continued their agi-

tation more vigorously. Although the Commission was allowed to proceed to Paris, it was refused a hearing by the dictators of the Versailles Peace. England announced the establishment of a protectorate over Egypt and America gave her approval to this action of England. The Egyptians however refused to abide by this decision, and carried on their campaign of independence. At last the British Government appointed the Milner Commission for the purpose of effecting a conciliation, but the Egyptians would be satisfied with nothing short of complete independence, as was promised by the British on more than one occasion. When Lord Milner went to Egypt, failing to get the co-operation of the political leaders he attempted to enlist the aid of the religious authorities of the Mahommedans. With this object in view he interviewed the Grand Mufti and sought his assistance. The Grand Mufti replied: "No Egyptian will accept the protectorate or enter into a discussion with you except on the basis of independence". Lord Milner warned the Grand Mufti that Great Britain had the power to impose her will forcibly upon Egypt. Immediately the Grand Mufti rose, to signify that the audience was terminated, and said: "As a religious chief I can only say and affirm that it is impossible to convince the nation of the utility of a thing of which I myself am unconvinced. The entire nation claims its independence, and it would, therefore, be useless to speak in any other language. I do not forget your power. But if Egyptians bend today before force, they will seize the first occasion to revolt. The guarantee of force is not eternal".

The Milner Commission has not been able to fulfil its mission and the situation is at a standstill. It is difficult to predict what is in store for Egypt in the future. The events of the last two years have demonstrated in a manner which leaves no room for doubt that the whole nation—including the Christians and Jews—is

unanimous in its demand for complete independence. It is certainly an irony of fate that Egypt, which entered the last war as a virtually sovereign state, should emerge, after four long years of sacrifice, as a victim of imperialistic rapacity. England should note the fact that a contented Egypt will be a tower of strength, but a discontented Egypt held in subjection by the sword will be a source of constant peril for her Empire.

After the above was written, a London despatch announced that a satisfactory agreement had been reached between the Milner Commission and the representatives of the Egyptian people. The principal points of the agreement are:

Great Britain shall agree to the recognition of the independence of Egypt.

Egypt shall recognise the special position of Great Britain in the valley of the Nile.

In case of war Egypt shall afford all possible conveniences in Egyptian territory to the forces of Great Britain.

A British army shall be stationed in the Suez Canal districts.

Extraterritoriality in Egypt shall be abolished.

Egypt shall be given her freedom in foreign affairs.

This agreement requires the ratification of the National Assembly of Egypt before it can be put into effect. In the absence of fuller details we consider it prudent to withhold our comments.

### **Empire-Building in the Near East.**

A great upheaval is going on in the regions comprising the territories of Old Turkey. It is difficult to prognosticate as to whether it is the beginning of the end of the Empire-building plan. Whatever news leaks through the barrier of censorship has, however, made it amply clear that the local inhabitants are not going to take the decision of the dictators of the Versailles Peace lying down. At present a

regular battle is being waged between the Greek and Turkish Nationalist forces. In Syria, France is putting forth her best efforts for crushing the resistance of the people whose oriental minds seem to be incapable of understanding the altruistic motive of France in keeping an army of occupation for the good of the Syrians! In Mesopotamia the situation has come to such a pass that large reinforcements are being rushed from India and England in order to cope with the ever-increasing hostility of the natives against the British forces. Several encounters have already taken place and in many cases the British suffered severe defeats, resulting in the death of a number of diplomatic and military officers.

The events of the past few months have demonstrated beyond a shadow of doubt that the people of the Near East have come to appraise correctly the value of Western Democracy—we mean the Democracy as propounded by the present governing class of England and France. They realise how in its name their very life-blood is being sucked by the Capitalists of the West. They are therefore in no mood to place any reliance on the words of the Western statesmen. These unsophisticated people see that while the Allies vociferously condemn Militarism, they don't stop to practise the same themselves, when it is to their advantage and interests.

The Arabs threw in their lot with the Allies because they believed in the promises of the British and French statesmen. Emir Feisul, the leading spirit in the pro-Ally propaganda, was chiefly responsible for the Arab movement against Turkey. From a strictly ethical point of view, the Emir was certainly guilty of a great crime, a traitor and betrayer of his own sovereign and spiritual head. They say that history repeats itself. The fate that usually befalls a traitor has not failed to fall on him. Although elected unanimously by the National Congress at Damascus as the

King, his kingdom has been a short-lived one. The French bayonets proved to be more powerful than the united voice of the children of the soil. He has had his deserts, and no body in the world is the least sorry for such an ending to his treacherous career. His father has of course got the Kingship of Hedjaz. But he should know that he who can make can unmake also. So long as the British bayonets remain back of him, he is certain to enjoy the high distinction bought very dearly. But the moment they are withdrawn, his kingdom will crumble into pieces. In the meantime the poor Arabs have no end of troubles and sufferings. They are of course not left in any doubt as to the actuating motives of the Allies in trying to take them under their protecting wing. So as a last resort of a desperate people they have staked their all for the preservation of their liberty. The paucity of modern arms and scientific skill stands in the way of their successfully meeting the enemy. They are therefore carrying on a guerilla warfare.

Their persistent refusal to submit to alien domination has created a very favourable situation for them in England. The British public have hitherto been kept ignorant of the real state of affairs in the Near East. The incessant fighting in that region has necessitated the sending of reinforcements. This fact has compelled the Government to partially disclose the truth. The British people have now realised that their government is holding down the natives by brute force only. If the prevailing conditions continue, it will mean an annual expenditure of a vast sum of money for the upkeep and replenishment of the forces there. It has now dawned on the Britishers that apart from ethical ground, utilitarian and economic reasons dictate that the Arabs should be pacified and the activities of the British Militarists stopped. The English labour is of course against any sort of expansion of Imperial holdings at the cost of other races. The

Liberals and some of the Conservatives even are attacking the policy of the government. Mr. Lloyd George is in favour of a conciliatory policy, but some of his ultra-militarist colleagues oppose him. A period of crucial test has arrived for England. If she withdraws from Mesopotamia and recognises its independence, it will signify a victory for the liberal elements. If the case be otherwise and the Mesopotamians are held in subjection by the naked sword, British Militarists will triumph. The world is watching with interest the final decision of the British government, because on it depend the peace and happiness of a large number of human beings and the fate of the other portions of territories deprived of their rightful owners. If Britain abandons Mesopotamia, France and Greece will be forced by the public opinion of the whole world to quit their portions.

#### **Treatment of the Negroes in the United States.**

A press despatch of 6th July stated that Irving and Henry Arthur, two Negroes, were burned to death by a mob of white Americans, because they were suspected of having murdered their white landlord and his son. The despatch added that *later it was discovered that one of the Negroes was quite innocent, while there was considerable doubt as to the guilt of the other* (Italics Ours). Another despatch of 3rd August reported that a white mob of one thousand strong battered down the steel doors of the jail, brought out a Negro under-trial prisoner named Lige Daniels, who had been charged with the murder of a white woman, and hanged him from a tree.

According to the report of the National Association for the Advancement of the Coloured People, in thirty years, 1889-1919, lynching mobs murdered 3,224 persons in the United States, of whom 50 were women. Last year 84 persons were lynched. Of the victims, 31 were shot, 24 hanged, 2 beaten to death, 1 cut to pieces,

1 drowned, 11 burnt alive, 3 burnt after death, and 11 done to death in some unknown manner. The causes which called forth these demonstrations of the "white" civilization and humanity were: altercation with white man, assault on white man, not turning out of road for white person in automobile, misleading mob, insulting white man, talking of Chicago riot, expressing oneself too freely *re* the lynching of Negroes, circulating incendiary literature, intimacy with white woman, and insulting white woman. In most cases the time of lynching was previously announced in the papers, and white men, women and children flocked to take part in these "lynching bees" and to enjoy the yells of the tortured and the crackling of the withered human frame lying on live coals. The following vivid description of the burning alive of one of these victims appeared in the *Memphis (Tennessee) Press*, May 22, 1917: "They (white men, women, and children) fought and screamed and crowded to get a glimpse of him, and the mob closed in and struggled around the fire as the flames flared high and the smoke rolled over their heads. Two of them hacked off his ears as he burned....." The authorities declared themselves powerless when appealed to to stop this manifestation of barbarism, and on occasions even handed over from their custody to the mob the unfortunate persons marked out to satiate the brutal lust of the whites.

Indeed the tale unfolded above is horrible. It is inconceivable that any human being is capable of imposing such revolting cruelties upon his fellow beings. Only one thing can account for such ghoulish outrages. It is the transformation of men into veritable brutes. Americans boast that their's is a democratic country. But when one considers the barbarous excesses committed by them, one cannot but come to the only possible conclusion that America is a land of "Mobocracy," where finer and nobler feelings of human beings are absent, where brute force reigns supreme, and

where the most simple rights of a person are ruthlessly trampled upon. The hearts of the whites overflow with grief at the report of the slightest ill-treatment of white Christians by non-Christians. They are ever ready to denounce the "unspeakable Turks" for their cruelties in Armenia, but they have not a word for the most outrageous crimes of their co-religionists in America, Africa and other coloured countries!

**Awakening of the Negroes.** The new spirit that is pervading the world has not failed to affect the Negroes of the United States. This much-abused and grossly ill-treated race is now animated with new life. In August last a meeting was held in New York to discuss matters relating to the welfare of the Negroes. About 20,000 people attended. The slogan of the day was "A republic for the Negroes, extending from Gibraltar to Cape Town, freed from the thralldom of Europeans." The President in an impassioned and impressive speech dwelt on the various disabilities suffered by the Negroes and referred to the possibility of another world war in which Asia would rise up against Europe. Then, he continued, would be the time for Africa to unsheathe the sword for the emancipation of the Negro races.

The awakening of the much persecuted Negro races cannot but be a matter of supreme satisfaction to the Asians. We Japanese hope that their aspirations for the restoration of the independence of their homeland may be realised at an early date.

**Arrest of a British subject for Complicity in the Korean Independence Movement.**

One George I. Shaw, a British subject, was arrested some time ago in Korea on a charge of having aided the Korean malcontents in their movement for the overthrow of the esta-

blished government in the Peninsula. He was reported to have thrown open his premises for the storage of bombs and helped the Koreans in carrying these infernal machines from China to Korea. At this writing his case is being investigated by the officers of the Korean government.

The members of the British Chamber of Commerce in China, who are by no means well-disposed towards Japan, because the commercial activities of the Japanese in China touch their pockets, in a meeting called for the discussion of this incident, have passed resolutions protesting against the arrest of Shaw and asking the British authorities to exercise their influence for his release. Many violent speeches were delivered at the meeting denouncing Japan for her unpardonable sin of arresting a whiteman who is supposed to be above the law.

The case is *sub-judice*, and consequently we cannot enter into the discussion of its merits. We take the liberty, however, of pointing out to our British friends that it would have been in keeping with propriety and the sense of justice and fairplay, if they would have awaited the final result of the trial before indulging in a vituperation of Japan.

If they are under the impression that they can cow Japan by their threats and agitations and compel her to release Shaw in spite of the evidence of his guilt, they are egregiously mistaken. Unlike China and other Asiatic countries under the thralldom of the whites, Japan has only one law, which is applicable to all irrespective of colour. He who breaks it, be he white or coloured, must suffer the consequences.

The Britishers complain that in view of the treatment of Shaw no British subject who has ever resorted to anti-Japanese propaganda is safe on Japanese soil. Propaganda or not, so long as such Britishers keep themselves within the bounds of law, they are welcome here. But if they

transgress it, they should not expect treatment different from that meted out to a law-breaker, for law is no respecter of person or position.

The attitude of the Korean authorities, however, stands in striking contrast with that of the British authorities in India and other British possessions. Since his arrest Shaw has been accorded a most generous treatment and special arrangements have been made to meet all his wants, so far as they do not conflict with the law of the land. He himself has admitted that he has no complaints to make. Whereas the treatment of Mr. Kanokogi by the British authorities in India was most shameful. Mr. Kanokogi, Ex-Professor of the Keio University, went to India a couple of years ago for the purpose of making investigations in Buddhism. During his stay in Calcutta suddenly his place of residence was searched by the police and he was given the treatment allotted to the worst kind of a criminal. At midnight he was roused from his sleep and subjected to a torrent of questions of a most insulting character. He was then marched to the Police station where he was kept confined till the departure of the next steamer. A little before the sailing time he was escorted to the vessel while a couple of English police officials accompanied him up to Hongkong. During his confinement his food was of the poorest. Mr. Kanokogi was not given any opportunity to defend himself or to make any explanation; his case was not even submitted to a Judicial Court. If he was guilty of any act prejudicial to the interests of the British Indian government, why was he not sent up for a trial? One thing can only explain the conduct of the Executive authorities. It is that they had no evidence of the Professor's guilt and hence they brought into requisition their executive power for deporting an innocent gentleman. Such a high-handed measure was taken against Mr. Kanokogi on a mere suspicion! In our first number we noticed how Count Otani was humiliated

and shamefully treated by the Hongkong authorities when he wanted to land there for a few hours on his way back to Japan. Every student of the Far Eastern politics will remember the disgraceful and piratical act of the British authorities in taking off a Japanese steamer a party of Indians. Where was then the sense of justice of our British friends?

**Indian National Congress Adopts Resolution of Boycott of British Rule.**

Under the presidency of Mr. Lajpat Rai, the veteran Nationalist Leader of international fame, a special session of the Indian National Congress was held recently at Calcutta. A brief report of its proceedings has been sent by Reuter from London under date of 10th September. According to it, the Congress has adopted a resolution for giving effect to the movement of "Non-Co-operation with the Government." The sponsor of the Non-Co-operation movement is Mr. M. K.

Gandhi, the most distinguished leader of present day India, who also moved the resolution on the subject. The terms of the resolution are a boycott of British rule, including the renunciation of titles and honours, of the Legislative Councils, and of foreign goods; the suspension by lawyers of practice and the settlement of disputes by private arbitration; and the gradual withdrawal of children from the Government schools.

The non-co-operation movement has been launched as a protest against the attitude of the British Government towards the Turkish question and the Punjab massacre. This movement is to be worked in four stages: first, giving up of all honours and titles; second, resignation from all Government positions, salaried or honorary; third, resignation of soldiers and police from their respective positions; and fourth, absolute refusal to pay taxes to the British Government in any shape or form.

**Explanation of the Frontispiece.**

A Chinese Masterpiece by a Fukien Artist, Hua Yen, of the Manchu Dynasty. The subject of the picture is a supernatural being called Dame Maku. She holds a Pot of Nectar with a dipper in it. The Artist was also a poet and a calligrapher. Hence his fourline verse inscription which expresses the idea:

Gentle clouds glide away, mundane dust  
touches not her garment;

Spring wine, warm in a jar, is offered  
to strengthen the aged.



## The Japanese-American Question

BY VISCOUNT KENTARO KANEKO.

**I**F ever Japan and the United States were to defy each other across the Pacific Ocean, it would have serious bearings upon the world civilization, and it is my opinion that both the Japanese and the American public should give due consideration to this point.

Recently Mr. Vanderlip and his party visited Japan, and before their visit came Mr. Lynch, former President of the San Francisco Chamber of Commerce, and Mr. Alexander. The latter came to Japan twice, his last visit having been made in March. I had opportunities of meeting these gentlemen during their stay in Japan, and from various talks I had with them, I gathered that there were many points concerning Japan which the Americans did not understand.

The so-called Japanese-American question has risen suddenly since the conclusion of the Russo-Japanese War, and it is to be regretted that the pro-Japanese sentiment which existed in the United States up to that time can not be found at present. Formerly the so-called Pacific States adopted a certain law to exclude the Chinese from the Pacific coast. This arbitrary State Legislature brought about a conflict with the Federal Government. But finally the Chinese exclusion law was enacted in 1882. Looking over the history of the anti-Japanese sentiment and its accompanying activities on the Pacific Coast, it can easily be seen that it is following exactly the same steps which led to the Chinese exclusion.

The Chinese exclusion was effected by an Initiative law, and again the Initiative vote on the Japanese exclusion is going to be cast on November 2nd. If the number of the vote is sufficiently large, within one week the Japanese exclusion law is to be put into effect. The present

indications show that there is a possibility of the Anti-Japanese bill gathering a sufficiently large vote.

At present the anti-Japanese bill is restricted to California, but the State of Oregon seems to be willing to enact a similar law in case it is enacted in California. If the State of Washington follows suit, the Japanese will be excluded from the Pacific States as the Chinese were in the past. Therefore we can not entertain an optimistic view on the present Japanese immigration problem.

In order to know the opinions entertained by the Americans about the Japanese immigrants I have made various investigations and talked freely with these noted American visitors. The Americans have told me that the Japanese immigrants have been industrious, faithful, and economical; they have achieved exceptional success in managing farms, and therefore the Americans have come to feel that they themselves will be finally driven out of the Pacific States. In order to prevent such a development, they think that there is no other means at hand but to carry out the Japanese exclusion act.

Therefore the evident cause of the exclusion is due to the superior quality of the Japanese immigrants. The Japanese are to be excluded because the American labourers would fail in competition with the Japanese labourers.

I am quite satisfied if they are to be excluded because of their superior qualifications. We had participated in the difficult task of formulating the Japanese Constitution; revising treaties and cancelling extra-territorialities. Then later during the Chinese and Russian wars, we met many difficulties, but these were all for the sake of improving and developing the Japanese race. It is therefore a

matter of great pleasure for us to see the fruition of our labours in the recognition by the Americans of the superior qualities of the Japanese immigrants. For myself the difficulties I encountered in studying in the United States and learning from the Americans have been greatly rewarded.

Looking over the development of the Japanese immigrants in the United States, it is so remarkable that it certainly deserves the praise given by America. The total Japanese immigrants on the Pacific Coast are said to be 60,000, but those engaged in farming, as land owners, land leasers or farm labourers number 40,000. The result of the labour of these Japanese farmers in California yield 60,000,000 dollars a year. Their agricultural products not only supply the markets of the Pacific and Western States, but also the markets of the Eastern States. The principal agricultural products raised by the Japanese are strawberries, aspharagus, grapes, tomatoes and potatoes. Recently the Japanese farmers have been raising rice. The superior quality of the rice and the method of raising it are subjects of praise from the Americans.

Being used to intensive cultivation and to the high value of land in Japan, these farmers took over land which had been given up by the Americans as not being fertile enough for cultivation and have made of it successful farms. Americans are not used to intensive farming but the Japanese cultivate every inch of land with minute care. Side by side the farms cultivated by the Americans and the Japanese are in striking contrast. It is a fact that the Japanese farmers are industrious and are doing extremely well on the Pacific Coast.

Again in and around Seattle, the Japanese are beginning to monopolize all the hotel business. These conditions are giving the Americans the fear that shortly a Japanese colony will be established on the Pacific Coast. At the same time some

ambitious persons are spreading various arguments and causing discussions in order to secure the sympathies of the American labourers for the purpose of attaining their own selfish ends.

Moreover the political war of the United States has now reached its climax. The two parties have always been trying to outstrip each other in power. Each has been endeavouring not to lose but to win. The present anti-Japanese Initiative law was first proposed by the Democratic party, but the Republican party rose to support it as they did not wish to lose the sympathy of the voters.

In order to gain success, what the American political parties do is to base their platform upon subjects of general interests and of minor importance. Therefore small matters, and not great, important subjects, are included in the party platform. The political war will not be decided immediately by minor questions and therefore they will leave time and ground for a further campaign. The fact that one party does not wish to win quickly over the other can be proved by the appointment of Messrs. Cox and Harding, as Presidential candidates, after more than forty ballots. If Mr. McAdoo was presented as the Presidential Candidate his colour would be too clear, and voters would immediately decide whether or not to vote for him. As subjects for political discussion, the League of Nations is not much discussed, but the Shangtung, Korean and immigration questions which are minor in scope and do not directly concern the United States have been picked out.

Thus on account of misunderstandings on the part of Americans, the Japanese immigrants became objects of fear and also of political discussion, and they have been most mercilessly treated. I believe that it is foolish and unreasonable to cause any conflict between the two countries because of such conditions and problems.

From the history of civilization I have tried to understand the source of the Ame-

rican civilization. The world civilization saw its first light at the northern base of Mt. Himalaya, and then crossing Central Asia, it entered Greece. After being highly developed in Rome it spread over Europe, reaching the summit of its development. But the continent of America was discovered and there the European civilization found a new field of development, and during the last century and a half the world's civilization has been greatly improved and developed in America. Therefore the civilization of America is in one sense made up of the best of the European civilization. America has digested the Latin, Teutonic and Slav civilizations, and the future development of the American civilization is of intense interest. The westward advance of the American civilization was manifested in the Oriental voyage of Commodore Perry, and came in touch with the Japanese civilization.

Then what is the source of the Japanese civilization? The world's civilization advanced toward the east and entered India where in philosophy, religion and law, it made wonderful development. Then it reached Japan by way of China and Korea, more than 1500 years ago. Again the Japanese race is not a pure race, but a mixed race. In Japan there are found the Malay blood and Korean blood. The races and peoples who in the past have reached the coast of Japan have freely mixed their blood with the blood of the original Japanese. In this mixing of various races, Japanese resemble the American people. Therefore the Japanese race can be said to possess the ability to produce elastic civilization.

When I went to London in 1890, and met Herbert Spencer and asked him what he thought of the new constitution which Japan had adopted. Spencer said that a constitution for Japan would be meaningless, as a constitution was nothing but the development of Anglo-Saxon civilization in regard to the Imperial rule. Two

years later I went to London again and met Spencer. At that time I went there on the mission of revising treaties. Spencer then told me that it was dangerous for Japan to abolish extra-territoriality as Europeans might secure hold of Japan if such a thing was carried out. Then I replied that the Japanese civilization was far more elastic than he thought, and that if he insisted upon his argument, he should write out his opinion, and I promised him that during my lifetime, Japan should be placed under a government having equal footing with the European nations. He gave me a lengthy article on the subject, but he stated that his article should not be published during his lifetime for if it were made public he would meet with strong opposition in England. I kept his article with me in secret, but seventeen years ago, the death of Spencer reached me by cable. At that time the late Captain Brinkley, then the Tōkyō Correspondent of the *London Times* came to me and telegraphed to London the outline of the article written by Spencer, which was received with great interests in Europe.

Japan made development freely after abolishing extra-territoriality, and the foreigners of Yokohama and Kōbe can not even compete with the Japanese at present. The Japanese civilization has been developed in this way, and this civilization of Japan is now face to face with the American civilization and only the Pacific Ocean rolls between them.

If these two civilizations can be harmoniously brought together, it will naturally benefit humanity, but on the other hand, if they come into any conflict, it should be regretted for the sake of humanity. The world is entertaining great expectations from the continuation of the friendly relation between Japan and the United States, and the people of the two nations should not fall short of these expectations; they are morally bound to be ever in accord with

each other for the future of the world's civilization.

Therefore the problems of Shantung and immigration are too small problems to bring about a conflict between the two countries. The two peoples should have broader views and find out a way for the final settlement that will benefit all humanity.

As I have been of this opinion, for some years, I told it to the late Mr. Roosevelt, to Lord Bryce and to Mr. Vanderlip. These men of high standing have recognized my point of argument, but it is a sad thing that those who consider the matter in this light are so limited in number. If they recognize this fact, they can not say that the Japanese are an inferior race. Recently Americans have come to recognize and even to state that the Japanese are superior. Then is it not unreasonable to exclude Japanese at present from the Pacific Coast?

How then is the Japanese-American problem to be solved? There are two sides to this question to be considered, one being the fundamental side, and the other, the practical side.

Fundamentarily, the Japanese immigration question is not an economic problem, but a racial question, as already stated by Americans themselves. If so, it has to be solved intelligently and statesmanly. I told Mr. Vanderlip that if he were going to endeavour to remove the American misunderstanding from this view point, I would try to remove misunderstandings in Japan. As Messrs. Vanderlip, Taft and Sherman are trying to live up to their promise on this point, I have to pay due respect to their endeavours.

Concerning the practical side of the problem, the relation between the Federal Government and State Governments in the United States is such, that often conflicts occur between them. Even when a third nation concludes a treaty with the United States, if the States object to it,

the Federal Government is helpless. This difficulty has been experienced by many other nations in dealing with the United States. Especially England has had many difficulties in negotiating with the United States. The Newfoundland Fishery rights, the St. Lawrence navigation question, the transportation problem between Canada and the United States, the Five Lakes trade question, and the problem of the British Columbia boundaries, were settled only after great difficulties owing to the conflict of treaty terms with State laws. Therefore the two countries finally appointed a "Joint High Commission" to investigate these subjects. Now Mr. Taft intends to organize such a committee to study the Japanese-American question and his plan has a good precedent in the negotiations with England.

The result of these negotiations and studies made at the recent visit of Mr. Vanderlip can not be published today, but it can be said that if such a plan of organizing a joint committee is made, it had its first hearing in the conference with Mr. Vanderlip.

Committees are to be selected from influential men in political circles in both countries, and they are to study all the problems existing between the two countries. Upon the suggestion and advice of the Committee treaties will be concluded, and such treaties will be drawn up most minutely so that no conflict with State laws shall arise in the future. When such treaties are concluded, the present agitation will find ways of settling down.

However, if the two peoples continue to misunderstand each other as they do at present, there will be much to be regretted. It is desired of Americans that they will treat Japan and the Japanese on equal footing. In the Congressional Message of 1907 President Roosevelt said "He, who is eager to learn, is fit to teach," in describing the Japanese. The Japanese have learned from the United States in the past, and as the result, Japan

may have something to teach to the United States. Again the United States is afraid of and so dislikes Japan. I told Mr. Vanderlip, "If Americans dislike and exclude the Japanese without a just cause, it can not be helped. A line should be drawn in the middle of the Pacific Ocean, and the east of the line will belong to the United States and the west of the line to Japan. But even if such a thing were possible, how about steamships, mails, cablegrams and aeroplanes that have to pass across this line? If all communications by steamships, mails and cablegrams are to be suspended, it will break the circle of civilization and stop its development. If the Americans can understand this reason, they can not exclude the Japanese."

The current of civilization is going around all the time, and there is no reason, in my opinion, to stop the coming of immigrants.

However if the demand of Japan is such as to cause the the American constitution and the enacting of new state laws, it brings another side to the problem, but the Japanese demand is a negative one, desiring to keep the present laws and regulations. If the United States does not like the Japanese immigration, Japan is willing to faithfully carry out the Gentlemen's Agreement, and if the Picture-Brides are undesirable, they will be stopped. However the State of California wishes at present to curtail the rights and privileges of the Japanese in that State which have been rightly and legally secured. Japan only desires that the American born children of the Japanese parentage should be given citizenship like the American born children of other foreign parentage. It is impossible to understand why the State of California will not grant this just demand of Japan.

The Americans are criticising that Japanese are not assimilative, but I believe that if they are given proper right and privileges,

they will respect the American flag and will become good American citizens, just as they are good Japanese citizens in Japan. This is the innate characteristic of the Japanese. In this connection the attitude of the Germans in the United States during the war should be considered. They have tried to cause obstacles to the policies of President Wilson, and carried out strikes, murders and other acts of violence which the American authorities found difficult to suppress. On the other hand, the Japanese immigrants have always supported America during the war and did their share also.

The Japanese demand may not be realized during my life time, but I am confident that it will be realized in the days of my children or grandchildren.

However I am not at all satisfied with the condition of the Japanese immigrants in the United States. They should also give more care and attention to many important points. The Americans say that the Japanese immigrants do not assimilate, that Japanese are apt to mingle with the Japanese only, that they make their purchases at Japanese stores, and go to Japanese churches. When two or three Japanese settle together in one place, soon there will be seen a Japanese village. These things look unpleasant to Americans, and it is natural that Americans think that if Japanese desire to keep to themselves, they (Americans) would not attempt to mingle with the Japanese. Therefore, the Japanese immigrants themselves should give more attention to their daily life.

At any rate, it is not deniable that there exist strong misunderstandings between Japanese and Americans, and these misunderstandings should be removed as soon as possible as the first step towards true friendship between the two peoples. Mutual understanding cultivates mutual respect which is the foundation of cordial and peaceful relation between the two nations!

## League of Nations and the Question of Armament Restriction

BY BARON TOSHIATSU SAKAMOTO, MEMBER OF THE HOUSE OF PEERS

**J**APAN is often accused of her ambition for the domination of the Pacific. But is Japan's naval program, that is, the proposed completion of the so-called "Hachi-Hachi" squadron,\* really intended for the domination of the Pacific? If so, is it sufficient for such a Herculean task? Let us study the question in the light of the League of Nations *vis-à-vis* the problem of restricting armaments.

The League of Nations conference will take place in November next, at Geneva, when the most important topic of discussion will be the proposed restriction of armaments. Everybody interested in the world politics cannot but regard it with keen interest. However, no one can prophesy how the League members will settle this vexing question.

Judging from the prevailing state of things, it seems safe for us not to expect much from the forthcoming conference. Needless to say that such an important international arrangement as the restriction of armaments should be preceded by a perfect unity of all the strong nations of the world. However, America has not yet signed the Peace Treaty of Versailles, thus staying outside the League of Nations. This is the first and foremost impediment in the smooth settlement of the armament restriction question.

It may be technically contended that inasmuch as the League of Nations Covenant binds its signatories only, the League members may well adopt all laudable measures and enforce them without paying attention to America. It is plausible enough, but this theoretical contention can not work smoothly when put to a practical test,

because the question of armament cannot be settled by a single nation alone. The magnitude of armament for any particular nation can be decided only in comparison with the armaments of the other nations. So long as America who possesses a navy which is a close rival of England, stands outside the League of Nations, reserving the right of free movement, all the arrangements made by the League of Nations will be threatened with destruction.

I do not hesitate to assert that the participation of America is absolutely necessary, if the League of Nations is to be an efficient instrument for the maintenance of peace in the world. Will America join the League, then? This is a question full of interest. The League question is at present an important issue for the presidential campaign in America. But when everything has settled down after the election, the Americans will not be glad to pursue a policy of seclusion, while the League members too, who realise the absolute necessity of the American adherence, will have no scruples in recognising the American participation, with some reservations. It is my firm belief that things are moving in this direction. Considered in this light, there may be no hope for the definite solution of the armament question at the forthcoming conference of the League of Nations at Geneva, but probably it will be brought up for discussion when preliminary exchanges of views will be conducted among the representatives of the Powers.

Article VIII of the League of Nations Covenant reads as follow:

"The members of the League recognise that the maintenance of peace requires the reduction of national armaments to the

\* "Hachi" means eight in Japanese; therefore, "Hachi-Hachi" means two squadrons, each consisting of 8 Battleships.

lowest point consistent with national safety and the enforcement by common action of international obligations. The Council, taking into account the geographical situation and circumstances of each state, shall formulate plans for such reduction for the consideration and action of the several Governments."

It is said that the original draft of this paragraph was of a dictatorial nature, but that the phraseology was modified so as to remove all objectionable wording, and thus secure an unanimous adherence. According to the Covenant, if any of the League members takes exception categorically to the plan of armament reduction as formulated by the Council, the matter will stop there and go no further; because it is stipulated that all League measures should be supported unanimously by all the League members before they become obligatory. Inasmuch as, however, conciliation and self-control will be the keynote of the League conference, it may not be difficult to find a meeting-point for the members, by exercising mutual concession.

Indeed, conciliation, self-control, fairness and equity should be the ruling spirit of the League of Nations conference. If the conference be guided by this spirit, it will be able to achieve satisfactory results. But if the conference lacks in such a spirit, it will prove a hotbed for disappointment and vexation. In short, whether the conference will be successful or not entirely depends upon the sincerity of the delegates sent by the various Powers. In this connection some suggest that the armament competition be put a stop to compulsorily, and that no further extension of armaments be permitted to any Powers. But such a suggestion defies the basic spirit of the League of Nations Covenant; so it is not feasible.

About two decades ago, when the first international peace conference convoked by the then Tsar of Russia took place at Hague, the restriction of armaments was

one of the most important topics of discussion. Then a clever caricaturist travestied the conference by drawing a picture of a dinner party of persons with varying appetites. In the picture, a person whose visage remarkably resembled that of a northern bear, with a bulged belly, was saying: "I have had enough of it. Let us give up the dinner". In response, a person who was thin and emaciated was retorting: "I have taken no food whatever for the past three days. The proposal may be convenient to your excellency and others who have heartily enjoyed feasting but it is a very regrettable one for me who is very hungry. This caricature may apply as well to the present question of armament restriction. The fairest solution of the problem is to make those Powers whose armaments are nearly complete, halt in their further extension of armaments while the other Powers should be allowed to extend their armaments to a certain point, according to arrangement. The standard of extension should be determined according to Art. VIII of the League of Nations Covenant, "taking account of the geographical situation and circumstances of each state."

Now let us turn to the naval repletion program of Japan, namely the "Hachi-Hachi" squadron program, which has been approved by the last session of the Diet, and is to be completed by 1927. Since the European war came to a close, the European and American Powers have greatly reduced their military estimates. At this juncture, Japan is going to extend her Navy. This may be interpreted by some as a piece of militaristic policy pursued on the part of Japan in defiance of the world tendency. But there can be no greater misunderstanding. In this connection, it must be remembered that the "Hachi-Hachi" squadron program is a very old one in this country. Indeed it was approved by the late Emperor Meiji more than ten years ago. Since then it has been pending. It should have been

completed long ago, therefore, if it had not been for the political upheaval and the frequent changes of cabinets since the beginning of the Taisho Era. The last session of the Diet has only done what should have been done several sessions before.

Accordingly, it is incumbent upon the Japanese delegates to take every pains possible for explaining the true nature of Japan's naval program at the forthcoming League conference and also the fact that it is the minimum armament necessary for her self-defense, aggressivism being the most foreign idea to the program.

In ancient days, the "Samurai" of this country made a point of possessing a pair of swords, however poor he might be. But his weapons were intended for safeguarding his honor but never for swash-buckling purposes. That is the teaching of the ethics of our ancient days or "Bushido."

The "Hachi-Hachi" squadron that may well be compared to this pair of swords for the "Samurai" is the minimum armament necessary for Japan to safeguard her pres-

tige and honour. But it is surely not designed for aggressive purposes, as can be easily seen from its comparatively limited strength. In 1927, when the "Hachi-Hachi" squadron program will have been completed, Japan's total naval strength will be only seventy per cent of the American Navy and sixty per cent of the British Navy. These percentages are based on the present naval strength of the United States and Great Britain and it is probable that they will make substantial additions to their sea-power by 1927.

The above comparison is principally made in reference to the strength of capital ships, but it must be remembered that the strength of the Japanese Navy regarding cruisers, destroyers, submarines, and auxiliary vessels, is far inferior to that of either England or America.

Then how can Japan make a bid for the domination of the Pacific or for other aggressive purposes, with such a weak navy? The charge is quite absurd if not ridiculous, to say the least.

## Who is to have the Yap Island?

BY VICE-ADMIRAL TOKUYA KAMIZUMI.

As the Yap Island, the former German possession in the South Sea, was wrested from the hands of the Germans by the Japanese Navy in the Great War and has been under the mandatory control of Japan, it has been generally considered that the Island will be permanently placed under the control of Japan. Quite unexpectedly, however, the United States has come forward to claim possession of the Island. At the League of Nations Conference to be held at Geneva in November, the problem is expected to be a subject of heated discussion, but it is unnecessary to state that Japan should insist upon her right regardless of any objections which the United States may put forth.

This little island in the South Sea first attracted the public attention of the United States and became an important point of the Pacific question when President Wilson and the Senate discussed the island, in September, 1919. Yap Island is an important base for the cable lines connecting Asia, America and Oceania and was owned formerly by a German Cable Company, and on that account it drew the attention of American statesmen. The American Naval authorities also are desiring to secure Yap permanently. If the United States is to have the mandatory control of Yap Island, she will firmly control the entire cable lines of the Pacific, even today she controls most of the important



cable lines of the Pacific. Therefore it is clear that the occupation of Yap by the United States will greatly develop the American trade on the Pacific. Moreover from a strategic view-point, Yap island and the cable lines are of great importance and her acquisition of the island and cables will undoubtedly increase America's influence in the Pacific.

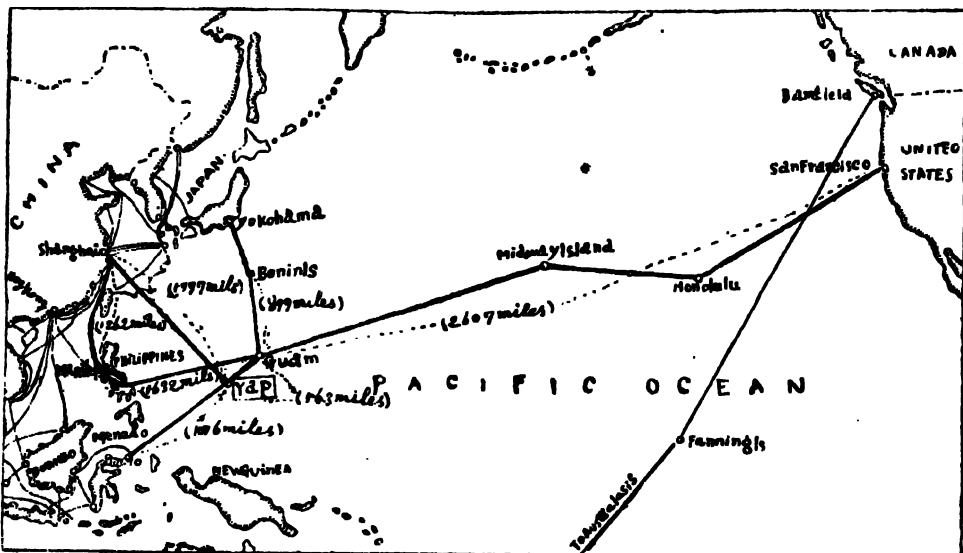
The first cable line out of Yap goes north east to Guam, 563 miles, and there connects with the lines of the Pacific Commercial Cable Co. Guam Island is the base of the American cable lines in the Pacific, and four cable lines run out of the island; the first going 2,607 miles eastward reaches San Francisco, the second reaches Manila, 1,632 miles west, from Manila a line goes to Shanghai, China, 1,264 miles away;—the third travelling northward 899 miles reaches the Ogasawara Islands, Japan, and the fourth going 563 miles south-westward reaches Yap Island;—the last mentioned line was formerly owned by Germany.

Besides a line connecting with Guam Island, there are two more cable lines running out of Yap, one going northward

to Shanghai, connecting there with the Manila-Shanghai line of the Pacific Commercial Cable Company, and the other reaching Menado, at the north end of Celebes, Dutch East Indies, 1,076 miles away.

As the United States already possesses cable lines centered at Guam, if she is to secure Yap island and cable lines, she will occupy a very advantageous position both in peace and in war. On the other hand, the South Sea islands under the Japanese Mandatory control will lose all means of communications with Japan proper. On this point the United States argues that as the two former German cables running from Germany to New York have been taken over by England and France, each taking one line, it is proper for the United States to secure the cable lines from Yap to Guam and from Yap to Shanghai, totalling 2,340 miles. This argument, however, has no foundation and there is no reason to support it.

Recently the United States has been surpassing England and Holland in trade with the Dutch East Indies, and to her



the direct cable line from Guam to Menado, Clebes, via Yap, becomes of great importance and value. Again the accuracy and speed of cable messages depend largely on having many intermediate stations on a line; especially in the case of long distance cable lines without any intermediate stations, the transmission of messages is often impeded or made impossible because of the weakness of electric current. On these grounds the United States is eager to secure the island and cable lines, but it is a selfish desire to insist upon acquiring a thing simply because it is necessary for oneself.

Yap Island and cable lines have been taken from Germany by the Japanese Navy, and so there exists no relation between them and the United States. The island, also, has an important bearing upon the administration of the South Sea islands,

now under the Japanese mandatory control. One might insist that the cable lines should be disposed of separately from the island, but they were both formerly owned by one and the same owner, and cable lines and their base are inseparable. Therefore, it is unnatural and unreasonable to dispose of them separately, and Japan can not agree to give the cable lines to the United States.

If the League of Nations forces Japan to deliver the cable lines to the United States, the League's action will go to confirm the prevalent belief that it exists for the protection of the interests of the white powers only, and that the principles of justice and humanity are cast to the winds by the white powers when the country concerned in any question is a coloured one.

## The Pacific Alliance

BY KATSUJI INAHARA, A. M., B. Sc.

On or about June 12, a Paris press message reported that England has the intention to conclude an alliance with America in place of the alliance with Japan. This is her new policy toward the Far East. The message added that it emanated from official circles in Paris. Apparently, it is a reliable piece of news, based on facts. In this connection it should be noted that the Anglo-American alliance has been so often and so vigorously advocated by both Englishmen and Americans residing in China and also by Australian journalists.

For these reasons, we should not pass over it lightly, without paying any attention. It cannot be denied that the so-called Anglo-American alliance has much possibility of realisation. Limited space at my disposal forbids me to dwell at length upon why it is so. Suffice it to say, however, that for England there is no

other possible rival in the world but America, now that Germany has collapsed. This may be clear to any one who pays attention to the development of the world situation.

Let us have a glimpse into history and we shall see at once that England has waged many wars, not for defensive purposes, but for her definite policy to achieve supremacy, first in Europe, and then in the world. Her wars with Holland, Spain, France, and recently with Germany were waged not for capricious reasons, but for her well defined programme to dominate, first Europe and now the world at large.

Indeed it has been and is the traditional policy of England to crush her rival who is likely to challenge her aspirations for domination. Her execution of this policy is responsible for the downthrow of Germany in the recent war. All sorts of

reasons can be fetched to whitewash one's action. Especially so is it with the international relations. But the history of England shows unmistakably that it has been her time-honored policy to deal a deathblow to the rival who challenged her domination.

Now the end of the great war finds England to be the mistress of the world, her close rival being America. It is said that history repeats itself. If this proverb holds good with England too, her future policy must be to crush her rival, America. This is indeed a delicate question. Judging, however, from the past policy of England, it is my opinion that the struggle for supremacy between England and America will grow keener and keener in future. This is no theoretical argument. On the contrary, there are increasing indications that the relations between the two countries are fast developing from rivalry into collision.

For example, it is a well-known fact that a general arbitration treaty was proposed between England and America, necessitating the provision of Article IV in the Anglo-Japanese Alliance. The arbitration treaty was killed owing to the stout opposition of the American Senate. It is no question whether the treaty failed or not. What is of supreme importance is why it became necessary for the two countries to think of a general arbitration treaty. To casual observers, it would appear that the proposed general arbitration treaty testified to the close friendship between the two nations. But nothing is further from the truth.

Just as the necessity of a physician presupposes the existence of illness, the need of a general arbitration treaty betrays the existence of the seeds of discord between the high contracting parties. England and America had many troubles between them, which might plunge them into serious clashes. But they thought it ill-advised to leave the things to take their own course. This is the reason why

they tried to conclude the general arbitration treaty. If there were no causes for quarrel, there would be no necessity for the conclusion of a general arbitration treaty. The very efforts for the conclusion of such a treaty are an ample evidence of the fact that the relations between England and America have been anything but satisfactory.

England is responsible, in a measure, for the strained relations, but it must be noted that America has assumed a much provocative attitude toward England. Through the Monroe Doctrine America tries to exclude England from the western hemisphere. Besides her self-assertive attitude at the Peace Conference of Versailles gave no favorable impressions to England. A practical nation, as England is, she gives no vent to her ire. But it will be a too optimistic view to think that England takes no affront at the self-assertive attitude of America. Of course, it is problematical whether England will be able to deal successfully with America like Germany, when a collision occurs between them. This explains the attitude of England to humor America on every important question, thus adding to the self-assertive tendency of America all the while. It will be seen, therefore, that there is a great possibility of a clash between the two nations and also that their feelings are alienated.

When we consider the remarkable Paris message in this light, we reach an interesting conclusion. Apparently it does not seem plausible that an alliance would be concluded between England and America who have much possibility of collision and whose feelings are greatly estranged. Seen from another viewpoint, however, it is not improbable, though it is quite a different question whether America will accept such a proposal. But considered from the standpoint of England, the realization of the proposition is within the range of possibility. England knows that her closest rival is America, just as Germany has been

until quite recently. At the same time she is fully aware that America is a formidable enemy. Hence her strenuous efforts to minimise the possibilities of a clash as much as possible. For this purpose, it must be admitted that the proposed Anglo-American Pacific Alliance is certainly a happy idea.

Some time ago when John Hay advanced the open door principle for China, the other foreign powers had already established a firm hold on China. If no efforts had been made to rectify the situation, there might have been no room left for the activity of America. Therefore if we think, that the famous state secretary was prompted by his desire to wedge America into the international theater of competition in China, in expounding his open door and equal opportunity principle, nothing is farther from our intention to place America in a false light. Indeed America does not forget to whitewash her efforts for the promotion of her own interests with justice and humanity, though she stigmatises as territorial ambition, any effort for expansion on the part of her rival. Suppose Japan behaved in Central and South America just as America do in this part of the world, what would she say? But introspection is the last thing in the world America would do. It is indeed curious that if others would imitate her action which is said to be based upon justice and humanity, she would denounce them as the enemy of humanity and justice.

The Anglo-Japanese Alliance protects the special interests of the high contracting parties, though it is also intended for the maintenance of peace in the Far East. This wounds the feelings of America although she enjoys complacently her own special interests in Mexico and zealously guards them. She has a strange trick of attacking other nations under the pretence of justice and humanity if they happen to possess special interests. This attitude of America cannot be reconciled with the

Anglo-Japanese Alliance. Therefore, if England wants to conclude an alliance with America, she must give up Japan. It is an absolute impossibility to ally herself with America on the one hand and on the other to continue her alliance with this country on the part of England. Considered in this light, the Paris message reporting the proposed alliance between England and America instead of Japan is far more logical than the Anglo-American-Japanese Alliance as propounded by Marquis Okuma.

It would be painful for England to forsake Japan. Be it remembered, however, that compared to surgical operations it is the amputation of a limb, far safer and better than the operations on the vital parts. Therefore, it is my belief that England will not hesitate to abandon Japan, if only America approves of the proposed alliance.

Of course England should be ready to give up all her policy in the Far East, if she forsook Japan. This would be somewhat painful to England, but it will prove a cheap sacrifice, if she can win the friendship of America by it. England's position in China cannot be maintained for a much longer time. Already her commercial interests along the Yangtze Valley are threatened by Japanese competition. If America or Germany takes the place of Japan, the result will also be the defeat of England. It is the same to England, therefore, whether her place is taken by Japan or by America. So if she can secure the assistance, at least the benevolent neutrality, of America in her policy toward Europe, England will be glad to part with her special interests in China in favor of America and shake hands with the latter in place of Japan.

But it remains an open question whether America will readily conclude the Pacific alliance with England, though it will be extremely advantageous to the latter. In principle, she will heartily support the proposition, because of her conviction that

it will be efficacious in checkmating Japan in China, and further that it will much oblige China. However, it is doubtful whether it will meet the approval of the American Senate which vetoed the general arbitration treaty with England and is now opposing the League of Nations. England is fully aware of the possible opposition from the American Senate. Yet no one can tell that she will not propose the Pacific alliance to America. Not that she thinks that she will be able to overcome the senatorial opposition, but that she believes that she will be able by it to demonstrate her friendship for America. Owing to these reasons, the Pacific alliance as reported from Paris cannot be passed over lightly.

The same Paris message adds that if America disapproves the proposed conclusion of the Pacific alliance, England will terminate her alliance with Japan. We

take no offence at it. To England, co-operation with America is the best measure. Therefore, it is but natural for her to try the next best one when the very best measure fails. Japan has only to adopt a policy which appears best to herself, without paying undue deference to the other nations. There is no reason that an alliance should be renewed simply because of the fact that it has hitherto been renewed again and again. Therefore, Japan should survey her own position carefully and formulate the best policy for herself. There is no necessity for us to be trammelled by the past. It is of course necessary to take a long view, but it is well for us to cast our foreign policy with a decade or a generation at most as one stage, there being no greater folly than to stick to our old policy in the midst of the rapid change of our environment.

## New Shipping Law of America

BY DR. TÔRÛ TERAÔ

It is hardly necessary to note that a new force needs an enormous power to wedge itself into old, well crystallized forces. This is the reason why new rising nations are so handicapped. For instance, Germany, a comparatively new nation in the world history tried persistently to dominate the other nations. However her exertions proved of no avail, simply because her creed was, that the end justified the means. All her movements were in defiance of international justice and usages. The new shipping law of America also may be regarded in the light of a new force trying to wedge itself into the old ones.

America is now possessed of more than ten million tons, being the largest shipping Power in the world except England. This gigantic shipping has been created by America during the war. Therefore, America is a new, and a rising nation, regard-

ing shipping. The Jones Bill, or the new American shipping law, is intended to make the American mercantile marine an instrumentality for commercial development in times of peace and in times of war an auxiliary force of the American Navy.

The exertions of the American Administration command our sympathy. But it must be remembered that all national expansion must be based upon a justifiable foundation, recognized as international justice and equity. Otherwise, however strenuous the efforts may be, they are doomed to end in failure, as was demonstrated in the case of Germany.

Among others, the Jones Bill proposes:

(1) That the commercial treaties should be cancelled in order to enable the United States government to levy preferential tariffs and tonnage dues on the goods imported by the American vessels.

(2) That preferential freight rates should be allowed on the goods transported by the American vessels, when they are carried by the American railways.

(3) That the prohibition of coastal trade should be extended.

It will be noted that the new American shipping law is designed for the protection of American shipping, out and out. It is true that America is not the only country which gives protection to its own shipping, several other countries extending strong protection to their mercantile marines. But there is no country except America that attempts to protect its own shipping by discriminatory tariff, because all the commercial treaties guarantee the prohibition of protection by discriminatory tariff. However, America is audacious enough to dare to cancel her commercial treaties with no less than 24 countries, in order that she may protect her mercantile marine by meting out discriminatory treatment to foreign vessels. There is no other country protecting its shipping by granting preferential freight rates on the goods transported by its own vessels. Should the Jones Bill be enacted, all foreign

would find it itself imp to compete with the American shipowners having preferential tariff as well as preferential freight rates. But would America go the length of destroying the freedom of trade guaranteed by the commercial treaties, at the expense of international friendship?

As for the proposed extension of the areas prohibited for coastal trade, it certainly runs counter to the world tendency, as an international agitation is gaining strength in various countries for emancipating their coasts for the foreign vessels. Especially is it so, when we remember the fact that America is going to include in the so-called coastal trade the trade between America and her possessions abroad. The inconsistency of America will be brought into a bolder relief when we mention the freedom of the seas, a principle so zealously

advocated by the American people from ancient times and again so valiantly championed by President Wilson during the Peace Conference at Versailles.

It is a truism that extremes will always meet with failures, and it can not be denied that extreme protection will in the long run amount to no protection at all. Therefore, we can not but regard with misgivings the shipping policy of America, which aims at extreme protection.

In this connection, it may be well to bear in mind that such an extreme protection is, as it were, a double-edged sword, which is likely to injure the assailant as well as the assailed. To quote a few possibilities, such extreme protection will provoke a reprisal from the interested Powers. For example, if England should prohibit the entry of all American vessels into the ports of her possessions and also bar the American vessels from participating in coastal trade on the ground that there is no obligation for her to observe the commercial treaties with America, because of the American cancellation of them, the result would be the remarkable curtailment of the sphere of activity for the American vessels.

Secondly, it is true that America is now possessed of a large shipping trade, but it can not stand comparison with that of England, while there is no denying that the American shipbuilding capacity is limited. Such being the case, America finds herself in a position which compels her to depend upon the foreign vessels for the transportation of at least one third of her total trade. Under these circumstances, it is extremely problematical whether America will be able to carry out her projected protection to her shipping without jeopardising her home trade and industry. On this point the press opinion in America itself seems to be extremely pessimistic, some papers going so far as to prophesy the inevitable destruction of the American trade and industry, while other roundly denouncing the inadvisability

of the preferential tariff and freight rates. It is a fact that so long as America has no shipping large enough to monopolise her own trade, the protection to her shipping can not fail to affect her trade and industry adversely.

Thirdly, the American shipping will be exposed to the keenest competition conceivable from all the vessels in the world. It is a well known fact that the majority of the American vessels have been constructed during the war with hasty completion in view rather than careful building. It is also an acknowledged fact that the American vessels are the most expensive in operation. Then how can the American vessels successfully compete with the vessels of other countries which are built well and are less expensively operated?

It is our firm conviction that America will suffer most, in case the shipping industry of the world is compelled to resort to a bitterest form of competition. Of course, the promoters of the Jones Bill may have ample resources to cope with such an eventuality. But it must be admitted that almost insurmountable difficulties will accompany the efforts to operate the Bill most effectively and yet most innocuously. Already the operation of the preferential freight rates has been postponed until January 1, of next year. On the other hand, the inclusion of the Philippines in the areas prohibited for coastal trading has now been postponed indefinitely. This points to the great difficulties in enforcing the Bill.

Rome was not built in a day. If a country desires to ensure a sane and sound development of its shipping, it should not resort to so rash a move. Considered in this light, we trust that America will reconsider the Jones Bill.

Before closing, a word is necessary on the misunderstanding of the Japanese shipping on the part of the American legislators in reference to the Jones Bill. It is reported that Admiral Benson, Chairman of the American Shipping Board, addressed

a letter to the Commercial Relations Committee, while the Jones Bill was under discussion by the Senate, emphasising that the preferential freight rates intended for the protection of shipping had been already enforced by Germany and Japan, and that America was only going to imitate the precedent. A similar line of argument is said to be advocated by the supporters of the Jones Bill. Setting aside the case of Germany, Japan has never given discriminatory treatment to foreign merchants in connection with the freight rates. It is true that there is a so-called "Sansen-ren-raku-unchin" or the through freight rates for the three railway lines. It grants special rates for the goods destined for North Manchuria from Osaka by the Imperial Railway line, the Korean Railway line, and the South Manchuria Railway line. But this through freight rate is not reserved for the Japanese merchants alone, the privilege being open to all foreign merchants too.

Again, it is true that the American Pacific Mail Steamship Company made a Proposal to the South Manchuria Railway Company for the through freight rate arrangement, some time ago. The South Manchuria Railway Company was ready to accept the proposal, but the Pacific Mail Steamship Company has withdrawn its proposal. At present, a freight arrangement exists between the South Manchuria Railway Company and the two steamship companies of Japan, that is, the Nippon Yusen Kaisha and the Osaka Shosen Kaisha. But it is learnt authoritatively that it is not the intention of the South Manchuria Railway Company to limit the freight arrangement to the Japanese steamers alone, it being ready to enter into a similar arrangement with the foreign steamship concerns too.

The misunderstanding of the above fact may explain the misrepresentation of the alleged preferential freight rates in Japan. But the American misunderstanding does not stop here, because Admiral Benson,

Chairman of the American Shipping Board, is reported to have declared upon the proclamation of the new shipping law to the effect that the new shipping law is intended against a certain country in the Far East which places obstacles in the development of the American shipping, by preventing the American vessels from loading cargoes on their return voyage.

Thus the Admiral insinuates that Japan is obstructing the development of the American shipping in the Far East, but there could be no falser charge. Japan has never hindered the American vessels from getting cargoes on their return voyage from the Far East. The number of the American vessels which visit the Far East has greatly increased of late, and it is true that they experience no small difficulty in securing freight on their return voyage. But there is no foundation for the American charge that it is due to a secret arrangement between the Japanese shipowners and the Japanese consignees. It must be admitted that America is rather responsible for the situation. Japanese consignees are not induced to depend upon the American vessels, first because the American vessel are so irregular in their sailings, and secondly because the American vessels are newcomers to this part of the world, so that the Japanese consignees prefer the Japanese vessels on which they have hitherto depended, to the new American ships with which they have had no connections up till now.

The accusation of Admiral Benson seems ridiculous, to say the least, when we recall the fact, that the Japanese shipping interests make it a rule to effect an arrangement with the American vessels regarding goods to be sent from this part of the world to America.

Further the supporters of the Jones Bill in America refer to the shipping subsidies in this country and allege that the development of the Japanese shipping owes

its prosperity to this system, emphasising that it necessitates adoption of the same system for America too. But this is also a serious misunderstanding of the shipping situation of this country. It is true that Japan gives shipping subsidies, following the examples set by foreign countries. Of course the principal object is the encouragement of the shipping industry, but the direct concern of the Japanese Government is to have regular services maintained between Japan and the other countries at all times, regardless of the prosperity or depression of the shipping industry.

It is only a limited number of liners belonging to the Nippon Yusen Kaisha, the Osaka Shosen Kaisha, and the Toyo Kisen Kaisha that enjoy these subsidies. There are only a few liners on the American line which receive state subsidies. It may be mentioned here, for information, that the Japanese shipowners now do not appreciate the state subsidies, because subsidies carry with them various restrictions, to say nothing of their meagreness. Accordingly, the Japanese shipping subsidies exist practically in name only, and are in truth a sort of compensation for the transportation of mails to foreign countries. This is the reason why the opinion is gaining ground in this country that it would be better to abolish the shipping subsidy system altogether. But American supporters of the Jones Bill cite it as one of the strong reasons why the new shipping law must be enacted in America to protect the American shipping. All is due to the misunderstanding of the true state of affairs in Japan on the part of America. A lack of correct information gives rise to misunderstandings; and misunderstandings to misgivings. We can not help wishing that a better understanding may prevail between America and Japan, leading to the prevention of the enactment of such a discriminatory law as the one under discussion.



## The Orient and the Question of Race Superiority

BY TARAKNATH DAS, A. M.

**I**T is an acknowledged fact that there is no absolutely pure Caucasian race in the world. But there is a distinct Aryan culture, and that culture is nobody's special monopoly, but a treasure for all humanity. Even Aryan culture has not been free from mixture with inferior or superior cultures of various regions and various ages. Goths, Visigoths, Huns, Mongols, and Tartars of all kinds freely mixed and intermarried with the Europeans,—the proud Europeans who now look with a superior air upon the people of Asia. Hungary, Bulgaria, and practically the whole of the Balkan Peninsula are full of Mongol people. Among the Finnish people there is a considerable amount of Mongol blood. The Russians have so much Tartar in them that even the late Prof. Munsterberg classed them as "uncivilized Oriental hordes."

It is well known that the Romans mixed their blood with barbarous conquerors. Spanish civilization is tinged throughout with a Moorish strain, and Spaniards freely mixed with the Moors, their political overlords, for centuries. Lecky points out that the Mohammedans in general accorded to their women far better treatment than did the Christians of the dark, or middle ages (*Vide*—Amir Ali: *History of the Saracens*) and as a result many Greek women preferred Turkish husbands to Christian. Herbert Adam Gibbons, in his splendid work, *The Foundations of the Ottoman Empire*, points out that Greek Emperors courted Turkish friendship by marrying Greek princesses with the Turkish ruling classes. Thus today we find the finest type of Greek men and women among the "unspeakable Turks."

Oriental Jews have already penetrated into the western world to such a great

extent that the "orient-haters" of the west either forget that Jews are oriental, or hate them with the rest.

Students of ancient history may recall that about the time of Alexander the Great, especially during the time of Seleucus, matrimonial relations between the Hindus and the Greeks were quite customary. The people of India must recognize that their forefathers assimilated all kinds of people of various origin, who came into India either as friends or as foes. (*Vide History of Rajasthan* by Colonel Todd).

The idea of racial superiority, or the so-called superiority of the western people, because of their Christian religion, is nothing but nonsense accepted with credulity. Before scientific tests these assertions vanish. Greece had her palmy days in heathen times. Imperial Rome flourished under the same heathendom. The civilizations of Egypt and Carthage flourished long before the advent of Christianity. Ancient India, with her Hinduism and Buddhism, has given science, philosophy, and culture to the whole world, although western scholars generally overlook the contributions of India in the field of the positive sciences.<sup>1</sup>

Mohammedanism has played a dynamic part in the spread of civilization. This religion of Mohammedanism and its accompanying culture have their origin in the deserts of Arabia, a fact which refutes the doctrine of "the control of the Tropics."<sup>2</sup> Eminent scholars like Von Sybel and others point out that the Crusaders came to the Orient to conquer

<sup>1</sup> See *Positive Sciences of Ancient Hindus*, by Professor Dr. B. N. Seal, or *India's Contribution to Positive Sciences*, by Professor B. K. Sarkar.

<sup>2</sup> A thorough idea of the doctrine of the control of the tropics is given in Benjamin Kidd's *Control of the Tropics*.

the Moslems, but that in fact they learned from these heathens much of the arts and sciences which they afterwards introduced into their own civilization.

Who can deny the influence of Saracenic and Moorish culture in European civilization? Lecky in his *History of the Rise and Influence of the Spirit of Rationalism in Europe*, in discussing the industrial history of rationalism, points out the following significant but obscure facts:

"The second revival (of learning) in Europe was produced by the action of Moorish civilization. It was shown in an increased passion for natural science..... With this passion for science, astrology rose into extraordinary repute, and it necessarily involved a system which, in its turn, led the way to a philosophy of history. From the same quarter arose many of those pantheistic speculations about the all-pervasive soul of the universe, to which the writers of the fifteenth, sixteenth, and seventeenth centuries were so passionately addicted..... Roger Bacon, who was probably the greatest natural philosopher of the middle ages, was profoundly versed in Arabian learning, and derived from it many of the germs of his philosophy..... In one respect Mohammedan influence had somewhat anticipated the classical revival. The Mohammedan philosophers were intense admirers of Aristotle; and it was chiefly through translations made by the Jews from the Arabic versions, that the knowledge of that philosopher penetrated to Europe." P. 284, Vol. II.—*Rationalism in Europe* (D. Appleton Co., 1889).

Students of history can look back to China long before the Christian era, in the days of Marco Polo, and speculate about China's civilization which accepted the ideal and the practice of civic righteousness as expounded by the teachings of Confucius. Then, again, Christianity is not western in origin. None can deny that the philosophical side of Christianity has been influenced, if not borrowed, from the teachings of the Alexandrian School of

Neo-Platonism, which in turn was largely influenced by the Buddhistic and Hindu ideas preached by the missionaries of India who penetrated into Egypt and other countries. Buddhistic influence on Christianity is so tremendous that Buddha has been canonized by the Catholic Church as St. Josephat. True Christianity, the religion of universal love and fellowship, does not exist in the west. The spirit of individualism, aggressiveness, and lack of righteousness, has reduced this religion to a refined and scientific form of vandalism; its pastors, even in this "age of enlightenment," call for blood, and cry upon their God to kill their enemies. In fact they are today giving expression to the same spirit of intolerance which they practised in their Holy Inquisition. In the Christian world, the starving of women and children under the guise of civilized and scientific warfare, has been looked upon as just. We hear of Turkish barbarity in exaggerated forms, but nothing that the Turks have done is comparable to the burning by the Greeks during peace time of sixty thousand houses of the Turks in Constantinople, as reported by the distinguished French scholar Pierre Loti.\*

We have heard much of the atrocities of the Turks in the Concentration camps. We condemn this, but it will be well for us to remember that this practice of maintaining Concentration Camps is of British origin, and was used against the Boers, causing the death of about five thousand women and children. The wholesale massacre by Kitchener after the victory of Khartoum, and the burning alive of the Tripolitan men, and the starvation of Russia, Hungary, and Germany, are the best expressions of the practice of Christian charity in the west. We see that greed has taken the place of all humane ideals. From what we know of the actual practice of charity and good will to men, it is quite clear that the west has no higher conception of life, and it is quite

\* *Vide Kansas City Post*, June 14.

possible that with the regeneration of the Orient it will send forth a more humane spirit to penetrate the western world. We can confidently expect that the west will learn from Japan the treatment to be accorded to a defeated enemy. Compare the treatment accorded by the Japanese to the Russian military and civil prisoners with that extended to prisoners in various European countries. The British soldiers testify that the so-called "unspeakable Turks" gave their own food to the wounded enemy.

The west is dominating the world; and for this reason it claims superiority in religion, morality, and even in the civilized method of wholesale killing by infernal machines and poisonous gases. The actual domination of the world by the west began in the first part of the nineteenth century when the West began to outstrip the Orient in the field of Science. Through scientific achievements strengthened by political power, the west not only succeeded in maintaining her own but entered the heart of the Orient, usurped the economic resources, and imposed political overlordship upon the people. Consider a moment—the British Empire originating in a little island on the outskirts of Europe has extended over territories three times as great as all Europe. The problem before the Oriental peoples is to acquire all the scientific achievements of the west, and add to them further improvements and contributions of their own, to acquire political independence, to free themselves from economic bondage to the west, and to inspire all mankind to practice the doctrine of "Live and let Live." Without political and economic freedom the people of the Orient are more or less slaves; and slaves cannot expect to give full expression to their qualities. Intellectual giants and geniuses do not flourish in slavery; art and the sciences do not thrive in a politically and economically bankrupt people. Slavery degenerates people and destroys the sublime in man. Free India,

for instance, in the days of Asoka sent 70,000 missionaries far and wide at a time when there were no modern transportation facilities. Free India was the first among the nations to establish hospitals for animals, long before the Christian era. Free India gave equality to her women in opportunities for education. In free India the best universities of the world flourished and scholars from all parts of the world flocked thither. In free India industry flourished; she was the richest nation on earth. In India enslaved we find missionaries trying to spread their doctrines; we find hopelessly inadequate means of combatting the ravages of preventable diseases; we find that today less than ten per cent of the people can read and write, that the industries are destroyed and the country so much impoverished that famine is chronic. At the time of writing this note over one hundred and fifty millions of people are facing starvation.

The politically dominant peoples speak of spreading their culture and civilization among the less dominant. This activity is a pure necessity on their part to increase their privilege and social conquest. For this very purpose we see that politically dominant America alone spends about twenty millions of dollars annually for her foreign missions, with thirteen thousand foreign missionaries as agents for her special brand of civilization. It is rather peculiar that this foreign mission movement has no direct political motive; but ultimately and indirectly they work as decisive factors in spreading political influence. This so-called civilizing agent (foreign missions) is most active in politically backward countries like Korea, China, India, Turkey, Persia, etc. History shows that the religion of politically dominant nations grows, and with the increase of political influence the religion of the ruling classes gains its social prestige and economic weight. It was under the ruler Yaroslav, that Russia became Christian.

It was the political power of Constantine that helped Christianity to gain its hold. It was Henry VIII of England who built up a new church because the Pope did not grant a divorce to suit his caprice. The powerful Church of England derived its origin from this incident. Political support of the princes of Germany made Luther's Reformation movement a success, but the Anabaptist movement faced the hostility of the ruling powers and the reform faded away before it gained a foothold. The Buddhist faith has a similar history. It was through the support of Asoka the Great that Buddhism made its great stride of expansion. Buddhism gained a foothold in China because the Chinese Emperor was favorably inclined to the faith, embraced it, and patronized it. The same is the case in Japan. In the lightning-speed progress of Mohammedanism, we see the force of politically united Arab tribes under the leadership of Mohammed and his successors. The politically defunct Ottoman Empire does not inspire the people with confidence in the faith, so that the movement for a holy war during the Great War of the nations did not materialize at all.

The politically dependent people of India and other parts of Asia should not bother their heads about "Aryan stock" or "Mongolian stock" or such foolish doctrines of special superiority of the white races of America and Europe. It would be equally unwise and suicidal for them to become fanatical partisans of any special type of culture or religion which claims to have a monopoly of universal good. The fundamental problem for the people of the Orient is to acquire political and economic freedom so that they and their posterity will be able to emerge from the present form of slavery imposed upon them by the so-called superior people. Then Orientals will be able to contribute their share to the enrichment of humanity. The Orient must delhypnotize herself and get rid of the burden of self-suspicion and

self-distrust. Co-operation among the Orientals must replace mutual distrusts, the seed of which is always sown by the dominant peoples who do not wish to see the solidarity of the Orient. A mighty moral awakening is needed in the Orient to bring self-confidence and zeal to the reshaping of its destiny. Let the Orient lend a deaf ear to the idea that the Orient is impractical, that the Chinese are corrupt, the Japanese selfishly aggressive, and the Hindus only good for philosophical speculations. Do not pay any heed to all the secret friendly advice which is aimed at Chino-Japanese misunderstanding. The Orient must receive inspiration from the past—its glorious past—when the Occident was in the darkness of ignorance and cannibalism. The Orient will have to demonstrate that with equal opportunity her children can shine in all fields of human activity. The Orient must stand solid in co-operation so that her disinherited children may recover all that rightfully belongs to them.

In this connection I must emphasize that in the field of world politics, the race question, blood relationships, the language question, and even religion are not the indices of political or economic solidarity. When we read the history of the Ottoman expansion in Europe, we find that Greeks and Latins alternately sided with the heathens to suit their political and economic ends. The Anglo-Saxon world is now talking about racial solidarity of the people of India with the Anglo-Saxons so that the Indian people shall not take a stand with the Mongolians of Asia. But what is the position of the people of India in the British Empire? It is undoubtedly much inferior to that of the Japanese and Chinese in Canada. An Indian cannot become an officer in the British army, but a Japanese general was given the position of Commander-in-chief of all the Allied forces in Siberia. Then again it is to be noted that during the Crimean war Protestant Great Britain, and Catholic France

and Italy joined the ranks of the "unspeakable Turks" to crush the increasing political power of Russia. We know well that the much-hated yellow Japanese (some Britishers speak of Japan as the yellow dogs of the Orient.) were lauded to the seventh heaven when it became imperative to use them against Russia. During the Boer war Hindu soldiers were freely used to save the British Empire and as soon as the Boer war was over the most drastic laws were passed against Hindus in that part of the British Empire. We all know that men like Mr. Chamberlain and the late Captain Mahan wanted to have Anglo-American-Teutonic solidarity against the Russians—"the Bear that walks on two legs." During this very war, the Great War, the heathens of India were used to kill the Christians, and just as soon as the people of India began to demand their rights in their own land the British government saw fit to use machine guns and bombs from aeroplanes. So long as the European war lasted Japanese fidelity was lauded from the platforms of America; but today Japan stands condemned as the Prussia of Asia because she wants to safeguard her own interests in the Orient. During this world war the theory that the morals of the Christian and white men were superior to the morals of the dark men has been fully exploded. Can you imagine that the Senegalese were better in the eyes of the Allied nations than the so-called German Huns? We all know that France only a short time ago boasted that in the occupied districts of Germany Africans were used to degenerate the future German population. While writing this I see that race riots have broken out in Great Britain because the negroes brought from Africa for war industries and other purposes have begun to come in with British women! We have definite knowledge that Indian soldiers (Hindus and Mohammedans as well) in France, mixed freely with the French women. The more deeply we go into this question

the more we find that there is nothing serious involved in the various issues—race, religion, language, and ethics. It is first and last interest—political and economic interest—that makes the west ask for Asian aid at one time and at another incite the Asiatics to fight amongst themselves.

The Orient should unmask the true nature of western imperialism and understand its real nature. The late Professor Cramb, the author of *Destiny of Imperial Britain* has well characterized western pretensions as follows:

"All over the globe today we see the peoples of Europe creating a mighty aristocracy of White races. Those who take no share in this great rivalry will play a pitiable part in time to come."

Edward Dacey in an article "Peace and War" published in the *Nineteenth Century* for September, 1899, voiced the sentiments of western Imperialism without any mask of hypocrisy and said,

"In every part of the world where British interests are at stake, I am in favor of advancing and upholding these interests, even at the cost of annexation and at the risk of war. The only qualification I admit is that the country we desire to annex, to take under our protection, the claims we choose to assert, and the 'cause we choose to espouse, should be calculated to confer a tangible advantage upon the British Empire." (Quoted from *The Philosophy of Rabindra Nath Tagore* by Dr. S. Radhakishan, p. 268.)

Regarding the nature of western imperialism Dr. Radhakishan rightly says, "While anxious to extend their dominations for self-aggrandizement, they (western nations) do not publicly avow their purpose; they are not fools to flout the moral sense of the world. They take their stand on the higher ideals of humanity, and say they are out on the mission of civilizing the backward races on earth. If it is a sword which we se

in the one hand to cut the way, the other hand will have the Bible to deceive the world."

In truth this is the spirit of the Occident—a desire to implant herself as the supreme dictator of all, to dominate the world by "a mighty aristocracy of the white race."

About this same mighty aristocracy the Hon. Arthur D. Elliot in his excellent work *Traditions of British Statesmanship*, (1919) points out the interesting facts:—"In sober truth our countrymen (British) for many generations past, issuing from our two little islands in the North Atlantic Ocean, have done more to spread their dominion over the earth than all the other European races put together. In one hemisphere, whilst North America is completely theirs, South America has admittedly fallen within the 'sphere of influence' of the United States, by virtue of the general acceptance of the Monroe Doctrine which warns off all other nations from interesting themselves in the concerns of the vast continent that stretches from the Gulf of Mexico to Cape Horn. Great Britain's acquisitions in North America, Asia, Australia, and Africa, and islands in every sea need not be recapitulated. Unless the stream of things alters its course the future of the world seems to lie with Anglo-Saxondom, not the Teuton, nor the Latin races, nor the Slavs, nor the Yellow races, having before them anything approaching such a prospect of extended power." p. 51.

The same author in the same work makes the most interesting suggestion: "Far more immediately hopeful is the prospect that 'Great Britain' in the sense that Sir Charles Dilke first used the word—men of British origin at home and abroad, in all parts of the world where they have settled, ever growing in numbers

and in importance, as compared with the nations of Europe—will in future weigh the scales heavily in favor of world peace. The British Empire and the United States are the two great divisions of that people. If they can work together in hearty and perpetual alliance, there will be a greater safeguard for peace than the world has yet seen." *Ibid* p. 214.

It is apparent that the world peace dreamed about is on *status quo* for the Orient, that is, the Orient is to remain in her present position of "drawers of waters and hewers of wood" for the more powerful aristocracy of the White-men. The Orient should strive to defeat this idea not only to save herself from tyranny but also to help the west to rise up from the moral degradation arising from the exercise of tyranny.

To accomplish this, the Orient needs nationalism, that type of nationalism which will speak and act in terms of Oriental solidarity to save them from external aggression. The ideal of "one for all and all for one" should be their watch-word. Nationalism, blind nationalism, based upon arrogance, is a menace to human progress. It always develops into aggressive expansion at the cost of the weak. Oriental solidarity must be based upon the principle that whenever any of the Oriental nations suffers from western aggression the others are menaced. It will be solidarity for their self-preservation and not for aggression. It will act only in self-defense and be an expression of huge or gigantic effort to improve the condition of half of mankind—900 millions of Asia—and then march on equal terms with the western nations to eradicate the roots of misery, ignorance, and race-hatred and in place of these curses of Humanity to substitute Prosperity, Knowledge, and Human Brotherhood.

## The Pen and the Brush in China

BY BENOV KUMAR SARKAR, M. A.

"Dante once prepared to paint an angel:

Whom to please? You whisper Beatrice.

"Rafael made a century of sonnets,  
Made and wrote them in a certain volume

Dinted with the silverpointed pencil;  
Else he only used to draw Madonnas,  
These the world might view—but  
One, the volume.

Who that one, you ask? Your heart instructs you."

This is how Robert Browning imagines the pen trying to be the brush, and the brush the pen. How is such a transformation possible? Asks the poet in his usual self-questioning fashion. The great secret here is Love. Says he:

"Ay, of all the artists living, loving,  
None but would forego his proper dowry,—

Does he paint? He fain would write a poem,

Does he write? He fain would paint a picture;

Put to proof art alien to the artist's  
Once and only once, and for One only,  
So to be the man and leave the artist."

But in China for the painter to be poet and for the poet to be painter is nothing extraordinary. The Dantes of China were Rafels and Rafels Dantes,—and this almost invariably. Probably the greatest of such Dante-Rafels was Wang Wei of the Tang period. Wang is well known to art historians as the founder of the so-called southern school of Chinese painting. The medium of this school is simple ink. Wang has had a tremendous influence on medieval Japanese art of the "black and white" style.]

Wang's compatriots did not live in a world apart. The spiritual currents which called into being the masterpieces of these painter-poets and poet-painters of the Far East were not in any sense distinctive of the "Middle Kingdom." The more we come in touch with the *élan de la vie* of China, the more we are impressed by the universal elements in her fine arts and *mores* such as the modern world has at last learned to appreciate in the mankind of pharaonic Egypt.

We have some very absurd notions about China's culture. Somehow or other we have been taught by ethnologists to believe that because the Chinese belong to the Mongolian Race they possess a mentality not easily conceivable to the people of the Indo-European races. This sort of pseudo-anthropological generalization is utterly baseless.

Let us have a bit of China's mind, say, of the second century B. C. We shall reproduce here a few extracts from a poem which was addressed by a general to his wife on the evening of his expedition against the Huns of Central Asia. The verses read in English as follows:

"Awake, my dearest, for the stars  
have set,

The grief of parting must be bravely met;

And yet the dreary marches weight  
my mind

As thro' defiles and desert plains they  
wind.

"And then at last, the awful battle  
field,

Where I must fight and naught to  
foemen yield,

But, Oh! the bitter paralyzing pain,  
To think that we must never meet  
again.

" But courage, we will think of young  
 love's day,  
 And all the pleasures which therein  
 did stay,  
 And this shall cheer me on the  
 toilsome road,  
 And help you here to bear your  
 weary load.  
 " Then with what joy we shall renew  
 our life,  
 When I return safe from the dreadful  
 strife,  
 But if, alas, the Fates should death  
 decree,  
 My spirit shall forever live with thee."  
 (From Budd's *Chinese Poems*)

Each stanza is the picture of a conflict of emotions; and altogether the poem exhibits an artistic blend of affection and duty, of hope and fear, of life and death, which is to be found few and far between in the whole range of world's poetry. We notice how the two master-passions, viz., love and war, have rendered this little lyric into a crystal of the eternal man's joys and sorrows.

To-day in the twentieth century, whenever the Eur-American connoisseurs think of Asian art, they envisage Hokusai's Fuji scenes and Utamaro's *genre* pictures. Indeed since the Dutch master Vincent Van Gogh started the craze *a la Japonais* modern art itself has been profoundly influenced by the Japanese masters. This practical appreciation of Old Japan by the West, sincere as it is, has of course been greatly accelerated by the political impact of the New Japan on international relations. It is through such art affinities and cultural *ententes*, however, that the *rapprochement* between the East and the West will undoubtedly be facilitated to no mean extent. Young Asia's debt to Japan in this regard is certainly of a vast magnitude.

But now that the achievements of Japan are well established in modern art-consciousness it is only meet that we should enter deeply into the workmanship

of the Asian creators of the things of beauty. In the first place, Japanese themselves are aware and students of the history of civilization have learned from the publications of the *Kokka*, the art journal of Tōkyō, that the foundations of Japanese pictorial art lie in the executions and accomplishments of China's painters. But it is not merely this historical fact of Chinese masters being the inspirers and teachers of Japan that we have need to acknowledge. For in the second place, the absolute merits of Chinese art work stand on a thoroughly independent basis. In many instances it is high time for art-criticism to admit that Japanese color prints, howsoever clever in themselves, are but child's play by the side of the stately *Kakemonos* wrought by Chinese hands.

We are prepared to go further and assert that until the appearance of Chiaroscuro in Europe, there was nothing in the world's art that could compare with the profound color masses and noble grouping of figures executed by the great men of Cathay. Take the Byzantine, Italian or the Renaissance masterpieces. Let us forget, for the time being, and as non-Christians, we are bound to ignore, the fact that these are representations of holy scenes, chapters of religious books, so to speak. Stripped of their ecclesiastical setting, the appeal of these tapestries is very frequently anything but aesthetic. We must make exceptions, however, in favor of the Fra Angelico, Massaccio, Francesca, and Giotto. But generally speaking, what is the value of this religious art *as art*? To modern eyes, especially to the de-christianized standpoint and non-christian outlook, the Titian-red, the golden orbs, and the oval or round faces of the Virgin are the very reverse of beauty and holiness. How few of these performances have a consistent architecture of forms! How few their color constructions convey pleasure to the sense of sight!

The Christian arts live to-day as all



religious arts everywhere live, like quite a few of those for instance in Hindustan—only because they are propped up by a superstition or a traditional lip-service to the name of some divinity. Thus do the vested interests of an organized religion place a damper on the free exercise of creative imagination by perpetuating a reverence for techniques which could not stand by themselves in the ever-recurring process of transvaluation of values.

But in travelling through the realm of China's glories, we seem at every step to hit upon the very essentials of artistic greatness, viz., the artist's mastery over the geometry of forms and the "personality" of color. In Chinese paintings we can afford to eliminate the religious themes without a sense of loss. Here indeed the themes count virtually for nothing, the workmanship stands on its naked dignity. The encyclopedia of art will not be impoverished in China as it is sure to be in Russia, Italy or India, and for that matter, in almost all old countries, if the hieratic elements were removed. There will be left a vast amount of non-symbolical secular beauties which can be

a "joy for ever" to every man and woman on earth.

The Chinese masters do not influence us by appealing to the sense of the godhead, or the after-world, to that of veneration for the holy family or scheduled saints, or to the mysteries of heaven and hell. Even in their most earthly paintings their treatment evokes in our minds the sense of majesty, awe and grandeur. The landscapes, social scenes, and portraits of Chinese art live in the aesthetic *psyche* thoroughly independent of their legend or story. In themselves they are the most effective inspirers of the entire gamut of passions and sentiments. Of all the ancient and mediæval paintings of the world the masterpieces of China are thus the most "self-determined" in their content. This spiritual *sva-raj* (self-rule) or *Selb-ständigkeit* necessarily makes of Chinese creations the most "absolute" art, the most universal, the most human, in other words, the greatest specimens of "art for Art's sake." The alphabet which all races can read with equal pleasure and instruction is then to be seen at its best in the arrangement of contours and volumes of color on the sil of the Far East.

## The Need for Knowing the Truth Regarding India.

BY ALFRED E. PIERES.

**E**VENTS in the Mid-East have been moving so rapidly and with such startling suddenness that the attention of the entire world is now concentrated on this part of the globe. The links that bound Japan and India in the past have been very light ones. They were only commercial ties and their commerce was not very extensive either. The European war, however, shattered that seemingly indifferent attitude which the Asiatic Power

in the Far East exhibited towards her great sister in the Mid-East. The doings of the Indian soldiers fired the spirit of the Japanese and they realised that a people that could rally to fight for an ideal was really and truly of the spiritual East, and that, therefore, there was a great deal in common between the Aryans and the Japanese. The belief of the Indian soldier to die rather than yield on the field of battle—the same as that of the Spartan

and the Samurai who would return either with his shield or on it—received practical illustration on the battle plains of Flanders and Northern France, on the steep heights of Gallipoli, on the burning sands of Egypt, and in the dark wastes of Africa. The casualty lists, with so few returning and so few wounded, with the appalling number dead when the issue of battle proved unfavorable, tell their own tale and tell it graphically.

Since the conclusion of the war other events have compelled the attention of this country and of the rest of the world to be more closely riveted on India. She was, for one thing, entering on a new era of development, for she was casting away, voluntarily, her garments of feudalism and entering on an industrial career which necessarily exploded many of the old traditions. She began to be looked upon as a possible great competitor on account of the immense man-power she possesses, the vast and almost unlimited resources and the absurdly cheap labor. Then also the new stimulus to the political awakening of the people stirred the rest of the world to watch how she was going to cast off the swaddled garments that she had and assume other ones more fitted for her advancement, her dignity and the betterment of the races within her that number no less than 315,000,000.

I propose to deal in this article with the political changes in India since the outbreak of the European War. In the course of this article, I may be forced to say things that I believe are true because it is my object and purpose to lay the facts in all their nakedness before the readers of the "Asian Review". These may savor of a spirit of anti-Britishism, but I hasten to assure the readers that such is far from my object. I have consistently urged, both at Home and in the different lands in which I have sojourned, that there is ample possibility and reason for Britain and India to join hands instead of going on in the present manner which

will spell ruin to both some day. And I also believe that, to achieve this aim, the truth must prevail, however unpalatable that may be. I firmly believe that Englishmen are not taking sufficient interest in the events that are going on in India and are lulling themselves into a false belief that things are all right there, and will, by some peculiar mode of reasoning, be righted. I wish to commence by saying that never in all the history of the relations between India and Great Britain, even before the British occupied parts of the country, were there greater differences and more heart-burnings.

To what are these responsible? First and chiefly, to intolerance on the part of those in authority in India. I do not mean for you to infer that all in India are bad, nor do I wish to say that because Englishmen in India are lost to the fine traditions and spirit of the Mother Country, this is a characteristic of all Britishers.

There have been far too many "teachings of lessons" in the Mid-East recently. Will it never be learnt by the British in India that these lessons are learnt—but hardly in the way they expect. Do they realise that the Eastern saying that for every life destroyed in defence of an ideal a hundred will be found to support it is true? It is the same as the Western adage that "The blood of martyrs is the seed of the Church." In 1915 martial law was established in Ceylon, and the country was adjudged a "rebel". The idea is so absurd. Little Ceylon, with hardly more than twice Tokyo's population, ready to strive against the might of the British Empire! Of course "the German" was made to fit into the theory of the Militarist jingoes and some even went to the extent of saying that Japan was also a conniver at the so-called "rebellion" which was, in reality, only a minor riot due to the high cost of living. A Chief of police with some commonsense and a few rifles could have quelled all the disturbances and main-

tained the dignity of peace and order, but at the psychological moment the nerves of the officials failed them and the Civil Government resigned giving the military conception of "making examples" a free hand. And the military mind, which only knows the application of ruthless force, proceeded in its time-honoured manner—substituted hasty, military courts for patient, impartial and trained judges, and ferocity for fair play. The "lesson" was taught. Hundreds were slain—the guilty and the innocent were consumed in one common holocaust and the jails of the land were filled to overflowing with men and women of light and culture, of wealth and influence. For 100 days, the country was under military law and the people were cowed. The blood shed then, the number that suffered for religion and country—the British measures were directed only against the Sinhalese and those of them who were Buddhist—only made them stronger and rejuvenated the ancient race. It is ever so, and has been ever so, but while Britishers in India are willing to concede that for the Armenians or the Slavs or the Koreans, they seem to forget that it is as much applicable to the Aryan races of India and Ceylon.

In 1919, hardly three years after this, came the deliverance of the Punjab to the military satraps of Northern India, culminating with the hideous "Massacre in the Garden", followed by the "Agony in the Garden," when the wounded were allowed to lie without water, medicine or aid of any sort being given to them, because they were "rebels." I first heard of this in Japan through the American press, and refused to give it credence till I had read the English press. The papers from London and Manchester were fuller of the horrid details, and the comments they made would have compelled any other than a Dyer to have hid himself by fleeing the country. Instead of that he had himself interviewed by the press and declared "it was a horrible and dirty duty he had

to perform." That is all the regret he has for shooting men, women and children!

The admission of General Dyer that "he had a horrible duty to do" confirms the contention made by the Indian National Congress, which held an independent inquiry into the massacre, that the tragedy was pre-arranged. It is difficult to believe that an Englishman could have descended to such a level, but the evidence—of Englishmen and Indians—leads one to the belief that this was true. It is up to the British to find out for themselves the truth. All India believes it, and if it can be disproved, then it would go far towards clearing the escutcheon of the British from a dirty spot—far dirtier than the "dirty" duty of Dyer. Besides, when we remember Glencoe and call to mind Wexford, Drogheda and Limerick we learn that, after all, man is yet a savage at heart and that this civilisation is but a very superficial crust.

I need not dwell on other ugly aspects of British rule in India within the past five years. Of the bombing of villages from the air and the machine-gunning of peasants I will not talk. Any Englishman who cares to know the truth can get "Amritsar and Our Duty to India" by Benjamin Horniman, who is now in England. The book is published by Cassel and Sons and tells the tale from the point of view of an Englishman who does not love England less because he loves truth and fair play more.

I will conclude by urging on all Britishers to remember that India helped them in the hour of trial and to deal with the Indians not kindly—for they do not ask favors—but justly, and avert the ill-consequences that must follow if intolerance and stifling of legitimate national aspirations are the policies that will be continued in the future. There must be *one law*, and that which is a crime in a peasant should not be made a virtue in a General, or a Governor, or a Viceroy.

Britain has in India a security and a

treasure that no one else ever possessed. She had till very recently the good will of the Indians too. This is being frittered away in the idolatrous adoration of the Military Magi. Is it not worth while to arrest the decay before the timbers are eaten through to the core? Those who agree should make common cause against the insufferable egotism of official wrongdoers who delegate their sacred authority to, and then support the wrong-doings, of their subordinates. The Viceroy delegates his authority to the Lieutenant-Governor, the latter to a military officer and abuses the trust. The Lieutenant-Governor then supports the military man, and the Viceroy supports his Lieutenant, and so the mockery and farce is kept up, an endless *catena* of the cloaking of the wrong, the immoral and the hideous. All this in support of an indefensible maxim that authority, whether just or unjust, right or wrong, tyrannous or otherwise, must be upheld *at all costs*. What would the Germans say to this? And would not Lord Fisher (provided he was not in authority) call out "Sack the Lot."

There is little doubt that the belief in the British is gradually being lost. To say that dissatisfaction is confined to a minority alone is only living in a Fool's Paradise. The whole country is astir over the Lahore outrages and the Amritsar massacres, and at these times, it is human

nature to call to mind other similar incidents of the past. What is needed is that British people begin to inquire independently for themselves and make a sifting of the evidence before judging. If not, the accusation that, as a nation, the British, by shutting their eyes and screening wrongdoers, are supporting a regime of tyranny is justifiable.

Amritsar and Lahore have brought the Indians closer together as nothing else could have done. Hindus and Mohammedans are fraternising as they never did before. Hindu *sadhus* (priests) preach in Mohammedan mosques and Moslem Ulaïmahs (High Priests) may enter the Holy of Holies of a Brahmin temple and harangue a mixed congregation. The fusion is wonderful, but there is no need to be startled. It was coming all along and only a vile press campaign and a closing of our eyes deliberately to facts prevented the incident being noted earlier. Amritsar and Lahore brought it bang up against the notice of all. The only unfortunate point in the bridge that has been built between the Hindu and the Moslem, and which now has healed the wound of centuries for both realise that their interests lie indissolubly united, is that it is built on common animosity against the British. Amritsar has advanced India politically and nationally a hundred years.

## The New Spirit in India.

BY N. S. HARDIKAR.

THE most outstanding feature that is observable in India today is the new spirit of the people. A kaleidoscopic view of the activities in the country for the past year—the strikes, the numerous provincial conferences, the growing movement for Hindu-Moslem unity, the keen interest in the New Government of India Act—will

reveal and emphasize the change that is being wrought almost daily in the psychology of the man in the street. Within the past year events have been taking place that, in their rapidity and novelty, take one's breath away. Phenomenal as has been the progress of the labor movement, with its strike upon strike, and its

growth of labor organizations, even more remarkable transition is taking place in the political world. Although conferences, as such, of various bodies in the country are not novel in the history of India, the nature and spirit of the present meetings are indicative of the expanding horizon of the Indian people. But more inspiring than all this has been the achievement of an unity and cooperation between the two great communities of India—the Hindus and the Mohammedans. Along these lines, then, of labor organization, social, political and industrial conferences, and of Hindu-Moslem unity the Indian people have within recent times been making more progress than ever before.

The strike situation is just now most interesting. According to latest reports there are several important strikes in progress, the chief of these being the strike of the North Western Railway men at six different stations in the Punjab. The reports estimate the number of strikers to be about 30,000. On the Great Indian Peninsula Railway likewise, in Bombay, a strike has been called of all the men in the workshops, numbering 12,000. In addition, workers in other shops have walked out in sympathy with the strikers on the G. I. P. railway. In Madras there has also been considerable labor disturbances, the workers in three oil companies having struck for higher wages. The latest strike called is in the Electric Supply Corporation of Madras. In all, there have been, according to figures in the June issue of the *Modern Review*, of Calcutta, 125 strikes within 62 days, the period from March to May. In Bombay alone there were 85 strikes. These labor movements are significant not only for their frequency, their duration and their widespread character, but more especially for the results they accomplish, namely, the unification and strengthening of the workers which they lead to. Men have enrolled in labor unions with surprising and gratifying rapidity. In the strike among the men on

the North Western Railway much organization has been done by Lala Lajpat Rai, who, in an interview on the strike situation, declared that the greatest problem which India must face now in her labor troubles is that of organising the men in the workshops. Economic unrest has been expressed not only in strikes, but in the increased number of conferences held by various bodies of workers. Within the past three months conferences have been called of clerks, of domestic workers, of postal workers, and of laborers in many other fields. The most important among the recent conferences has been that of the Madras Labor organizations, attended by representatives from all parts of the province. These conferences mark the first efforts of workers in any one industry, or in several industries together, to voluntarily unite to discuss their grievances, and set forth their complaints, as well as their suggestions for achieving better conditions. At the Conference of the domestic workers the members stated among their demands the adoption of the twelve hour day, with one day of rest in seven. This request, humble as it is, is noteworthy, as a sign of the times—of the dissatisfaction on all sides with the prevailing conditions in industry in India. Participation there is also, not only in industrial but in the political affairs of the country.

At the present time there is a larger number of people interested in politics than has ever obtained since British rule began. At the last session of the Indian National Congress, for example, there were 20,000 delegates and visitors, an unprecedented number in the history of the Congress. At the provincial conferences, as well as in the National Congress, many of those present were peasants or farmers, or laborers. Women, too, in heretofore unheard of numbers, attended the sessions of the National Congress. Not only are there larger numbers of persons attending conferences, but likewise more conferences. To illustrate, in Kanara, a district in

Madras, for the first time in the history of the district, a conference took place recently, at which it was proposed that an association be formed to inquire into village conditions, to disseminate information about agricultural improvements, and to focus public attention on questions of the day. Another such conference has been held of the Canarese speaking people, to bring about as was announced, "by constitutional means, the regeneration of the Karnatak (originally a province in Southern India), by awakening public spirit among the people, by bringing them to-

gether, and promoting the moral, mental, and economic and industrial resources of the country."

In all of the conferences, and at all public gatherings the people are constantly being impressed with the necessity of understanding the great world movements of today, and of keeping in touch with the political and economic issues that so vitally affect them. It is a happy augury—this new spirit in India—an augury of the renaissance of the great India whose culture and ideals are still the admiration of the whole civilised world.

## Curiosities of Hindu Epigraphy

By V. S. SUKTHANKAR.

**T**HE corpus inscriptionum Indicarum, which even thirty years ago was a negligible quantity, is to-day—thanks to the energy with which the laborious task of exploration and elucidation has been perseveringly pushed forward by a generation of enthusiastic workers—an opus of voluminous proportions. Extremely numerous and remarkably instructive are the inscriptional remains of Ancient India which have in recent times been unearthed and examined. The themes with which these inscriptions deal are as varied as the languages in which they are written and the materials on which they are engraved. Though not so ancient as the Egyptian, or the Assyrian, or even the Greek inscriptions, they possess an interest and importance which is peculiar to themselves. For, almost the whole of our authentic knowledge of the historical period of Ancient and Mediaeval India is derived—principally, if not solely—from inscriptional data. Some records are devoted to the propagation of religion and morality: others are merely vainglorious recitals of conquests and victories. Some are title-

deeds of real property, records of the carrying out of public works, compacts of political alliance; others contain certificates of the right to duties, taxes, fees, and other privileges, fiscal details, particulars of local self-government, etc., etc. Each of these themes could be made the subject of an independent thesis. Yet it is not with a view to evaluate this material, nor with the aim of solving any of the riddles which these records present, nor in fact for any other purely scholarly purpose, that this article is written. A learned dissertation would attract the attention, at best, of a very restricted circle of the erudite. The intention of the writer is to appeal to a much wider group of readers, and to bring to popular notice, in a series of articles, a topic of absorbing interest which has hitherto been regarded as the preserve of savant. This article, which is the first of the series, contains brief notes on about a dozen inscriptions such as distinguish themselves from the rest of the ponderous mass of Hindu epigraphic documents by striking peculiarity, such as contain some element of ordinary, popular interest,

—in fact, such as are just curiosities and nothing more.

An inscription of unusual value, both on account of its age and its historic associations, is the dedication on an urn containing the relics of the Buddha, which was exhumed about a quarter of a century ago on an ancient and historic site in North India. The inscription which is held by some to be the oldest epigraphic document discovered upto the present in India, may date back to the fifth century before Christ. The reliquary on which the dedication is engraved was excavated in 1897 from a very ancient memorial mound at Piprava, a village situated on the confines of Nepal. These relic urns of the Buddhist times, of which by the way quite a number have been excavated in various parts of India within recent years, contain besides the relic itself quite a collection of miscellaneous objects deposited in them by friends and relatives of the deceased. Here is a list of such votive offerings: ornaments in gold, flat pieces of gold stamped with figures of human beings or animals; flowers, both in gold and silver; Buddhist tridents; pierced and drilled beads of various sizes and shapes; pearls; topaz, amethyst, garnet, coral, crystal, etc., etc. Most of these urns are uninscribed: but the one under description bears a very important dedication. It is engraved in an archaic form of what are called Brahmi characters, which is the name given to one of the oldest alphabets in use in Ancient India. The letters, which are roughly seven-sixteenth of an inch long, are very lightly incised. The simple dedication may be rendered as follows: "*This shrine for relics of the Buddha, the August One, is that of the Sakyas, the brethren of the Distinguished One, in association with their sisters, and with their children and their wives.*" We know from the canonical works of the Buddhists that the Sakyas of Kapilavastu had claimed and obtained a share of the earthly remains of the

Master; and therefore it is more than likely that, as the dedication indicates, we have by accident actually hit upon, not only the remains of the Buddha, but the very memorial mound which was erected shortly after the Nirvana of the August One by his kinsmen over their share of the precious relics. The dedication thus helps us to identify a locality and a reliquary of exceptional interest to Buddhists and to students of Buddhism.

Nowadays, here as in India, paper almost exclusively serves the purpose of writing material. But in ancient times, in India at any rate, same purpose was served by a considerable variety of substances such as birch-bark, leaves, wooden boards, linen, skin, parchment, stone, terracotta, metals, etc. We are particularly concerned with metals here. Among metals copper was the one which was most commonly used. We come across all kinds of documents—private and domestic, official and public—committed to writing on plates fashioned out of copper. Specimens of short manuscripts and official documents written on silver plates and silver scrolls have also been preserved; there is nothing very unusual in that. Many readers, however, will be surprised to learn that under circumstances even gold was not considered too precious for use as writing material. But there are on record a few epigraphic finds—for a very obvious reason their number is, comparatively speaking, rather small—which go to show that once upon a time gold plates were regarded as none too precious for the recording of golden thoughts. As an example we may here mention a pair of such plates which was discovered in the Prome District of Burma, and is now preserved in the British Museum. They were found embedded firmly in a brick which was accidentally brought to light during certain excavations carried out near the find-spot of this antiquity, and might originally have been deposited in a memorial mound erected at that spot. They weigh together nearly

260 grains. Each of the plates has just three lines of writing; being thin they are inscribed on one side only. The writing which is fairly deep shows through on the reverse. The inscription consists of some well-known stanzas from the canonical works of the Buddhists in a Middle Indian dialect. Among these finds itself also the most famous Buddhist couplet which we come across engraved on thousands of votive tablets of the Buddhists:

"Of all the things that proceed from  
a cause,  
The Buddha the cause hath told;  
And he tells too how each shall come  
to its end,

Such alone is the word of the Sage."  
Perhaps we ought to explain here that according to the Buddhists everything proceeds from a cause. And the true method is to argue from one cause back to the next, from that to the preceding one, and so on and so forth, without attempting to determine the final cause of all. It may be observed that though these inscribed plates are a Burmese product, the script of the engraving on them is of purely Hindu origin. Prome, the first-place of these plates, was at one time a prominent seaport town, and it is more than likely that the Burmese written language was developed by early Indian colonists in Prome.

A unique inscription throwing some sidelight on the intercourse between India and the Western World during the centuries just preceding the Christian era is the one engraved on a monolith known to Indian archaeologists as the Besnagar column of Heliodoros. Besnagar is the name of a small village in Central India where the monolith stands. The inscription commemorates the erection of a 'standard' by Heliodoros dedicated to the Hindu god Vasudeva. Heliodoros, son of Dion, was the diplomatic representative sent by Antialkidas to the court of the Hindu king Bhagabhadra. The record is dated in the fourteenth year of the reign of the Hindu king. While the coinages of the Græco-Indian kings, it may be observed, are remarkably abundant, all other records of their rule in India are surprisingly rare. The exact

date of Antialkidas is not known. But to judge from the testimony of coins he was one of the early members of the family of Eukratides, who was on the throne in ca. 175 B. C. The shaft of the column on which the inscription is incised is a monolith "octagonal at the base, sixteen-sided in the middle, and thirty-two-sided above, with a garland dividing the upper and middle portions; the capital is of the Persepolitan bellshaped type with a massive abacus surmounting it." The record is interesting as showing that the donor, evidently a Greek, had adopted the Vasudevic cult of Devotionalism. The Greeks were an eclectic race; especially the Asian Greeks. Therefore the adoption of an Indian faith by a Greek of the type of Heliodoros is not as surprising as it may at first sight appear. Whether the Greek was an honest convert, or whether his eclecticism was only a diplomatic move cannot of course be decided from the materials at hand.

Armenians would be interested and surprised to know that thousands of miles away from their land, in a little cemetery outside the city of Madras, there stands a memorial stone bearing an Armenian epitaph, which, by the way, is the only inscription in that language found up to the present in India. It is dated in the era of the Armenian patriarch Moses. On the south of the city of Madras there are three sites connected with the legend of St. Thomas. One of them is the village of St. Thome, which claims to guard the apostle's grave; the second is the Little Mount, where the apostle is supposed to have suffered martyrdom; and the last is St. Thomas's Mount, which is associated with a famous cross to which we shall presently return in connection with the inscription engraved on it. Now the church at the Little Mount is reached by a flight of stone steps, and at the foot of these is set up a stone which bears engraved on it a cross, and below the cross a record in the Armenian language and script. The inscription is dated in the year 1112 of the Armenian patriarch Moses, corresponding to 1663 A. D., and is the epitaph of an Armenian merchant.  
(to be continued.)



## The Truth about Japanese Farming in California

By TOYOJI CHIBA.

### Introduction

At the close of an unprecedented war in which nearly 10,000,000 lives and 300,000,000,000 dollars have been sacrificed, the people of every nation should think deeply in order that such a great calamity shall not occur again. The putting forth of our best efforts in uprooting all international complications is the duty of mankind, the responsibility of every people.

From this point of view the League of Nations has been proposed and the conception has been reached that the competitive civilization of the Nineteenth Century must be swept away and in its place a golden age of co-operation must be realized. We have the profoundest sympathy and respect for the contentions and the standpoint of those who are putting forth their very best efforts for the realization of this ideal, such as President Wilson, the humanitarians of the Orient and the Occident, the world democrats and the international pacifists.

We believe that the historical friendship between Japan and America must be maintained in the future as it has been in the past; that the waves of the Pacific must roll even more peacefully than before and during the great war; and that by conducting our international relations in such a way that trade and navigation shall become more and more flourishing the prosperity of both nations and the happiness of both peoples will be promoted and, at the same time, the peace of the world and the progress of civilization will be advanced.

But in order to maintain and increase this friendliness in the international relations of Japan and America, first of all there must be mutual understanding and harmony. At the present time, however,

there are a number of difficult questions, both international and domestic, which mar the mutual understanding and harmony of the two nations, estrange the feelings of the two peoples, impede their friendly intercourse and tend to bring disaster to the welfare of both peoples. This is truly deplorable. Therefore we believe that it is the most urgent duty of every citizen who desires such justice as will make for the perpetual peace between Japan and America to think deeply on this point and devise plans to ward off any threatening calamity in advance.

Just now the difficult questions between Japan and America are race, diplomatic financial, political and social questions. The situation is very complicated, but we believe that if instigation, estrangement, misunderstanding, prejudice and discriminatory ideas were removed, these questions for the most part would disappear.

We also believe that the anti-Japanese question which is now being vehemently discussed among certain statesmen and others is being confused by a lack of the proper understanding of the facts about the Japanese, and by the prejudiced instigation, by certain gentlemen, and also by that relic of a past age, the idea of discriminatory competition. For example, the usual arguments of those who oppose the Japanese are; (1) The Japanese are unassimilable and should be expelled in the future interests of the whites and for the preservation of western civilization. (2) Japanese laborers are to be feared because they will destroy the white man's standards of living and wages and therefore should be expelled. (3) The Japanese are evading the California land law, buying land, encroaching on the sphere of the whites, and will ultimately invade the whole of California; therefore they should

be expelled. (4) Japanese by photograph marriage are importing large numbers of women who breed like rabbits. Consequently California would in future be controlled by Japanese; therefore measures must be taken immediately to eradicate them.

Such arguments are all based on misunderstanding, prejudice and discriminatory ideas. Whatever may be the motive and whoever may advocate such opinions, they are not worthy of our attention, and it is difficult to believe that impartial Americans will share such opinions.

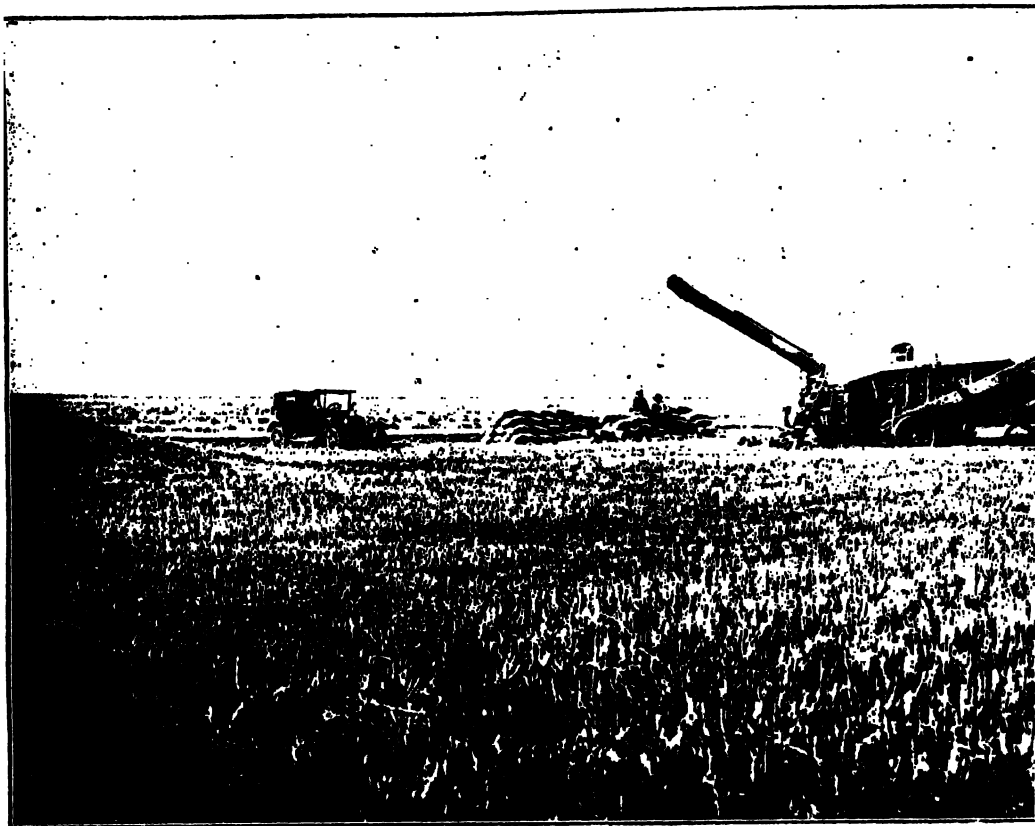
But in every nation or society there are people whose business is misunderstanding, crooked argument and instigation. The important thing is to inform the majority of the people of the exact facts and secure their impartial judgment. If this can be done, all will be well. We do not think it absolutely necessary to refute the arguments of the anti-Japanese party, nor do we recognize any absolute necessity for defending the standpoint of the Japanese, but inasmuch as the question affects the diplomatic relations of the two nations and may possibly affect the peace of the world, we believe that in the interests of international peace, the best thing to do at this time is to observe and examine the facts impartially without concealment and submit them to the people of both nations for their candid judgment. And as for the California anti-Japanese question, we are convinced that instead of making it a diplomatic question between the two governments, the opening up of a way to solve the question by mutual understanding and harmony among the individuals residing within the same State is not only the most appropriate method, but that the reaching of just conclusions on the basis of an examination of the facts and just judgment of the facts, instead of debates between the so-called anti-Japanese and pro-Japanese parties, the object in view being the welfare of California, placing the emphasis upon world-wide international sympathy and upon individual character which transcends differences of race and nationality, in the spirit of true democracy, is the method

which is most just and proper.

### **How Japanese Farmers Settled in State.**

In the investigation of the facts concerning the Japanese in California, it is necessary in the first place to consider the history of their coming. Fifty years have elapsed since Japanese first came to California. But the motive of their coming was not altogether the result of overpopulation or merely because they were impelled by conditions in the homeland. The excellent climate, broad lands and wealth of capital in California unquestionably were strong motives enticing the Japanese to California, but besides this, conditions in California at that time were such that the financial opportunities which inevitably awaited immigrants skilled in farming like the Japanese must not be overlooked. As the result of the enforcement of the Chinese exclusion law of 1884, California farms experienced a shortage of laborers year after year. But just at that time grain farming and stock raising in California were giving place to fruit and vegetable farming and most California farmers were realizing greater profits from fruit farming than from grain and stock raising and were turning their attention exclusively to that industry, which required a large number of laborers in harvesting. Without due attention to this fact they recklessly planted fruit trees. And besides, as a result of the sudden springing up of irrigation projects, the growing of sugar beets, beans, potatoes and other vegetables gradually became flourishing and the farmers encountered great difficulty in obtaining suitable laborers for harvesting their ripened products.

But the Japanese, who were expert farmers through years of training in their own country, active and nimble in body, possessed special characteristics as workers which rendered them exceedingly desirable to the landlords who experienced great difficulty in securing suitable farm workers from among European immigrants. The Japanese were regarded as very valuable immigrants and efforts were made to entice them to come.

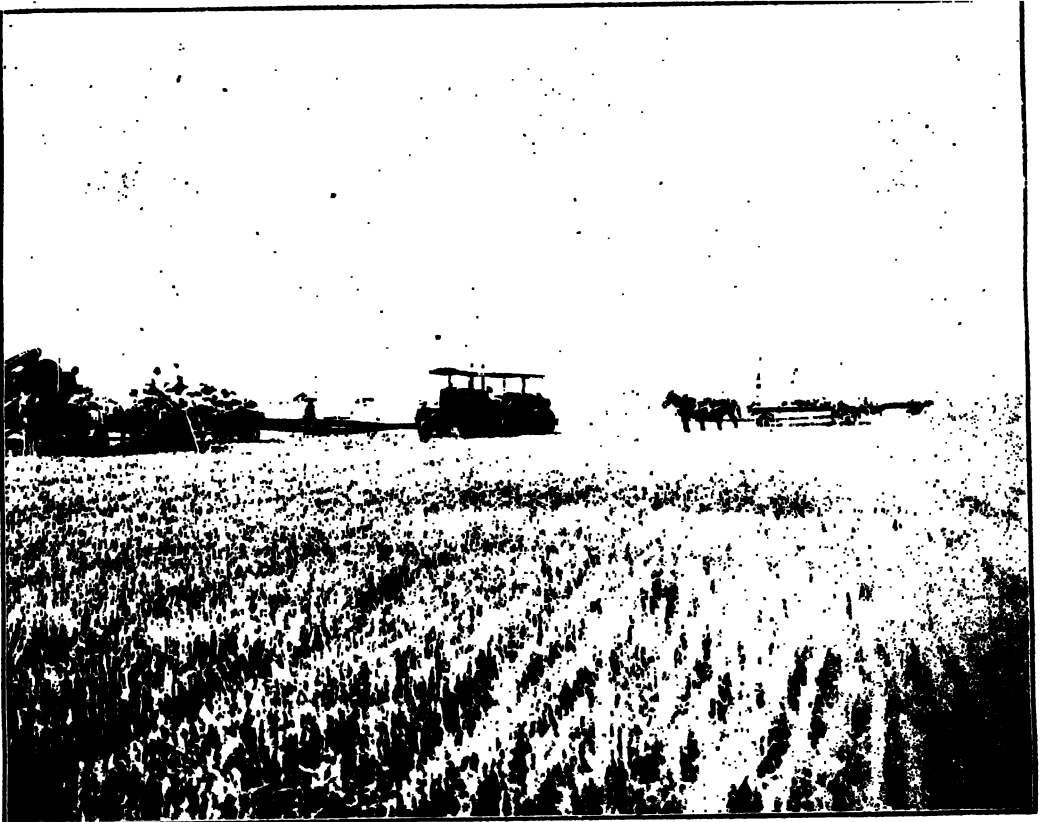


Typical ricefields in the northern part of California, U. S. A. (Managed by the Japanese).

In the summer of 1888 about sixty Japanese were invited to Vacaville to gather fruit. The result was highly satisfactory and after that there was a great demand for them in the hop fields of the Sacramento Valley, in the production of sugar beets in the Salinas Valley, and the grape harvest in central California. Gradually Japanese were induced to come from Hawaii and the main land of Japan. It must not be overlooked that the motives of their immigration were the development of California, the labor famine which accompanied the sudden expansion of agriculture and the urgency of financial necessity due to the shortage of farm laborers.

Among the opponents of the Japanese in California are some, who, seeing that the Japanese are making special developments in agriculture, are spreading the report that the Japanese are encroaching on

lands of the whites and driving them out. But the fact is that the majority of laborers, who have migrated from Europe are not only unsuitable for farm labor but they prefer work in the city rather than in the burning heat and the rain of the farm. Compared with the severe labor of the farm, city labor is easy. Wages also are much higher and life far more agreeable in every way. Labor in the city is so much more agreeable than farm labor that the large majority of European immigrants, even when they settle for a time on the land, as soon as they get a little capital and financial leeway, they tend to move to places where there are plenty of theaters, saloons and other places of amusement. No matter how much artificial encouragement is given them to remain on the farm there is no tendency to do so. Whether the Japanese come and settle or not, if it is left



Again these same industrious people have converted the barren waste into productive paddy fields.

entirely to European immigrants, the rich farm lands of California probably will return to the wilds.

### **Tendency of American Population to Concentrate in Cities Considered in Relation to Japanese Settlers.**

The tendency of the population in America to concentrate in cities has become increasingly manifest in the Twentieth Century and the resulting disparity in the proportion of population in city and country has given rise to many complicated social and economic problems of grave importance to America. According to the census of 1910, the population of America was 91,972,266. Compared with the population in 1900, 75,994,575, there was an increase of 15,977,691, i. e. 20%. In 1900 the urban population numbered

31,109,645 and in 1910, 42,623,383, an increase of 11,513,738, or 34.8% in ten years. The rural population in 1900 was 44,384,930, increasing in 1910 to 49,348,883, an increase of 4,963,153, or only 11.2%. In other words, in 1900, 40.5% of the people were in cities and 59.5% in the country, while in 1910, 46.3% were in cities and 53.7% in the country.

Particularly in the flourishing eastern and middle states an extraordinary increase in urban population was shown, and, inversely, there was a marked yearly diminution of rural population in not a few states. In Iowa for instance, in the ten years from 1900 to 1910, the urban population increased 19.9%, while the rural population decreased 7.2%. In Indiana the urban population increased 30.5% and the rural population lost 5.1%. In Missouri, the urban population increased 22.3% and the rural population

lost 2.5% In Ohio there was an increase of urban population of 31.5% and a decrease in rural population of 1.3%. California, being a newly opened country with a sparse population of only 15.3 persons to the square mile, and an agricultural state, the rural population has not shown such an extreme decrease as has occurred in the middle and eastern states but the tendency to disparity of population between city and country is much more extreme than in other states.

In 1900 the urban population was 810,193 and the rural population 674,860, the proportion being 52.4% in cities and 47.6% in the country, but in 1910 the urban population numbered 1,469,739 and the rural population 901,810, i. e. 61.8% urban and only 38.2% rural. California has taken the first place in the United States in the matter of disparity of urban and rural population.

The causes of this concentration in cities are many and complicated, but the principal causes, it is needless to say, are:

1. The United States has shifted its center from agriculture to manufactures, resulting in greater opportunity for labor in the city than in the country.
2. Consequently wages are generally higher in the city than in the country and opportunities for gain in city occupations and the rate of profit have come to be greater than in agriculture.
3. City labor is less strenuous than farm labor, city occupations are less hazardous and difficult than farming, and even if one fails he soon recovers.
4. The difference in culture between city and country is extreme. Particularly in such a country as America with its system of widely separated villages, country life has very few opportunities to enjoy the advantages of civilization, as compared with city life. It is for the most part, dreary, comfortless and joyless.

These are the principal causes of the drift from country to city. Another very important cause contributing to the promo-

tion of this condition in American cities is that the majority of European immigrants do not settle on farms but flock to the city. The floods of immigrants from southern and eastern Europe are congregating in New York and other cities on the Atlantic seaboard and making extraordinary development in concentrated alien communities.

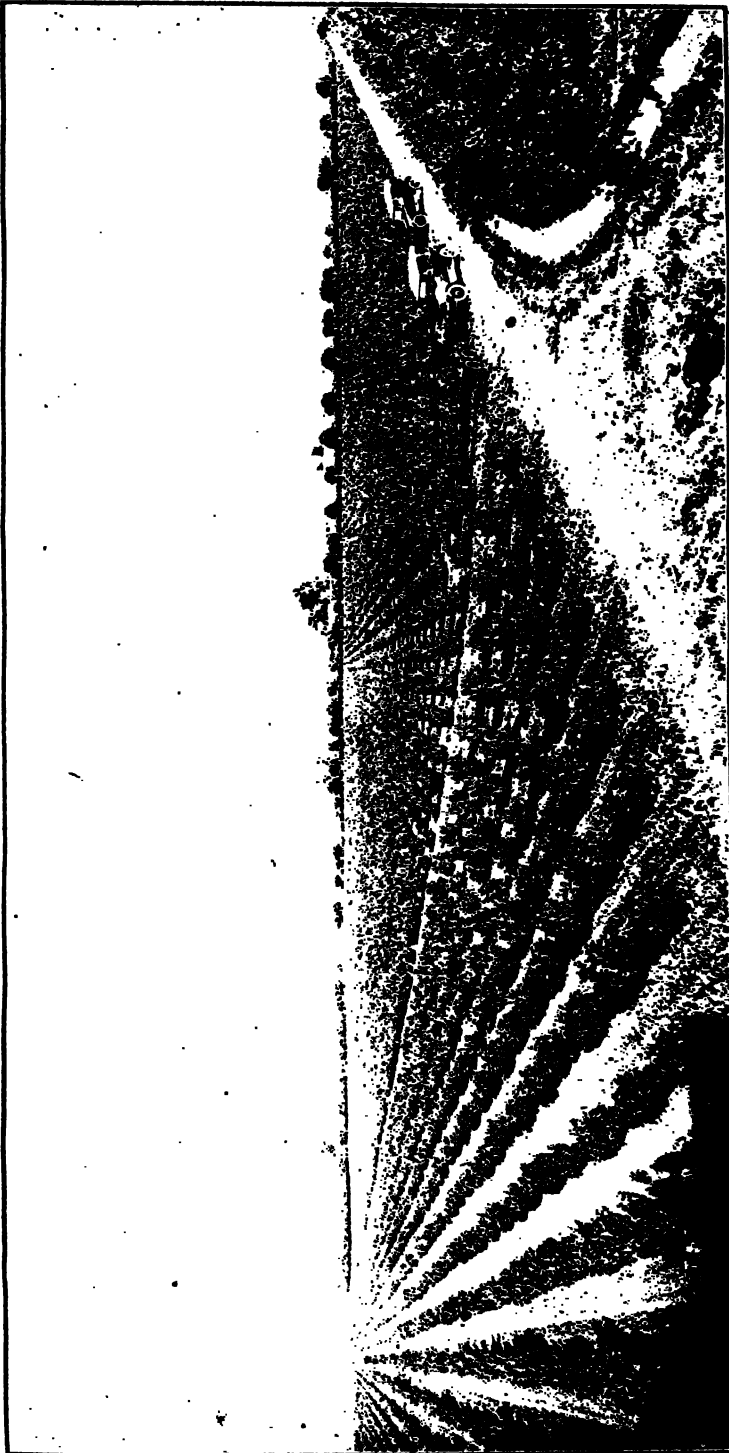
This strong tendency from country to city life and the tendency of immigrants from southern and eastern Europe to segregate in cities are now giving rise to social and financial problems full of gravity and danger to the people of the United States, i. e.

1. The cost of production of food and other raw materials is increasing year by year leading to an enormous increase in the cost of living.
2. This increase in the cost of living in a society largely concentrated in cities is giving rise to crimes of the poor, depraved youth, unsanitary conditions, suicide, insanity, prostitution and other unclean and evil social conditions.
3. It is a well known fact that anarchy, dangerous ideas like Bolshevism, dissipation, idleness, vagrancy, Black Hand gangs, murders, burglary, and other villainies are largely brewed in the mixed communities of ignorant European immigrants who herd in the cities.

Such being the tendency of undesirable elements to congregate in American cities the contribution to the social phenomena of America by the Japanese in California, who, though only 50,000 or 60,000 in number, 58% of whom are settled in agricultural production in the country, not minding the hardship and toil, opening up new land, industriously laboring as expert producers in areas avoided by European immigrants, is not without significance.

### **Facts of Japanese Farmers and Farm Laborers.**

The anti-Japanese party says that the Japanese are competing strongly with Americans and European immigrants in the agricultural areas of California, but



A Typical Vineyard of California. These vineyards in the middle of California, U. S. A., are conducted by Japanese farmers, who have succeeded in reclaiming the one time desert and making it into fine vineyards, like the one illustrated.

this is contrary to the facts. The principle of competition does not, in the nature of the case, exist in agriculture. Commercial and manufacturing industries have in a large part been developed by competition. But agriculture is developed by co-operation and we believe that in the future also the fact that co-operation is a fundamental principle of agricultural development will be unchanged. It differs from mercantile and manufacturing industries, where plans and processes are worked out in secret, in the factory or at the table. In agriculture which is carried out in the public view under the open sky, there is absolutely no room for secrets. Nature with her sunshine, wind, rain, heat and cold metes out no discriminatory treatment, it is needless to say. Any one can immediately learn and imitate the superior methods of another farmer. If only he has correct ideas and operates properly, he should by no means be defeated by competition. All the more, in the case of American farming which is said to be seven-tenths commercial skill and only three-tenths skill in cultivation, the idea that the Japanese farmer who is handicapped in language and business habits, can compete with the American farmer with his powerful commercial machinery and years of training in business cleverness, is, we think, a fanciful opinion which utterly ignores the facts.

Anti-Japanese debators are still reiterating the assertion that Japanese are content with low wages and a low standard of living and, therefore, it is utterly impossible for American farmers to stand in economic competition with them. But this opinion is based on the idea that the situation of the Japanese has not changed in ten years. It is an erroneous view wholly inapplicable to present conditions, and which a little investigation of the facts about the Japanese will dissipate completely. In fact, today, after the war, Japanese laborers in the harvest season for the potatoes, asparagus, fruit and grapes of the Sacramento and San Joaquin Valleys, and the sugar beets of Southern California, rarely receive less than four dollars a day. Non-Japanese laborers, excepting skilled machinists, do not get more than three

dollars and a half per day. In fact it will be found that the facts are just the reverse of the assertions of the anti-Japanese debators.

In daily life and manner of living, of course, some are more clever than others. In the matter of clothing, food, and housing, investigation has shown that expenses in Japanese farmer's homes, as compared with other farmers who are operating on practically the same scale, are for the most part far greater. Proof is better than argument. If this fact is doubted, an examination of Japanese farmers' homes in the vicinity of Livingston and Fresno where there are large numbers of Japanese settlers, comparing them with the Germans, Portuguese and Armenians, will dissipate the doubt. This fact already has been recognized by intelligent Americans who have given attention to the Japanese question.

In the matter of comparative wages received by Japanese, American and other laborers, in the rice harvest beginning in September, 1919, in Colusa, Butte and Glenn counties, where there are five rice plantations of from 1200 to 2400 acres, operated by Japanese or by co-operative companies of Japanese and Americans, investigation was made on the ground. These companies employed from one hundred to one hundred and fifty laborers each, one-third of them being Japanese and two-thirds Americans, Europeans and Mexicans. They all worked cheerfully under American and Japanese foremen without any anti-Japanese feeling. On these plantations wage conditions varied more or less with the methods of boarding, bonus systems, etc., but the wage scale was practically the same in all, and was as follows:

#### During Harvest

Japanese common laborers	\$4.00 a day (with meals)
White common laborers	3.50 " "
White teamsters	4.00 " "

#### After Harvest

Japanese common laborers	\$3.50 a day (with meals)
White common laborers	3.00 " "
White teamsters	3.50 " "

With regard to this, managers and foremen explained that throughout the year Japanese laborers receive about fifty cents a day more than white laborers doing the same kind of work. Teamsters

however, are generally white men but their wages are the same as those of Japanese common laborers. They gave the following reasons why Japanese wages were high:

1. There are certain kinds of work which can hardly be done except by Japanese, and certain kinds which only Japanese will do.
2. When it is raining or in other circumstances of special urgency, the work cannot be done in time without the Japanese. There are also circumstances where perfect work cannot be done without special attention.
3. Japanese readily put their hands on the itchy place (i. e., do just what is wanted, leave nothing to be desired.)
4. Harvest comes just at the busy

season for fruit and other farm industries when the scramble for Japanese laborers makes it difficult to get a sufficient number of men.

5. White laborers generally dislike the strict oversight and petty scolding of white employers and tend to prefer working on Japanese plantations.
6. The season of rice harvest is short and on this account also the wages paid are far higher than those of white laborers engaged in other employments, etc. etc.

With regard to board, one of the managers said; "Here Americans and Japanese eat exactly the same food (western). There is not the slightest difference. The actual cost of food is a dollar a day." (*to be continued*)

## The Tibetan Question

(Statement by the Chinese Foreign Office)

Below is a translation of the statement on the Tibetan question, which was presented by the Chinese Foreign Office to the Members of the Chinese Diet. This is a concise history of the diplomatic negotiations on the Tibetan question, and is considered to be the most reliable statement ever published on this subject. Whether this question is to be solved by diplomatic negotiation between England and China, or by the League of Nations, the statement is reproduced here for reference to those interested in the question, and it is desirable that those who are interested in the study of this secret treasure-house of Asia should read this article.

### 1. The History of the Inter-course between England and Tibet and the Anglo-Chinese Diplomatic Negotiations on the Tibetan Question.

Tibet has been the western bulwark of China for more than two hundred years, and with regard to its administration

China has given it absolute freedom, with no restrictions. Tibet which had been isolated for several hundred years, had maintained the unification of Church and State, and had never been invaded until the Tao-hsien (道咸) era of the first Ching Dynasty, when England which had been endeavouring to extend her influence in the North of India, had succeeded in placing within her sphere of influence the whole of Cheninghsing Cheninghsing (哲孟雄) which is situated on the western border of Tibet, is an old Tibetan dependency. As a result of the success of British arms in this war, the British possessions bordered on Tibetan territory, thereby gave rise to the Anglo Tibetan negotiations of the future.

In the second year of Kuangcho (光緒) (1876) an Englishman whose name was Meculloch (マカリック) was murdered in Yunnan (雲南). In connection with this affair the Chinese Government at the request of England sent Li Hanchang, (李鴻章) Governor of Chihli, (直隸) to Chefoo, where was concluded the Chefoo Treaty. At the same time the following special



clause was agreed upon:—

"England intends to send an expedition from Peking to the Kansuh (甘肅) and Kokonor districts or from Szechwan (四川) in the interior of China to India through Tibet next year and therefore the Chinese Government is requested to safeguard this expedition, and the Tsungli-yamen (總理衙門) carefully considering all circumstances attendant upon this affair the Chinese Government, shall give to the local authorities concerned and their Minister stationed in Tibet instructions as they think fit. In the event of the expedition starting from the Indo-Tibetan frontier instead of from China, the Chinese Government will, upon receipt of the information from the British Minister, despatch an official letter to their Minister in Tibet and send there a commission who will give facilities to the expedition, and at the same time the Tsungli-yamen (總理衙門) will issue a safe-conduct, in order that the expedition may achieve its end without interruption."

Having signed this agreement, China had for the first time given consent to England's intercourse with Tibet.

In the 10th year of Kuangcho (光緒) (1884) Mr. Macaulay (麥高雲) a member of the Indian Government requested the Tsungli-yamen (總理衙門) to give him a safe-conduct and to facilitate his expedition in Tibet. He however changed his plan, and with the object of exploring mines in Tibet, he tried to enter that country from India but was met with a furious resistance of Tibetans.

At that time it so happened that England annexed Burma, and in the 12th year of Kuangcho (光緒) (1886) England and China having concluded the Burmese Treaty, the Tibetan expedition was abandoned.

In this Treaty it was mentioned:—

"England will suspend the Tibetan expedition referred to in the special clause of the Chefoo Treaty, as there is too much opposition. In the event of England's desiring to open trade in the regions along the Indo-Tibetan frontier, the Chinese Government shall take steps to promote the trade, and for this purpose a separate agreement will be concluded."

In the 14th year of Kuangcho, (光緒) (1888) on the Cheminghsing frontier

Tibetan soldiers came into collision with British troops, and in consequence the latter entered Tibet in great numbers. Thereupon the Chinese Government, through their Minister in Tibet reprimanded the Tibetans, while the Yamen conferred with the British Minister, with a view to an amicable settlement of this affair, and eventually the British troops were withdrawn from Tibet. Subsequently, England demanded of China the conclusion of a treaty with regard to Tibet. The Chinese Government, realising the necessity of determining the boundary in order to avoid controversies, in the 16th year of Kuangcho (1890) appointed Shing-Tai, (鍾泰) the Chinese Minister in Tibet, their plenipotentiary, and concluded with the Viceroy of India the Indo-Tibetan Treaty, consisting of eight articles.

The important features of this treaty are as follows:—

1. The Determination of the Boundary of Cheminghsing and Tibet.
2. Cheminghsing shall be placed under British protection.
3. The provision with regard to the trade between Cheminghsing and Tibet the negotiation and intercourse between Indian and Tibetan officials, and the herding of cattle on the Cheminghsing frontier, shall be decided upon at a future time.

For several years following England frequently demanded settlement of the aforesaid three items, and accordingly, in the 19th year of Kuangcho (光緒) (1893) the Chinese Government gave orders to General Ho Changzong, of Szechwan (四川) 越崇 營參將 河長榮 and Mr. Hasen, Superintendent of Customs (稅務司) to proceed to Darjiling (大吉嶺) where they concluded with Mr. Paul the British delegate a supplementary treaty comprising nine articles. The important points of this treaty are as follows:—

1. Yatung (亞東) shall be made a trade mart where trade commissioners of the Indian Government will be stationed and British merchants shall have free access.

2. Litigations between Englishmen and Chinese or Tibetans arising within the Tibetan boundaries shall be adjudged by the Chinese authorities on the frontier,

working conjointly with British officials.

3. Tibetans who keep cattle on the Cheminghsing frontier shall comply with British laws.

The Tibetans were dissatisfied and vexed with this treaty. They complained that whereas the English had secured concessions for trade, they the Tibetans not only received no such concessions but under item No. 3 their right of keeping cattle was restricted; and objecting to the carrying out of this agreement, they obstinately maintained their policy of isolation. In spite of the British Minister's frequent remonstrances to the Tsungli-yamen, they turned a deaf ear to the advice of the Chinese Government, which however was not in a position to compel the Tibetans to obey. At that time, Russia whose national prosperity had reached its height, had an eye on Tibet, and had approached the Dalai-lama with a view to inducing him to carry out an anti-British and pro-Russian policy; consequently about the 27th year of Kuangcho (1901) a rumour was circulated in various countries to the effect that a Russo-Chinese secret treaty with regard to Tibet had been signed, and England watched the Russo-Chinese relations with a suspicious eye.

It then came to pass that Japan took up arms against Russia, and the latter had little time to pay attention to Tibet. Availing herself of this opportunity, England in the 30th year of Kuangcho (1904) under the pretext that the Tibetans had failed to fulfil the Indo-Tibetan Treaty, despatched to Tibet an expedition under the command of Colonel Younghusband. The Dalai-Lama, refusing to follow the advice of the Chinese Minister stationed in his country, rashly endeavored to repulse the British troops and suffered a complete defeat, and handing over the reins of Government to the Abbot of Kaerlitan Temple (噶爾丹寺長), he ran away to Chinghai (青海). In July of that year, at Lassa Colonel Younghusband concluded a treaty, with the Abbot, consisting of ten articles. The important items of this treaty are as follows:—

Art. 1. Tibet shall carry into effect the Anglo-Chinese Treaty of the

16th year of Kuangcho and recognise the British Cheminghsing boundary referred to in Article 1 of the same treaty.

Art. 2. Tibet shall open to trade Gyangtse (江孜), Gartok (噶大克) and Yatung (亞東).

Art. 3. The roads from the Indian frontier to Gyangtse (江孜) and Gartok (噶大克) shall be kept open.

Art. 6. All fortresses and strongholds between the Indian frontier and Gyangtse (江孜) and Gartok (噶大克) shall be removed.

Art. 9. Matters referred to in the following five paragraphs shall not be carried out without the approval of the British Government:—

1. Concession or leasing of territory to any foreign Power.
2. Intervention of any foreign Power in affairs of Tibet.
3. Admittance of other foreigners to Tibet.
4. Concession to any foreign Power of railway, mining or other rights in Tibet.
5. Pledging to any foreign Power of the national revenue, goods or money of Tibet.

Since this treaty would, if it were signed, have practically placed the whole of Tibet, under British control, the Chinese Government despatched to their Minister in Tibet, a telegraphic order forbidding him to sign it. At the same time the Chinese Foreign Office requested the Emperor to appoint Tang Shaoi (唐紹儀) (1905) plenipotentiary. In January the 31st year of Kuangcho (1905) Tang Shaoi proceeded to India, where he conferred with Mr. Hillyer the British delegate; but they failed to come to any agreement. Thereupon Tang returned to Peking in September, leaving his Councillor Chang Yintang (張修棠) behind to continue the negotiations.

England, however, persistently maintained her initial demands, and consequently the negotiations were terminated without any results.

It then so happened that a change of Cabinet took place in England, and Mr. Satow, the British Minister at Peking, having received instructions from the new

British Cabinet, proposed a revision of the treaties and to transfer the seat of negotiations from India to Peking. That China had during the past years concluded with England two treaties with respect to the Indo-Tibetan question, was for no other purpose than to maintain friendly relations with her neighbour; and therefore they were quite prepared, if the British Government so desired, to agree to the transference of the seat of negotiations to Peking, and to ensure her sovereignty over Tibet. Accordingly, in the 32 year of Kuangcho (1906), between Tang and Satow was concluded the following supplementary Indo-Tibetan Treaty consisting of six articles:—

Art. 1. The High Contracting Parties shall faithfully recognize the Anglo-Tibetan Treaty of July 28th of the 30th year of Kuangcho (1904) and its English and Chinese texts as addenda to the present Treaty, and the revised ratification will also be attached to the present Treaty. If any of the clauses of the former treaty demands immediate adjustment, the High Contracting Parties shall do so at a convenient time but shall faithfully observe the provisions of this Treaty.

Art. 2. England shall not annex Tibet and shall never interfere in the administration of Tibet, and China shall allow no foreign Power to interfere in the domestic affairs of Tibet.

Art. 3. All the rights referred to in the fourth paragraph of Art. No. 9 of the Anglo-Tibetan Treaty of the July 28th of the 30th year of Kuangcho (1904) shall be enjoyed by China alone, and no foreign Power shall be allowed to obtain these rights. But England may establish telegraphic stations at the trade marts referred to in Art. No. 2 of the aforesaid Treaty.

Art. 4. Those provisions of the Indo-Tibetan Treaties signed in the 16th and 19th years of Kuangcho which do not conflict with the present Treaty shall be faithfully carried into effect.

Art. 5. and 6 are omitted.

Although in this Treaty China had recovered some of her lost sovereign rights in Tibet, yet in agreeing to making the Lassa Treaty an addenda to it, as mentioned in Art. No. 1, she recognised not only the Lassa Treaty, but the right of Tibet to conclude treaties direct with foreign Powers.

In compliance with the provisions of Art. No 3 of the Supplementary Treaty of the 32nd year of Kuangcho, wherein it was laid down that in the event of the Anglo-Chinese Treaty requiring revision special negotiations would be opened. The Chinese Government in the 34th year of Kuangcho (1908) appointed as plenipotentiary Changyingtang (張蔭棠) who concluded with the British Delegate Wellington, the Indo-Tibetan Commercial Treaty consisting of fifteen articles.

The important points of this treaty are as follows:—

Art. 2. Determination of the boundaries of Gyantse Trade Mart.

Art. 4. All disputes between Indians or English subjects of Great Britain and Chinese or Tibetans shall be adjudged by British trade officials and Chinese or Tibetan officials working conjointly.

Art. 6. Upon the withdrawal of the British troops from Tibet, China shall purchase all the barracks between the Indian frontier and Gyantse, and she shall also purchase the British telegraph wires at such places when her telegraph has been extended to Gyantse. (江孜).

Art. 8. For the purpose of carrying letters to and from British trade officials stationed at Tibetan trade marts which have already been, or will be, opened in the future, special messengers may be employed between these places and the Indian frontier. No restriction shall be imposed on British officials and tradesmen who employ Chinese or Tibetans with the object of carrying on any legitimate enterprise.

Art. 9. All British officials and subjects who travel between the trade marts with their goods will take

the trade route on the Indo-Tibetan frontier, and they will not be allowed to take any other route.

Art. 12. In Tibet British subjects may freely barter goods or silver coins, sell goods or buy produce of the country, and no restriction shall be placed on these transactions.

This treaty was signed not only by the British and Chinese plenipotentiaries, but by the Tibetan plenipotentiary, thereby establishing a precedent for allowing Tibet to sign treaties. The diplomatic position of Tibet having thus undergone a complete change, the relations between England and China had grown all the more complicated. The controlling of Tibet by China having become more difficult since the signing of the Lassa Treaty, she was obliged to effect what is known as the Szechwan-Yunnan (川邊) scheme and to send an expedition to Tibet.

## 2. The Szechwan-Yunnan (川邊) Scheme and Chinese Expedition to Tibet towards the end of the Ching 清 Dynasty.

### (A) Administrative Reforms in Sikkang and Tibet (康藏) and Establishment of the Province of Sikang (西康).

In the 22nd year of Kuangcho (1896) the minister for Szechwan-Yunnan (川邊邊務大臣) Frontier Affairs was specially appointed owing to disturbances in those districts, and Chao Erhfeng (趙爾豐) became the first Minister with a view to effecting administrative reorganisation there. This was the beginning of the so-called (Szechwan-Yunnan (川邊) Scheme of the Ching Dynasty.

In the spring of the 31st year of Kuangcho, Fengchuan, (鳳全) the Chinese Minister in Tibet, was murdered by Tibetans in the locality of Batang; (巴塘) and Chaoerhfeng, (趙爾豐) who was then on duty in Chingcham, as (建昌道) in the Province of Szechwan (四川) was ordered at the petition made by the Governor of Suchun to organise a punitive expedition, assisted by Ma Weichi, (馬維騏) the Commander-in-Chief of Szechwan, (四川).

In June of that year the Chinese army recovered Batang, (巴塘) and managed to

keep order in Tibet. In November the Chinese killed Sansi-lingssw of Litang who had murdered some Chinese officials sometime before procured to punished was equally malicious Taopakungkaling. Then Chao (趙) was again appointed, Minister of Frontier Affairs. In the following year he advanced to Litang, (裏塘) where he reorganised the administration and stationed five battalions of troops, and in December he was successful in subduing an uprising at Yenching (鹽井). In January of the 33rd year of Kuangcho (1907), he established educational, agricultural, civil engineering, mining, and medical offices and laid down sundry regulations which were all smoothly carried into effect submitting to the Throne his schemes of governing Lilna, (裏化) Tinghsiang, (定卿) and Paan, (巴安) he obtained one million *taels* for the purpose of carrying out his proposed schemes.

In July the 34th year of Kuangcho (1908) the Commander-in-Chief of Szechwan, (四川) together with Chao obtained Imperial sanction to establish the seat of government of Kanan (康安道) at Tatsienlu; (打箭爐) and he also established four prefectures and three regiments of the west Army. In the autumn of the same year he quelled a civil war at Teko, (德格) and he entered Teko in December, defeating the rebels, he restored order in the Teko (德格) district in June of the following year.

By September he had reformed the administration of Chunks, Koojih and Langchiling, (郎青嶺) in Lingchung and crossing Kinshakiang, (金沙江) he inspected the Chinko (春科) districts, and subdued Pami (波密) of Sanshichutsu. Also defeating Tibetans in Leiwchishepan and Tololungsungpienpa, he brought Kiangka-kungchiaosauagtonyii under subjection.

In January, the 2nd year of Hsuantung (宣統 1910) he passed Tintang (丹黨) Shan Mountain and advanced westward to Kiangta (江達). At that time the Chinese troops, having been encouraged by their victory over the Tibetan rebels, insisted on marching into Tibet; but in compliance with the Imperial command, Chao (趙) instead of continuing the fight settled the question of the Sino-Tibetan boundary with

Tibetan delegates at Kiangta (西達).

He insisted on the establishment of local Governments for Pienpeitad, Tenkofu Jehnathan, Peiyiichan and Ghichn, and inspected Chalagensotanatsu, and also appointed a Commission for Chala. He subdued the rioting at Tunghsing by sending Huangshan there and the advance of Tibetans of Sanyenych was stopped by despatching Fusunglin, a Commission was also appointed for Fusunglin.

In February Chao (趙) subdued tribes at Teiying and Langtsangssn who had refused to obey him establishing a Commission for Teiying. He also restored order in the region to the north of Langtsangssu (浪藏寺). Subsequently, Chao (趙) was appointed Governor General of Szechwan (四川) and Fu Sungling (傅崑林) was appointed Deputy Minister of Frontier Affairs. In May Chao (趙) and Fu (傅) led the Chinese troops into Kungchima-shu (孔撒麻書), and occupied it. They also subdued the various tribes at Lingting Paili, Chowei, Tangtung, Yuko, Mingchen, Seta and Ghangloks.

In June they expelled the Tibetan officials from Chantui (膽對) and seized the town, establishing there, as in other districts occupied by them, the office of local governor.

He also subdued Yutung, Chossn, Tsuli, Lingpien and Chienpien, and Yuko was defeated by his troops as they refused to obey

his orders.

The tribes in the frontier districts having thus been overcome, Fu annexed Szechwa Yunnan (川邊) and Kangchi (康地) and established the Province of Sikang (西康). He also established garrisons there, in order to make it the bulwark of Szechwan (四川) and Yunnan. At the same time he reorganised the systems of administration in the new province, and established the office of Governor-General of Sikang (西康) instead of the Minister of Frontier Affairs. Thus the territory comprising Tatashan (丹達山), about 3,000 miles (Chinese) west of Tatsienlu (打箭鎮), where the capital of the new province was established, Weisishantien (維西山甸) to its south, and Kansuh (甘肅) and Sining (西寧) about 4,000 miles to its north, was placed under the jurisdiction of Sikakang (西康).

In July the tribes of Chunghti (崇喜) and Nato (納達) surrendered themselves one after another, and in August Sihutukhtu (西呼圖克圖) of Chiamdo (察木多乍丁) were subdued, and the office of Commissioner was established there.

The affairs of Sikang (西康) had thus been brought to a peaceful end, but owing to the revolution in China the situation in the newly established province had undergone a great change and the scheme of establishing the new province naturally met with a set-back.

(to be continued)

## Red Russia as Seen by a Japanese

So far two Japanese journalists have penetrated into Soviet Russia and have helped the Japanese people to get at first hand some knowledge of the Red Republic. One of them is Mr. Tatsuji Fuse of the *Osaka Mainichi* and the *Tōkyō Nichinichi*, while the other is Mr. Akira Nakahira of the *Tōkyō Asahi*. Both of them left Japan for Russia via Siberia in July, last year.\* Mr. Fuse completed his trip without experiencing scarcely any molestations at the hands of the Bolsheviks either in Siberia or in European Russia.

It seems that every means was placed at his disposal to facilitate his journey and for the sending of the lengthy telegrams which were published in the *Osaka Mainichi* and *Tōkyō Nichinichi*.

On the other hand, Mr. Nakahira of the *Osaka Asahi* and the *Tōkyō Asahi*, we learn, was subjected to all sorts of persecution by the Red authorities. He was even sentenced to death by the Bolshevik military authorities and but for a felicitous ruse on his part, he might not have been able to return home. He was

accorded, needless to say, no opportunity for the inspection of the actual conditions prevailing there, to say nothing of receiving no assistance whatsoever in wiring his correspondence to his papers.

Such being the case, Mr. Fuse, from time to time, regaled the Japanese readers with lengthy telegrams which professed to be a real picture of Red Russia, whereas Mr. Nakahira was able to send only meagre information during his sojourn in Russia and moreover he says, of the few telegrams which he did send, on his return to Japan, he found that they had been manipulated by the Bolshevik authorities while in transmission.

No sooner, however, had Mr. Nakahira crossed the Russian frontier and found himself out of the pale of the Bolshevik censorship, than he began to send telegrams, two columns long, day after day, to his papers, the *Osaka Asahi* and the *Tokyo Asahi*. We propose to reproduce here his telegrams in English, for we believe that the readers will find them more interesting than those sent by Mr. Fuse of the *Osaka Mainichi* and the *Tokyo Nichinichi*, simply because of the fact that he has gone through the Bolshevik persecutions, whereas Mr. Fuse has travelled through Russia practically unmolested.

His contribution reads as follows:

It was in July last year that I was ordered by the *Tokyo Asahi* and the *Osaka Asahi* to Soviet Russia. My friends and relatives tried to dissuade me from going to Russia, but I determined to go and see what was happening in the Soviet republic. Immediately after I received the order, I finished preparations for travel, my travelling outfit being very simple: it consisted of a willow basket, a knapsack, a kodak, a revolver, a map, a pair of field-glasses, a change or two of underwear, and quite a large sum of Russian money.

Before my departure, I thought that the Bolsheviks might not be so very bad after all and that they might not be guilty of the atrocities and cruelties attributed to them by the press information. But it was not long before I was disappointed in my expectations. When I arrived at Omsk, I found the absorbing topic there to be only the diabolical

cruelties committed by the Bolsheviks. I was informed by a liaison officer of the Denikin army who came through Moscow and Petrograd to Omsk that European Russia was on the verge of starvation and also that no one could get any kind of food without a ration ticket. First I hesitated to plunge into such a dismal country, but at last curiosity overcame fear and I decided to continue my journey. Therefore despite the advice of Admiral Tanaka, I left Omsk for Perm on July 10, being armed with a passport issued by the Omsk Government.

As far as Perm, I experienced no molestation, but there I found not a single sympathiser of the Bolsheviks, all people denouncing them for their cruelties and atrocities. I was informed that when Perm fell into the hands of the Bolsheviks, they committed a wholesale massacre. Especially rigorous was their persecution of the priests; indeed so much so that they buried some of the victims alive and burned them to death, first sprinkling petroleum on their heads.

The local papers were also full of appalling stories about European Russia. One of them quoted an interview with a traveller returned from Petrograd who told how the Russians in the old capital were on the verge of starvation. When a horse starved to death on the streets, the hungry people thronged to the carcass and divided it among themselves. And it was not seldom that some hungry person fell dead on the streets. What was worse, the interviewer concluded, that massacres took place from time to time and that the victims were carried away on motor lorries.

I was told by the Omsk Government to report to the military command at Perm upon my arrival there. This I did not do, intentionally, as I was afraid of being dissuaded from going further on from Perm, since it was mentioned in the passport granted by the Omsk Government that I should not advance beyond the lines held by the Omsk troops. Therefore, I had to resort to clever tactics for getting beyond the fighting lines.

Three days after my arrival I found the people murmuring as they passed

along the streets which were thronged with waggons. All of them were loaded with furniture, even women and children carrying as much luggage as they could. At once, I instinctively perceived that Perm was in danger. What struck me with dismay was the fact that the refugees included not only those belonging to the propertied classes, but also the laborers too and it was not until I saw the unceasing flow of refugees, that I realised the imminent danger of the city.

In the meantime, all the guests, of the hotel at which I was stopping, the landlord, and his family had begun to make preparations for flight. And I was urged to imitate their example. I hurried out into the streets to buy provisions, but I found all stores closed and could get nothing but a few loaves of bread and a few bottles of beer.

Towards evening the streets were entirely deserted and the white guards were busy destroying the bridges spanned across the river Kama. During the night, I could not sleep at all owing to the incessant reports of guns, fired by the white and the red forces. The following morning, the battle grew in intensity and shells began to burst near the hotel. So I fled to the cellar, where I found the maids and the neighboring family also taking refuge. But they were in no melancholy mood. On the contrary, they were extremely gay and enjoying dancing, as if they were quite unconcerned with the Red invasion. By the evening the white troops had entirely evacuated the city and the Red forces began to enter, crossing the Kama river. Thus now I found myself within the Bolshevik sphere of influence without making any effort to get beyond the fighting lines.

The following morning, I witnessed the complete occupation of Perm by the Bolsheviks who paraded the city with red flags to drum and flute. And those few people who remained in the city wore red badges without an exception. In the streets, I met a strolling red soldier. I asked him where the Red headquarters was. He informed me courteously and asked whether I was a Chinese or not? Receiving the reply that I was a Japanese

journalist, he took me to a cafe, opened for the first time in that morning, saying that it would be well for me to try to collect information about Russia under Soviet regime. When I told him of my misgivings about my safety, he assured me:

"Don't be anxious, comrade. All the peoples in the world are brethren. Our enemy is only the military force which threatens the revolution sanctified with the blood of the Russian peasants. Now the military force is in the hands of the bourgeoisie. So we are fighting the propertied classes. The Soviet Government dislikes bloodshed. It never maltreats the war prisoners, but on the contrary enjoins that the war prisoners shall not be maltreated, and that they be given a kind reception, since they are our friends who have escaped from the bourgeoisie oppressions. This is the order issued by Trotsky."

So saying, he showed me a written order by Leon Trotsky. Just then, a party of prisoners passed before us. Pointing to them, the Red soldier said: "Look. So many prisoners and yet they are guarded by only two soldiers. Have you ever seen the Kolchak troops treat their war prisoners as generously?"

Parting from this red soldier, I proceeded to the Red headquarters and asked permission to go to Moscow, presenting the certificate given by my newspaper office. I anticipated great difficulties in securing the passport. Contrary to my expectations, however, the Red commander only glanced over my certificate and granted me ready permission. Furthermore he was kind enough to inform me that I had better go as far as Gradov Station by coach, as the bridge on the Kama and various other points of the lines were destroyed. Anyhow, I could not but congratulate myself on my good luck in getting the permission so easily.

On the first day of their occupation of Perm, the commander of the Red forces issued a proclamation, guaranteeing the safety of the life and property of all the citizens, and threatening with severe punishment those, including soldiers, who dared to disturb the law and order of the

city. In the same proclamation he admonished the citizens to resume business at once. Scarcely, however, was the proclamation given out, when many arrests of the citizens ensued. This sent a wave of unrest throughout the city.

I was obliged to pass a few days more at Perm in hiring a coach. One day the daughter of a millionaire in the city came to the hotel with her maid to look after the hotel because she had been requested to do so by the landlord. It seemed that as she had trouble with her leg she was unable to walk rapidly and for this reason had parted from her parents and relatives who had fled for refuge. There being no other guests in the hotel, we soon became friends. One afternoon I called on her and was listening to her vehement denunciation of the Bolsheviks, when a party of Red soldiers raided her room and told us to salute them at attention, intimating that they had come to make a domiciliary visit. She refused to stand up and salute them on the ground that she had trouble with her leg. However, notwithstanding her opposition, they began to ransack her rooms, destroying the furniture and cabinetwork. Meanwhile, a soldier, apparently, the leader of the party, turned to me and ordered me to leave the room immediately.

Two hours later, when I again entered the room, I found her mercilessly murdered and her maid crying by her dead body.

The following morning I assisted the poor maid in burying this victim of the Bolshevik, and then left Perm for Moscow. I passed the night at a peasant's house in a village where a detachment of the Red forces had been quartered, and enjoyed the warm hospitality of the peasant, whom, I found to be an enthusiastic devotee of Bolshevism.

Next morning, hardly had I left the peasant's house, when I was detained by Red authorities who began to make a search of on my body and my belongings. As they discovered a revolver and the passport issued by the Omsk Government, they took me to the commander of the Red battalion. No explanation or pleading proved of any avail, and the commander sentenced me to death, holding me as

a spy.

The news set the whole village in a stir, and the kind villagers came to inquire after the unfortunate stranger. Some of them asked me many questions whether I had parents or whether I had a wife and children, with tears in their eyes. The Bolshevik authorities were also sympathetic enough to offer me tea, sugar, and honey. Being condemned to capital punishment, I had no appetite, but I tried to enjoy tea and other refreshments, for I did not like to seem crestfallen. During the chat over tea, the attitude of the Bolshevik soldiers began to soften somewhat.

When I asked them to telegraph Lenin that I was here since he knew the *Asahi*, my newspaper, a sudden change came over their attitude; this was a piece of desperate tactics on my part. They removed me to the headquarters of the regiment, and then to the headquarters of the brigade and at last to that of the division.

Three days after my arrest, I was sent back to the headquarters of the Siberian Red forces at Perm. It was late in the evening when I arrived at Perm, but Marlov, the commander-in-chief, began to catechise me about socialism and Bolshevism, apparently to know whether I was qualified for entering Soviet Russia. He asked me: "What is Marxism?" "What is Bolshevism?" "How has the Russian revolution come about?" Probably my answers satisfied him, for the commander-in-chief countermanded the death sentence and granted me a passport for Moscow.

I left Perm for Nijni Novgorod by a steamer which sailed the Kama river. The steamer was crowded to its full capacity with passengers. To make the matter worse, the dining-room of the ship was closed, and there were found only a few vendors on the wharves at which the steamer touched so that I was obliged to pass more than ten days, living on raw cucumbers. The once fine towns and cities along the river were completely destroyed by repeated battles.

When the steamer reached Sarapul, I visited the city office, as there was much



time before the departure of the ship. The head of the office was an elderly woman who kindly explained to me all the details about the government of the city which had been evacuated by the Kolchak troops. She also placed a guide at my disposal. First of all, I visited the cemetery where all the citizens who were killed during the evacuation of the Omsk forces were buried. Amid a forest of crosses, a grand memorial was in course of construction.

Next I visited a school for propaganda. The building was decorated with pictures representing the capitalist persecution of the labourers as well as the gorgeous life led by the capitalists at the expense of the workers.

I was seized with horror by the fiendish colorisation and the uncouth design of the pictures. Lastly I paid a visit to the prisoner's camp, where I found a warm reception in store for me. The prisoners treated me to tea and welcomed me by singing the international song. The camp was formerly the residence of a millionaire, and the prisoners themselves were dressed as well as the Red soldiers themselves. But I was informed also that the majority of the prisoners led a life, quite different from what I saw. It is still a puzzle to me what kind of prisoners were those people whom I saw at the rich man's residence.

After a tedious voyage, I arrived at Moscow on July 21 of last year, being the first foreign journalist to enter the Soviet capital after the foreign ambassadors and ministers left it. At that time the relations between Japan and Russia were most strained, because there was persistent rumor that Japan would immediately open hostilities with Russia.

Therefore my entry into Moscow was regarded with deep misgivings by the Bolsheviks. The morning after my arrival at Moscow, I visited the Far Eastern Bureau of the Foreign Office and was agreeably surprised to find that the Bureau was in charge of Voznesenski who had been the special correspondent of the *Tōkyō Asahi* and the *Osaka Asahi* in Russia. I thought that he would give me every possible facility in inspecting

Russia, but contrary to my expectations, his attitude toward me was extremely cool and indifferent. He detained me, threatening me with a formal arrest the following morning, on the ground that the Japanese press was hostile toward Soviet Russia.

A few hours later, however, he released me, allowing me to stay a week for inspection in Moscow and intimating that all the foreign journalists were to be expelled from Russia and also that no foreign journalist would be permitted to enter Russia.

I wondered why his attitude had undergone such a sudden change in so short a time. But I learned later that he had sent an agent to my lodgings after I was detained, to make a domiciliary search. Of course, he did not discover any incriminating evidence. Hence my release and the permission for my stay in Moscow for a week.

I decided to utilise the one week to its fullness but the allotted time for my stay in Moscow passed and without my getting any solid information. All the newspaper men and public officials were so reticent that no information was forthcoming. For instance, when I called at a certain newspaper office, the editor refused to talk about anything "for reasons clear to every one." The same sullenly indifferent attitude was shared by all the government officials. I was at a loss how to secure correct information, when one evening I went to a restaurant to take supper. While I was dining, a well-dressed lady came to me and asked me to buy some picture cards which she was selling. Judging by her appearance, I thought that she was of a respectable family. I offered to purchase all her picture cards, if she would tell me fully about the life in Moscow. We went out to a park, where I listened to her, seated on a bench. Suddenly a woman appeared before us and sat down beside us, apparently to hear our conversation. She remained beside us until the end of our conversation. I noticed her strange attitude, but there was no help for it.

The following morning when I again called on Mr. Voznesenski, at the Foreign

Office, he confronted me with these words.

"As you are a military spy of Japan, we have decided to detain you, not in a prison, but in the Kremlin palace. You shall be treated well, so stay some time and study Bolshevism." I found that the strange woman of the previous night was dogging my steps, but my discovery was too late. I could not save myself.

As a prisoner, I passed a few days in the Kremlin palace. At first, it was my intention to stay in Moscow and watch the development of the situation, but the reported strained relations between Russia and Japan forced me to abandon my original determination. At that time every wireless message reaching Moscow reported day after day that the Japanese Government had decided upon a vigorous policy in favour of the Omsk Government,

giving rise to the rumor that the formal declaration of war by Japan against Russia was imminent.

Should war break out between the two countries, I thought that I might be exploited by the Soviet Government. Therefore, I determined to get out of Russia at all costs. I studied the war situation through the newspapers and arranged a plan to enter Germany via Poland through the western war front. Surrounded, as I was, by a cordon of detectives, it was attended with no great danger on my part to try to escape even from Moscow. But one Sunday morning I took advantage of the customary late rising of the Russian people and rising early left Moscow, like a rat escaping from the watch of a cat. With a farewell word to the Red city, "Woe be unto thee" I fled.

## The Lord of the Nations on Peace

BY PAUL RICHARD

### III.

Our world was late: someone was waiting. This war has gained time.—

For now in each year the progress of a century is realised; fact outrun thoughts.

Now it is no more the usual, the customary which takes place; it is the unexpected, the impossible. For no more is anything impossible.

Now it is no more the past, but the future which creates the present.—

Such is the work of this war. Without it, would such formidable things, such powerful reactions, such deep revolutions have been possible?

And we are only at the beginning of the confusion: the greater the chaos, the richer will be its fecundity.—

\* \* \*

What but the war could have brought about all this: such is the true question,

the true problem of peace.

Does this world bear within itself that which would permit its Lord to carry out these renewals without this destruction?

Are the peoples ready to develop in peace the possibilities produced by war; or—what comes to the same—to remove during peace the necessity of war, the fatality of this revenge of the violated moral forces which is war?

Only at this price is possible the definitive peace of the world. For to make war impossible, it must first be made useless.

As long as it is necessary, war will be.

\* \* \*

You would have peace? Which peace?

For you, peace, before the war, was the fear of an encounter between equals! The big wild beasts do not willingly devour each other. The desire for peace

was the desire to wage war, but on the weak, on those of Africa, Asia, or elsewhere,—black, white, or yellow,—provided they were less well-armed. This peace was war, on condition that it had the aspect of a hunt, without danger of defeat, and without cries of victims, the war without risks and without ruins, which enriches him who makes it.—

It was war in the Transvaal, the Cameroons, in Abyssinia, Madagascar, Egypt, Morocco, Tripoli, China, Thibet, wherever it could take place without affecting the diplomats.

It only began to be called by its name when it crossed the Bosphorus.—

Since peace, for the nations of Europe, is merely the war they wage upon others, the one which they are fighting amongst themselves is then, in return, peace for the others!

This peace was but a sleep of wild beasts. A deceptive sleep. Their peace was the reign of hypocrisy after that of overt violence.

While the tiger slept, a serpent crawled over the world, encoiling it, poisoning it, coldly, in silence. The tiger had to be roused from his sleep. Now, they will die together, crushed, stifled one by the other.

Some reproach to the others the awakening of the tiger. They preferred the serpent. Is it that their force is reptile? They demand that for ever the wild beast should be chained.—

It will be unchained until, in all, its violence has killed the hypocritical injustice of all!

It is not the mildness of the weak, but that of the strong, it is the strength of a greater heroism that will prevail over the war. It is a war more invisible, more superhuman, which will transfigure together peace and war.

One cannot be changed without the

other. War makes manifest that which peace hid. War and peace are the right and wrong side of the same stuff. It is the stuff which must be changed: it is not enough to turn it, as would the pacifists—those who know not how to see the horrible war under the horrible peace, the same horror under another form.

For those who know, for those who see something other than words and appearances, the horror of what is called peace surpasses all the horrors of war—for these, at least, oblige things to change!

If then you would have peace replace war, make this peace more victorious, more heroic than war, make it more disinterested, more fecund in abnegation, in surrender, in sacrifice of self. Make it more disdainful of danger, of quietude, of well-being, of life itself!

Alone shall surmount war a peace in which man shall surmount himself—

The other peace, that of yesterday, made him fall less low, perhaps; but also, it made him mount less high than war can do.

That is why this war had to be—to be what it has been—that might become possible a peace that never was!

They said that this war would be the last—Nay! It is the first; the first of the great wars—the great wars of the Spirit!

If you would not that the others be yet more murderous, renounce to murder!

If you would not that they be yet greater ruins, renounce to the love of gain!

If you would not that they drown the earth in the blood of man, open to the Spirit the invisible battlefield of your thoughts and your hearts!

If you have enough of these infamous massacres among yourselves, let henceforth be, in yourselves, the wars and the victories of the Spirit!



## An Ideal Woman, Nomura Botoni.

(*Story of an Exemplary Daughter, Wife, Mother and Stateswoman.*)

BY TAKAAKI OKUBO, Author of her Biography.

**Who was she?** Born a daughter to a good *samurai* family at Fukuoka in 1806 and passing away in 1867, the year before the Imperial Restoration or the final abolition of feudalism in Japan, as a Buddhist nun and a patriotic woman at Mitajiri after a term of political imprisonment on a lone isle in the billowy Sea of Genkai, Nomura Botoni's life is full of feminine grace and tenderness, of poetic and artistic interest, and of romantic pathos and ardour. Large numbers of school girls do homage to

her memory every year at Hirao, a suburb of the former seat of Lord Kuroda's government, where she and her husband led a literary life together in retirement and where there is a little thatched shrine and a stone monument to mark the spot on which stood her hermitage used by anti-Tokugawa royalists for their hiding or secret conferences. The writer of this sketch had the good fortune of being in Fukuoka for more than a dozen years, as a Normal School instructor; thus was he able to observe the way in which Botoni's life was inspiring the rising generation of Japanese women with its undicing lessons. This induced him to study her biography and to publish her writings. To refresh his memory for the present occasion, he waited upon Madame Makoto Tsuruhara at Meguro, near Tōkyō, and saw, once more, the relics and keepsakes of that lady's great grandmother, some of which are used as illustrations of this article. Madame Tsuruhara's lamented husband, Sadakichi Tsuruhara, assisted Prince Ito, while he was Governor General of Korea, was Mayor of Ōsaka once, and was the present Premier Hara's righthand man in the Seiyukai party.

**Geography and history of Fukuoka.** Moto Urano, for this was

Botoni's maiden

name, had illustrious ancestors on both paternal and maternal sides. Her birth-place, the great fief of the Kurodas, too, was fitted geographically as well as historically to produce such an ideal woman. It was in the Bay of Hakata that the hordes of Mongol invaders were annihilated in 1281, and yet its white-sanded and pineclad beach, behind which towered the famous castle of Maizuru or "Circling Crane" of Fukuoka, was so beautiful that



Stone Monument in Memory of Nomura Botoni. Inscribed Verse was Written by Count Higashikuze. Another Monument marks her Place of Death, Mitajiri, which was raised by Prince Sanjo with a Donation from the late Empress.

it gave birth to many an immortal ode to Nature. But very early in our history, we notice that the Emperor Chuai established his temporary palace there when he marched to North Kyushu from the Main Island of Japan to pacify the Kumaso aborigines. This palace became the present Shrine of Kashii, sacred to his memory. The Hachiman Shrine at Hakoza-ki near Kashii also reminds one of his Empress' campaign against Korea for she is supposed to have prayed there for success in arms. It was in this same neighborhood, again, that Sugawara-no-Michizane, a great scholar, poet and statesman of the Ninth Century, became a political exile through a rival's treachery. The loyal Kikuchis under the Emperor Godaigo, also, fought and died for their forlorn

hope in this part of Kyushu. From the beginning of our history, this district was a centre of royalistic and patriotic movements, and of Korean and Chinese relations.

**A Girl of many accomplishments.** Under the Tokugawa Shogunate, too, the Kurodas and their retainers held a peculiar, though important, position in Japan's political



Botoni's Pictures in Black and White. Both Plum and Bamboo are Accompanied by her Odes to them.



An Oshie Picture of Harugoma. The Girl holds the Cock-Horse in her Left Hand, while her Right-Hand holds the Rein.

affairs, guarding the Imperial sway from feudal encroachments. They, therefore, lived a simple life and were always ready to sacrifice everything for the Emperor and his country. Born in these surroundings, our heroine as a girl was brought up with no knowledge at all of the luxuries common to the better families of her

peaceful time. Her schooling was entirely at home, for as her elder sister married quite young, Moto assisted her mother in taking care of her little brothers and sisters. In this way, she became an accomplished housekeeper, a clever cook, a skillful weaver and dressmaker. She also learnt to paint, to embroider, and to make *oshie* or pasted silk-pictures, without taking lessons and out of the simple determination that there should be nothing human beyond her power. Her attainment in *oshie*, in particular, was so marvellous that it was known as the Nomura school of pasted pictures. An ordinary *oshie* is made by pasting together, mosaic like, pieces of silk of all colours, prepared from a design and separately pasted on card board. But Nomura Botoni's, a picture of Harugoma or a girl dancing with a toy cock-horse (see the illustration), for instance, came direct from her imagination. For this art she even invented a special paste, with which she successfully portrayed human hair, finger nails, fine letters or tiny flowers. This Harugoma pasted-picture is made to stand on a stick, so that it can be stood among the dolls of the Girl's Festival on the third day of the third moon.

### Her step-children and grand-sons.

Moto married Shinzaburo Nomura in her twenty-fourth year,

which was of course something unusual in those days. Most daughters were given away in marriage or married adopted sons in their teens. Her husband also came from a good *samurai* family, and had moral and literary qualities much higher than those of the generality of his class. Unfortunately Moto was childless, but she cared for three little step-children just as if they were her own. At first they were wayward and disobedient, her house-hold economy was not at all easy to manage, and her husband was so tall and big that the ordinary length of *Kimono* stuff of her weaving would not



Suit of Metal-less Armour made by Botoni for her Invalid Grandson.



Madame Tsuruhura's Father and Uncle, sketched by Botoni on their New Year Visit.

sufficiently cover his person. But she satisfied everybody, and made everybody happy by her affection and efforts. The heir of her eldest step-son was the father of Madame Tsuruhara, mentioned before. This young heir and his little brother paid their grand-mother Botoni the customary New Year call one year. The elder boy was then in his eleventh year. They looked so lovable in their ceremonial costumes to the loving grand-mother, that she drew a sketch (reproduced elsewhere) under which she made the following inscription:

"The brothers came to our hill-side retreat on the fourth of the first moon. They looked so dear that I made a sketch of them. (The bigger boy said) Grand-Ma San! Give us *mochi* (steamed and pounded rice cake, eaten at the New Year season) to eat. I ate 21 pieces on the New Year's Day'. (His younger brother behind him said) 'Thank you, for many things the other day. I ate 16 pieces'."

This 21 pieces-eater child grew up to be an invalid. Hence the no-metal, light armour devised specially for him for emergency by the talented, tender-hearted, yet samurai-like grand-mother. In the illustration, the reader will notice a white mark which represents a piece of *mochi* after three bites have been taken from it. It is the armorial bearing of the Nomura family, the design originating from the story that one of its forebears, being ordered to battle in the midst of the act of eating *mochi*, won military fame by fighting without having finished the New Year meal.

**In quiet retirement.** To return to Botoni's life as a married woman, she with her husband began to study poetry under the learned Fukuoka master, Kotomichi Ōkuma, who occupies an important position in the history of Japanese literature. *Waka* or Japanese poetry being based on the mythological tales and the classical language of the

country, before the incoming of the Chinese lore and Hindoo ideas, it can be readily imagined how the married pupils drank deep in the fountain of Shintoistic reverence for our Imperial family. She also studied calligraphy from another master; and tea ceremony, as well. But it was not until after their retirement in 1845 that their poetic life really began. "More than sufficient for a lone household in the valley", she sang, "is the spring water, noiselessly trickling from the bamboo pipe!" With her, poetry was a philosophy of life, a faith in the soul of Universe. When a collection of her verses and diaries was published, the present writer's collaborator Dr. Nobutsuna Sasaki, admittedly the greatest living authority on Japanese poetry, wrote a preface and pointed out that Botoni was quite a prodigy in the literary circles of modern Japan. Their picturesque cozy retreat was surrounded with cherries and maples, transplanted from Yoshino, Tatsuta, Togano-o and other districts; their music was either the winds rustling through the pine foliage, or the twittering of little birds flying from tree to tree. Their peace, however, was not altogether undisturbed: reports reached their ear of the coming of European and American war-ships; of a treaty forced upon the Tokugawa government; of an Imperial decree to expel all foreign intruders. But the patriotic husband died in 1859, before he could take any active part in the Restoration movement. His death anteceded the year in which Lord Ii was assassinated by the Mito royalists.

**In Kyōto and neighborhood.** Moto Nomura then adopted the tonsure and became the Buddhist Nun Boto. Her renunciation of the world meant the complete surrender of everything to the cause of the Emperor at Kyōto. The ideographs for her new name, therefore, signified "Looking-to East" (from Kyushu). Not content, however, with gazing on the sky above the



Imperial abode and with praying for the recovery of power by the Ruling Family, she now felt free to fulfil the long cherished desire of visiting Kyōto in person, there to worship before the Palace and to converse with royalist leaders. An powerless to stop it. So, toward the end of the following year, she started on a journey alone to offer, from a long distance though, tears of sympathy to the Princess already absent from Kyōto. On her way thither she enjoyed the charming views



Botoni's Portrait made from Descriptions. She used to write Verses on 'Tanzaku like this.

Imperial Princess was asked to marry a Shogun at Yedo in 1860. This of course was a political marriage to prop the tottering prestige of feudalism. To a royalist like Botoni it was not only an unpardonable sin but a sacrilege; yet she was of the Inland Sea in a row boat. While at Hyogo she dedicated a verse to the shrine in commemoration of the great royalist, Kusunoki Masashige. At Ōsaka she waited upon her former master Ōkuma and asked him to write a preface to a

collection of her verses, "Kōryōshū". In the Imperial capital she made distinguished acquaintances and formed lasting friendships. In the ancient Imperial-capital Provinces near Kyōto she visited the historic sites and spots of scenic beauty. A staunch supporter of the Imperial cause, the present Prince Konoe's grand-father, was in domiciliary confinement and not allowed to receive visitors; so Botoni tried to interview his matron, Muraoka by name, who was also imprisoned later, as an anti-Tokugawa woman. At the time of this visit, Muraoka was confined in a temple at Saga and she refused to see Botoni, lest their interview might prejudice the Tokugawa government against Prince Konoe. The two women exchanged their sentiments through *tanka* or 31 syllable verses, thus:

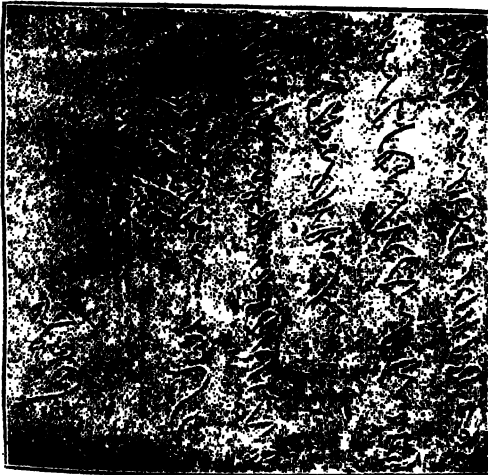
Visitor—Thy fame is heard far and wide,

Have pity on one who came  
longing to see thee.

Hostess—Agony of pain in my heart!  
Not to be able to see a friend  
from afar.

**Life of Imprisonment.** Times became worse and worse. Botoni's relatives and friends at home began to be alarmed for her personal safety. Called back to her hermitage

at Hirao, she gave shelter to such royalist leaders as Hirano of Fukuoka, Takasugi of Choshu, Saigo of Satsuma, or conferred with them about effecting an Imperial Restoration. The clan of Fukuoka being divided into royalists and pro-Tokugawas, Hirano had to desert Fukuoka and later met his death in a prison at Kyōto. While in the prison Botoni sent him a poem to console him, but as there were no writing brush and india-ink with which to write and reply, he twisted strings from paper and pasted them letter-shape on a sheet of paper, with rice left from his lunch (See the illustration). In 1864, when the Fukuoka clan made a drastic weeding out of anti-Tokugawa elements, Botoni was banished to Himejima or the "Isle of Lady" for her political offences. As she was an old woman she escaped capital punishment, and was allowed to live in a small hut with a watchman outside. A sketch of her own life there is reproduced, in which the reader will see the royalist dame sitting before a low desk, with a thick quilt over her kimono to keep warm and with a coat hanging from a rope at her right to keep off the wind. The lid of a black box for clothing is removed. On the box are seen a pair of chopsticks, small dishes and bowls for her meals. To her left there are a fire-pan for warming her hands, which is covered with a hood improvised from the frame of a wig, pail of water, a kettle and a cooking brazier. Two springs and two autumns came to her even in this miserable hut, and it was here that she wrote her Himejima diary in which many exquisite verses are found. She also wrote here a Buddhist scripture in her own blood, as a form of prayer for the spiritual good of those who were killed in the Emperor's cause. When the Muses moved her, she scribbled under the light of a single stick of incense as there was no other means of illumination at night. Takasugi at last came to her rescue. To return her great kindness to him as a political refugee, the



Hirano Jiro's Verses in Paper-String Letters  
(Read the Explanation in the Text.)

Choshu leader made a plan by which the lady exile was safely conducted to Shimomoseki, in Lord Mori's fief.

**Her soul in Shokonsha.** While she was under the tender care of a royalist merchant, Shoichiro Shiraiishi, Takasugi himself died of an illness in 1866. Then she went to Yamaguchi to find a safer refuge in the home of one of the royalists who afterwards became Baron Kadori in the Imperial Government. She was treated as Lord Mori's guest. Next she went to Mitajiri to have the satisfaction of personally witnessing the marching against the Shogun's forces, of the allied army of Choshu and Satsuma

her messages and gifts as expressions of sympathy; his court physician was also sent to attend her case, his retainers to take care of her, and (the later Baroness) Madame Kadori in particular to nurse her. All human efforts were in vain. Our heroine, when she realised her end fast approaching, took an ablution under great difficulties, clad herself in a pure garment of white, wrote a farewell line with a trembling hand, as she could speak no more, and peacefully passed away toward the daybreak of November 6, 1867. This was the year in which the Tokugawa Shogun offered to restore his relegated power to the Emperor. The Meiji Em-



Facsimile of a Sketch of Botoni's Exiled Life on Iimejima.

men. Arriving there on the 25th of the 10th moon this patriotic lady began from the following day a seven days' course of fasting, of cold ablutions, of dedicating a verse each day to the Shinto shrine at Miyaichi, and of offering prayers there for the success of the royalist arms. This act of fervent devotion, however, proved too much for her health. Lord Mori sent

peror subsequently gave her a posthumous court rank, as well as to her grandson and Madame Tsuruhara's uncle, in recognition of her patriotic deeds. Their souls now rest in the Shokon Shrine at Tōkyō, where are commemorated all those who have died for the country, since the troublous days before the Restoration.

## Japan and the Forthcoming League of Nations Conference

Baron Tanetaro Megata, Japan's delegate to the forthcoming League of Nations Conference, when interviewed by a representative of the Asian Review, before his departure, made the following statement:—

"In the coming general meeting of the League of Nations, which will be held at Geneva, and which will be the first of its kind since the establishment of the League, proposals of various natures and motions of different kinds may be suggested by every country's delegates. Articles and clauses of the Peace Treaty are to be discussed particularly, in order to put them into execution. The procedures and other items of the Conference, determined by the previous meeting, will require the ratification of the assembly.

"The Peace Treaty of Versailles, having not yet been fully carried into effect, every country's delegates are within their rights to present amendments, and Japan's delegates may also propose some amendments.

As the chief aim of the Conference is the maintenance of the World's Peace, it is important that the delegates should refrain from presenting selfish proposals. Should any of the countries bring forward claims for its own interest only, and refuse to consider the general welfare of the world, the Peace Treaty would become

utterly invalid. In short, no country should raise any proposals, advantageous to itself only, but quite detrimental to others.

"The attitude of the Powers toward the Russian question and matters concerning the operation of the Peace Treaty in Germany will be elucidated. The Turkish affairs, which will be brought up for discussion, are so complicated that it is quite impossible to forecast the result.

"It is regrettable that America has not yet joined the League. The League of Nations is regarded as incomplete so long as the U. S. of America remains away from it, but it is believed that she is giving her best consideration to the matter.

"The proposal of Racial Equality constitutes our national policy. We, the delegates of Japan, are determined to do our best to carry through the proposal, but we are not sure whether we will get an early opportunity for laying questions before the Meeting, because there are others requiring more immediate decision. The questions relating to mandatory territories in the South Sea (Oceania), which were formerly under Germany, may be debated, but their solution will be effected not at once, but by degrees, owing to their intricate nature."

## America-Japanese Relations.

Count Uchida, Minister of Foreign Affairs, on September 13 answered the questions put to him by five representatives of the political investigating committee of the Kenseikai in connection with the various problems which have cropped up between Japan and America. The representatives were Mr. Okabe, Mr. Kikuchi, Mr. Tanomogi, Mr. Shimizu and Mr. Maruyama.

"With regard to the Japanese question in California," Count Uchida said, "the

Government is not in a position to make a detailed statement, as the matter is now a subject of negotiations between Secretary Colby and Ambassador Shidehara.

"It should, however, be borne in mind that Mr. Roland Morris, American Ambassador to Japan who is now in America, is making every effort to arrive at a satisfactory solution. Moreover, Secretary Colby, being a man of peaceful disposition, is endeavoring to bring about an amicable arrangement of the problem in accordance

with the will of the President.

"As the American Government is treating the matter as a grave international question, there can be little doubt that it will not commit itself to a policy disadvantageous to the Japanese. It should be remembered, however, that there are circumstances in California which even the Washington Government can not directly control, and it would be a mistake to regard the situation with optimism.

"With regard to the referendum in California, its success seemed an impossibility at first. By a cleverly planned agitation, however, the anti-Japanese Americans have now secured necessary signatures. In these circumstances, a referendum will be taken on the new anti-Japanese land law. As there is every chance for the success of the referendum, the Japanese must be prepared for the worst. When the new anti-Japanese land law has been enforced, the Japanese residents in California will be deprived of their rights to renew their lease of land. The Japanese parents will also be deprived of their rights to be the guardians for their American born children regarding the control of the land possessed by the latter. This would certainly trespass upon the vested rights enjoyed by the Japanese residents. Therefore I am convinced that the Washington Government would take adequate measures to remedy the situation, while the Japanese Govern-

ment should also take necessary steps to cope with the situation. It may become necessary for both the Japanese and the American Governments to take joint action. At any rate the solution of the problem depends upon the future negotiations between the two countries.

"With regard to the new shipping act, not only Japan but all the countries of the world will suffer from its effects. In case of the new law being put into force, it will be necessary to revise the treaty of commerce now in force between America and Japan. But as the re-introduction of the bill has been postponed for three months, even though it may be approved, its operation will probably not begin before July, 1921. In the meantime, Japan will not fail to do everything possible in the way of investigation.

"The prohibition of the use of schools by Japanese in Hawaii is a very grave question, but the use of schools by Japanese children is practically limited to the schools kept by the Japanese, and the latter are beyond the ken of official interference.

"With reference to the occupation of North Saghalien by Japan, an explanation has been given to America. As the latter has not repeated her communication, it is presumed that the American Government has approved of the Japanese occupation of Saghalien. An identical explanation has also been given to other powers."

## Address of Mr. Kajiwara President of the Yokohama Specie Bank at the General Meeting of the Bank

During the first six months of the present year every country in Europe has been endeavouring to restrict consumption, increase production and stimulate export, but due to the lack of fuels, materials, and labour, industries have not shown any special development. Moreover as it was impossible to secure funds necessary for industrial development from the United States and the indemnity from Germany

has not yet been paid, the revival of the economic stability in all countries has been very slow. Only in England the after-war development has been fairly successful. As funds are required everywhere, interests have gradually risen. On April 14th, the London Government raised the interest of the Treasury notes from 5 1/2 per cent to 6 1/2 per cent. On the next day the Bank of Ireland raised the discount rate

from 6 per cent to 7. Regarding British investments the amount invested in England, British colonies and foreign countries during the first six months of the year was 234,000,000 pounds sterling, showing a decrease of 151,000,000 pounds sterling, compared with the figure of the same period last year. The export of England in this period was 773,000,000 pounds while the import was 1,033,000,000 pounds, making the total foreign trade of 1,806,000,000 pounds. Compared with the figures of the same period last year, the export increased by 383,000,000 pounds while the import increased by 317,000,000 pounds, making the total increase of the foreign trade by 700,000,000 pounds. The import balance over the export last year was 326,000,000 pounds, but in this period it decreased to 259,000,000 pounds showing a decrease of 66,000,000 pounds. According to the report of the Board of Trade, the revenue other than from the foreign trade this year is estimated at 53,000,000 pounds a month in an average, and therefore the amount will not only balance the foreign trade difference, but will leave not a small balance. This situation will prove the soundness of the economic organization of England, and the after-war development is progressing smoothly.

The condition in France has not shown much change from that of the last period, but the weather has been fair and agricultural products abundant; and the money market has been in favourable condition. Industries have also shown signs of improvements and export in manufactured goods begun to increase. The Government during this period advanced the telegraph, postal and railway rates and has taken other measures to increase the national revenue. The Bank of France increased the discount rate from five per cent which had not been changed since the time of the outbreak of the war to 6 per cent on April 8, to restrict the circulation of currency and to place the financial condition on more sound basis. The export in the first five months of the year was 5,900,000,000 francs while the import was 13,030,000,000 francs, leaving a balance of 7,070,000,000 francs in favour of the import. Compared with the same period last year the balance in

favour of the import increased by 1,920,000,000 francs. The exchange rate has been unfavourable to England and France, but England declared the redemption of the Franco-British joint bond floated in the United States amounting to 500,000,000 dollars, and sent a large amount of gold nuggets to the United States in order to maintain the exchange rate and to improve the trade condition. Therefore the British-American exchange rate advanced from 3.76 1/4 dollars to 3.95 1/8 dollars, and the Franco-American exchange rate also advanced from 17.05 francs to 12.23 francs. Japanese-British rate became 2/6 and the Japanese-French rate 4.75 francs, showing some improvement from the last period.

In the United States, after five years of prosperity, the year opened favourably with sufficient funds at hand. Despite suppression of speculation, investment in new enterprises reached 2,100,000,000 dollars in January, and the foreign trade has been always favourable with the average export balance over import of 268,000,000 dollars. With the lively stock market, all industries and trades had been prosperous up to the end of March. In April with the strike of railway workers, goods were left stranded, and with the consequent fixed capital, the production decreased. Then the panic of Japan also affected the financial situation of the United States, and the condition became rather difficult. Many merchants, imagining further depression in future, tried to sell out their stocks, and thus market prices gradually fell. However such reaction was expected, and the condition has not reached any stage to be called a panic. This year being the Presidential election year, the stock market is to be dull, and the general industrial and commercial situation is depressed.

In China the peace between the Northern and Southern factions has not yet been made, and moreover fighting took place in Honan, and in Peking the Anfu Club and the Chihli faction opened political conflict. The trade in the districts affected by these disturbances has been greatly depressed. The foreign trade of China had been favourable at the beginning of the year, but with the financial depression in Japan and the United States, and also with the

fall of the silver rate, it became inactive. The Japanese-Chinese trade has been affected by the anti-Japanese movements caused in many sections, and in Tientsin, Tsingtao and Tsinan, the export of cereals, peanut oil and fur had been fair at first, but gradually it fell. At Hankow the export trade is dull due to the warlike condition in the interior and the bad weather which caused poor agricultural production.

At Shanghai the export of Silk and cotton had been dull and in the import, matches and sugar commanded fair trade. The import of cotton yarns and goods to Shanghai doubled the figure of the same period, and at Hankow also the import

trade was favourable. But in the North the trade was dull due to the anti-Japanese movement. The money market was tight, but since March large shipments of silver and gold reached Shanghai from the United States and other countries and the total silver in the market at the end of June was 35,000,000 taels and 19,000,000 dollars, showing an increase of 16,000,000 taels and 13,000,000 dollars over the figures at the same period last year. The condition of banks in both north and south has greatly improved, but due to the low price of silver and financial depression in many foreign countries, the money market is very tight. Everywhere Chinese merchants are coming to bankruptcy.

## Chinese Political Situation

By Lieutenant-General Aoki

After the conclusion of the political conflict between the Anfu Club and the Chihli faction, the situation in North China has been satisfactory. The possibility of a clash between Generals Chang Tso-lin and Tso Ju-lin has often been rumoured but the recent marriage agreement made between the two families sets the rumour at rest. The two Generals are now endeavouring to aid President Hsu. They recognize the attitude of Japan regarding the non-surrender of General Hsu Shou-cheng as proper. There are many others who believe that to leave these political refugees under the protection of Japan is the safest course for China. I cannot affirm that the instigation of the students by the foreigners may not bring about an anti-Japanese movement and the boycott of Japanese articles in future. If however, such a movement does take place, it will not owe its origin to the anti-Japanese attitude of the Chinese cabinet toward Japan, for it is very well-disposed Mr.

Kou Wei-te has been selected to become the Chinese Minister at Tōkyō, and he will shortly leave for Japan. At the Peace Conference he was only one of the Chinese Delegates who insisted upon the signing of the Peace Treaty, and recently at the meeting of the Commercial Guild at Ningpo, he argued that to solve the Shantung question there was no other way but to open direct negotiation with Japan. Therefore we await his coming to Tōkyō with deep interests.

The Peking Government is quite optimistic concerning the unification of the North and the South. The demands to dissolve the old and the new Parliaments at the same time, to convene a new one according to the old election law and to charge it with the formulation of the constitution, will probably be conceded by the North for reconciling the Southern faction. As Marshal Tuan who dissolved the old Parliament and organized the new one has already retired from the

field of politics, for the North to yield to these demands of the South will not be difficult. General Wu Pei-fu has, however, proposed to call a conference of the representatives of Provincial Councils and Commercial Guilds for the discussion of the future problems of China. This meeting of representatives will be named the National Mass Meeting.

The National Mass Meeting proposed by General Wu has met with a difficulty in summoning the delegates. The Government is maintaining the attitude that the people can hold the mass meeting themselves without the aid of the Government, but if the right of the mass meeting extends to the formulation of the constitution and the election of the President, it is entirely against law, as the present political change is not a revolution. On the whole it can be seen that General Wu has been exploited by the radical elements of the South.

However, the unification of the North and the South is not so easy as the Government believes. Compromise might be made with Kwanishi but there will still remain Dr. Sun Yat Sen, Dr. Wu Ting-fang of the Hunan faction. Then the blame for the non-unification of China will fall upon their heads, and this may call forth another warning from the Allied Powers for accelerating the unification. At any rate the unification of China should be still regarded equally with pessimistic as well as optimistic views.

The problem of controlling military forces will be discussed after the unification. It has been proposed to reduce the army to one third of its present strength, namely to 300,000 or 400,000 men, and the army expenditures to about thirty per cent of the total revenue. Not only this question but the abolition of the Tuchun system and other problems will be finally decided by the influence of the public opinion.

## Severe Famine in North China.

Since the spring of this year the crops in Chihli, Shantung, Shanhsi and Honan provinces of North China have been extremely poor, due to bad weather, and consequently the people had been feeling the pinch of a semi-starvation. But the situation has grown worse recently and the above provinces are now in the grip of a severe famine. Conditions of those parts are really pitiful. It is reported that more than twenty million people are starving, and several thousands have already died. It is feared that when winter approaches the situation will become far more serious. Such an extensive and disastrous famine will very adversely affect the economic developments of China. The relief measures so far taken in this connection are stated below:—

Chihli—Crops in Chihli had been damaged by extreme dry weather, and although the extent of damage is not known, the number of farmers who were compelled to migrate to Manchuria via Tientsing to secure foodstuffs reached over 100,000. As the majority of these immigrants were without any fund to pay their fares, they were carried free on the Peking-Mukden railway by the request of the authorities. The Government of Chihli floated a loan of two million taels to give reliefs to the suffering people. But the extent of the famine being so wide, adequate relief could not be given to the majority of the sufferers. Many of the famine-stricken people are selling their wives and children at from 2 to 4 taels a head, but even at such figures it is found



difficult to find purchasers.

Honan.—The province yields two crops a year. The spring crop had been very poor, and the autumn crop is also not much hopeful. Consequently wheat that used to be formerly sold at 80 wen a pound is now sold at 300 wen, and other food stuffs have also increased in price. It has therefore become utterly impossible for the natives to secure food, or money to purchase food, and many of them are selling their wives and children at from 3 to 5 taels a head in order to buy some food. In selling women and girls, the price is calculated at 100 wen per one pound of their weight. The condition being so disastrous the Honan Government recently held a conference and decided upon the following relief measures:

1. 100,000 taels will be given by the Provincial government to be equally distributed to all counties for the purpose of supplying people with food.

2. To instruct all pawn shops not to refuse to advance loans on securities offered by poor people.

3. To open pawn shops in all counties in order to advance money to the people.

Besides, a relief fund is being collected, and government officials receiving more than fifty taels a month as salary are being requested to donate one tenth of their salary towards the relief fund. It has also been decided that large counties shall donate two thousand taels, medium counties, 1,500 taels and small counties, one thousand taels. Tens of thousands of people have already migrated to Shanhsi districts, and large numbers are also going towards Hupei and Hunan provinces. About five million people of the Honan Province are now facing starvation.

Shantung.—Even under favourable weather conditions, the Shantung province produces only a small limited amount of crops. But this year witnessed a severe drought and consequently there has practically been no crop. The people are in

most unhealthy condition, and bandits and robbers are running the whole province, making the situation worse. According to an investigation made by an American official, the famine districts of the province cover about 2,000 li in length and from 200 to 1,000 li in width, and the crop has been only eight per cent of the ordinary year, from thirty to forty million people are threatened with starvation. In many villages, village chiefs are poisoning themselves and their families to death, as they cannot bear to see the villagers suffers so much. At least a hundred million dollars are necessary to give relief to the sufferers in the province.

Shanhsi.—Compared with the conditions in Chihli, Shantung and Honan, the situation in Shanhsi is not so terrible, but the sufferings of the people are immense and the situation is gradually becoming worse. The Military Governor is now considering measures for giving aid to the sufferers. It is expected that shortly some concrete steps will be adopted.

The Peking authorities discussed the famine relief measures for the three provinces of North China at a conference recently held at Tientsin. Consequent on the above conference, on September 10th, the President issued an order that the Home and Finance Departments should immediately adopt suitable relief measures, and that local officials and merchants should levy no tax on famine stricken people and carry out sales of cereals at low prices to relieve the sufferers. Again on September 13th, a Presidential mandate was issued to the Governors of all provinces to secure donations for the famine relief fund. At Shanghai, a Famine Relief Association was organized at the instance of Mr. Tang Shaoyi and with the approval and assistance of government officials and public at Shanghai for the purpose of raising five million taels for the relief of the famine sufferers.

## The American Congressional Party in Japan

As mentioned in our last, the American Congressional party, composed of members of the Senate and the House of Representatives with their families, after enjoying their trip through China, reached Seoul on the 24th August, where they were welcomed by the representatives of the Reception Committee of the House of Peers and the House of Representatives of Japan and members of the Government-General of Korea. During their stay in Korea, the members of the party were the recipients of a number of receptions and dinners, including the one by the Governor-General of Korea. On the morning of the 26th August the party left Fusan, the Korean port of departure for Japan, embarking on the specially chartered channel boat Shiragi Maru. Before embarking, Senator Harris sent the following message to Admiral Baron Saitō, Governor-General of Korea: "On

behalf of the Congressional party I have the honor to thank you and all officers and organizations of Korea and Seoul for the generous hospitality and courtesies, which are deeply appreciated."

The party arrived at Shimonoscki on the evening of the 26th August after a splendid voyage on the ferry boat Shiragi Maru, on board which everything possible had been provided to create and maintain the impression that the visitors were on their own private yacht. They were met on their arrival by a large number of Government officials, including Baron Kanda and Count Terajima, representing the House of Peers, and Mr. Higuchi and Mr. Takesawa, representing the House of Representatives. After a reception at the Sanyo Hotel under the auspices of the representatives of both houses of the Imperial Diet, the party re-embarked on the yacht for Miyajima where after



The members of the American Congressional Party after their arrival  
at the Tōkyō Station.

spending a night they left for Kōbe, and after their arrival there, were guests of the Kōbe Municipality at a reception held in their honour at the Oriental Hotel. They reached Kyōto the same evening and stopped at the Miyako Hotel. After visiting the Imperial Tomb of the late Emperor Meiji at Momoyama and enjoying the beautiful sights of Nara, the party arrived in Tōkyō by the 8.25 p.m. train on the evening of the 2nd September, for a final series of entertainments before embarking for America. They were motored to the Imperial Hotel where special suits had been provided for them, and placed at their disposal by the Japanese Reception Committee.

The first entertainment accorded to them after their arrival in the Capital was a luncheon given in their honour at the Imperial Hotel by the House of Peers and the House of Representatives of Japan. Prince Tokugawa, President of the Upper House and Mr. Oku, President of the Lower House, represented the hosts. There were also present Premier Hara, the members of the Cabinet and many other high officials of the State. Mr. Edward Bell, the American Charge d'Affaires and Mrs. Bell, the staff of the American Embassy and many prominent American residents of Tōkyō and Yoko-

hama were also the guests of the Diet. In the evening Mr. Edward Bell and Mrs. Bell were the hosts at a reception given in honour of the Legislators from their homeland. Among the distinguished guests, besides the guests of honour, were Prince Konoye, Prince Tokugawa, a large number of the distinguished Japanese and Americans and practically the entire diplomatic corps.

Marquis Ōkuma, the grand old man of Japan and one of the most well-known of Japanese politicians abroad, invited the party to a reception at his own beautiful home at Waseda on the afternoon of 4th September. The same evening the honourable visitors were the guests of Baron Mitsui at a dinner given at the Mitsui mansion in Mita. The ladies of the party were entertained by the Japanese ladies on the entertainment committee at Marquis Kuroda's beautiful residence at Akasaka. Several pieces of Japanese music were performed by some of the expert musicians, and the American ladies are said to have been very much delighted with the whole programme, the special feature of which was that it was *à la japonnais* from beginning to end. After a stroll through the garden the ladies visited the galleries where they saw the works of art of the Kuroda family.

After viewing the splendors of Nikko and Chuzenji where they had gone the day previous, the members of the Congressional party returned back to Tōkyō on the afternoon of the 6th September to be present at a Garden Party given in their honour by the America-Japan Society of Japan at Korakuyen, the beautiful garden of the Koishikawa Arsenal, which is not usually thrown open to the general public. In the evening the official wel-



The members of the American Congressional Party  
at a reception by the Japanese Ladies at  
the Residence of Marquis Kuroda.

come of the city of Tōkyō was held at the Uyeno Sciyōken Hotel. Viscount Tajiri, the mayor, and the Aldermen of the city were hosts to a crowd of several hundred including the members of the American embassy and a large number of prominent Japanese and Americans.

The official entertainments being over the guests occupied themselves with shopping and motoring through the streets of Tōkyō and neighbourhood to enjoy

the beauties of unofficial Japan, later attending a reception of their own countrymen which was tendered them on the evening of the 9th September at the Grand Hotel of Yokohama by the American Association of Yokohama. A reception by the Mayor of Yokohama was also held the same afternoon at the Yokohama Memorial Hall which was followed by dancing, light refreshments being served during the interval.

The formal entertainments were thus over and the party split into groups, some remaining in Tōkyō while the others spending their time in Yokohama and Miyayoshita. After a stay of 18 days after setting foot on the Japanese soil, the members of the American Congressional Party left the shores of Japan for their homeland on the afternoon of 13th September aboard the United States transport, Madawaska. A farewell luncheon was given in their honour at the Grand Hotel in Yokohama, before the sailing of the Madawaska, by the Japanese Welcome Committee.



Females Members of the American Congressional Party in the garden of the Imperial Hotel, Tōkyō.

Congressman Small, as "dean" of the party expressing his appreciation of the courtesies extended them by the Japanese, gave a statement to the press just before sailing, which runs in part as follows:—

"In a broad sense we are citizens of the world. The great Empire of the East and the Great Republic of the West have achieved much for themselves. To them much has been given, and from them much will be expected. They must join with other nations in promoting civilization and peace. Japan and the United States have too many interests in common to permit existing or future differences to separate them. Certainly differences and controversies will arise. Two brave and progressive peoples will certainly from time to time find their purposes cross and conflict, but if they discuss them in the spirit of friendship and mutual good will, they will find a common ground and reach mutually satisfactory conclusion. To this end your American friends who have visited you will deem it a privilege to contribute."

## Arrest of George L. Shaw, a British Subject, in Korea.

George L. Shaw, a British subject, was arrested by the Korean authorities on a charge of aiding and abetting the Korean agitators for independence. Much criticism is being hurled against the Japanese authorities regarding this affair, by the British people in the Far East.

It was on July 12 when George Shaw came to Shingishiu Korea to meet his wife, a Japanese, that he was arrested by the Korean authorities.

According to a statement issued by the Police Department of the Korean Government-General, George Shaw openly declared that he was hostile to Japan. Taking advantage of the privilege of extraterritoriality, he gave refuge to many malcontent Koreans and established a branch office of communications of the so-called Korean Provisional Government at his residence, which is popularly known as the "Fortress of Antunghsien." He maintained communication between Antunghsien and Shanghai by his two steamships and imported arms, ammunition, and inflammable literature for the Korean agitators, thus giving material assistance to the Korean rebels.

It seems that the arrest has been effected after ample incriminating evidence was secured. George Shaw is said to be a stout man with black eyes and black hair. His visage and demeanor remind one of a typical Chinese. His father was a Chinese, his mother being an English woman. It was long before the Russo-Japanese war that he settled at Antunghsien and established his Yilung Firm. Besides being a shipping agent he conducts exporting and importing business.

After the war with Russia, many Japanese went to Antunghsien and their interests came into clash with those of George Shaw. This is said to be the reason why he became anti-Japanese. In 1907 when a Britisher was appointed as commissioner of the customs at Antunghsien, he brought to bear against

the local Japanese merchants his personal influence with the new customs commissioner. Not content with this, he has started a boycott movement against the Japanese goods. When the Japanese goods fell in price owing to the agitation, he lost no time in buying them up to sell as though they were of foreign make. He is said to have realised enormous profits through such mean operations. It is generally believed, therefore, that his motive in assisting the Korean malcontents is purely selfish.

Once the Shaw case became known the Britishers in China flew into a rage. The British Chamber of Commerce at Shanghai sent a protest to the British Consul-General at Shanghai, while some British residents in China have telegraphed their home government, enumerating the alleged irregularities committed by the Japanese authorities. They have tried hard to place Japan in a false light as usual. Their misunderstandings and misrepresentations will be dispelled, however, when they read the following reply of the British Under Secretary of Foreign Affairs at the Commons regarding the Shaw case:

(1) There is no foundation in fact for the alleged report that the Japanese Consul-General at Antunghsien has declared that the British residents in China have no freedom to give refuge to those Koreans who try to escape political persecution or to give facility to them for escape.

(2) As for the reported search of the British ships and of the residences of Englishmen, it is under investigation.

(3) It does not infringe the rights of a neighboring country to give shelter to its political refugees.

(4) George Shaw has been arrested on a charge of assisting the Korean revolutionists, but a dispatch has been received from the British Embassy in Tōkyō, assuring that all possible legal assistance is being extended to him.

(5) George Shaw has told the British

Vice-Consul that he is receiving fair treatment from the Japanese authorities, and also that he has been transferred to Seoul according to his own request.

## General Dyer and the House of Lords

The case of General Dyer the hero of the Amritsar massacre—whose only philosophy was that of force and who translated it into practice by the killing of more than 1,200 Indians and the wounding of about 3,000 Indians in the Jallianwalla Bagh, came before the British House of Lords in July last. The Indian people of all shades of opinion, the Government of India, the Commander-in-Chief in India, the Secretary of State for India, the Army Council and the public opinion of the world have condemned in no uncertain terms the frightfulness of the General. The British Cabinet in pursuance of the recommendation of the Army Council relieved the kindly General of his command. But this was too much for the House of Lords—that citadel of conservatism and reaction—which passed a resolution deploring the conduct of General Dyer's case as unjust to him and establishing a precedent dangerous to the preservation of order in the face of a rebellion!

In this connection the following comments of the *Looker-on* of Calcutta, an influential paper owned and edited by a noble-hearted Englishman are interesting:—

"The Amritsar Debate in the House of Lords has given the European Association and its organs in Calcutta and Allahabad to chortle vastly. But the eight thousand members of the European Association set too high a value on the Lords' vote. The week's insult to our intelligence has been handed out by the *Englishman* which solemnly assured India that the Peers formed a body of opinion generally regarded as the most fairminded and honest in the Empire. But every Indian knows, as one was quick to assure me, that the House of Lords to-day is nothing but a debating society where opinions and votes cut absolutely no ice in political England. However seriously the Lords take themselves, their views cannot

affect either the Cabinet, or the Cabinet's Indian policy. Indeed, a verdict by the Oxford Union were of more moment than one by the collection of relics of mediævalism whose complete extinction is not far off, and who will be abolished when the first Labour Ministry comes into power. The Lords' verdict on the Amritsar affair is only one of many nails which the Upper House is assiduously driving into its coffin. But to hear the European Association chuckle, one might fancy that the opinion of half a hundred not too intelligent Tories is destined to annul the considered verdict of the British Cabinet (including Lord Curzon so dear to the heart of the Diehard) the India Office, the Government of India, the Army Council, the Commander-in-Chief in India and the Hunter Committee of experts.

"In the meantime, trouble continues to brew in India, and it is typical of the shortsightedness of the reactionary that he should choose just the period when the forces of Nationalism are organizing for a supreme agitational effect, to induce mutual bitterness in India between European and Indian. Had non official and official European India, been honest, fair minded and unprejudiced in the matter of General Dyer's "error," there would have been few misgivings in my mind as I contemplated the future. But because Miss Florence Holland and the other hysterical correspondents to the daily papers have been allowed to work on the passions of both communities, I am not nearly as sanguine as I might have been. I can only imagine that the conductors of the reactionary press in India, the Secretary of the European Association, and the correspondents to the papers have no idea as to the violent hostility and distrust of the British sense of fair play and justice which their agitation is engendering in the breast of every self-respecting Indian. And every

Indian to-day is self-respecting. It cannot be too strongly impressed on the reactionaries, that the days when Indians as a mass would sooner side with the paramount power against their own countrymen, have gone—never to return. So that references to the support of what are called "loyal Indians" (the inference being that the resenting of race-arrogance, or a desire for Self-Government is disloyalty in an Indian, however praiseworthy it may be in an Englishman or a Colonial) are very futile and merely designed to mislead. The very claim by General Dyer's supporters that the General suppressed an incipient rebel-

lion supports my contention of widespread discontent and resentment in India, and because discontent cannot be where cause is none, surely it is a wiser policy to look the facts squarely in the face, as Mr. Montagu and the Government of India have done, and to make concessions where such are needed—than to rattle the sabre and talk of suppression. The British Empire has too many powerful and unscrupulous enemies among the nations to risk further discontent, sedition, and revolt in India—which state of things merely strengthens the power for evil of our enemies.'

## Extracts from the Indian National Congress Sub-Committee Report on the Punjab Disturbances

(See editorials on the subject in the last numbers of the *Asian Review*).

According to the investigations carried out by the above Sub-Committee, during the Martial Law Administration in the Province of the Punjab, India, in 1919, 1,200 Indians (including children) were massacred, 3,600 wounded and some permanently disabled. Besides, scores of Indians were hanged and hundreds sentenced by the Martial Law Courts, in which the accused were denied the right of engaging the services of lawyers and consequently went undefended, to various terms of imprisonment, including transportation for life.

Besides the shooting, bombing and machine-gunning of unarmed, defenceless men, women and children, the English officials have been guilty of a most heinous crime against civilization and culture for their indecent and shocking behaviour towards the Indian women. According to the Sub-Committee Report:

Gurdevi, the aged widow of Mangal Jat, made and several other women corroborated the following statement:

"One day Bosworth Smith, an English official, gathered together all the male persons over 8 years at the Bungalow,

which is some miles from our village, in connection with the investigations that were going on. While the men were at the Bungalow, he rode to our village, taking back with him all the women, who met him on the way, carrying food for their men to the Bungalow. Reaching the village he went around the lanes and ordered all the women to come out of their houses, himself forcing them out with sticks. He made us all stand near the village *Daira* (community center). The women folded their hands before him. He beat some with his stick; spat at them and used the foulest and most unmentionable language. He hit me twice and spat in my face. He forcibly bared the faces of all women, brushed aside their veils with his own stick. He called them 'She-asses, bitches, flies and swine,' and said, 'you were in the same bed with your husbands, why did you not prevent them from going out to do mischief?' Now your skirts will be looked into by the police constables.' He gave me a kick also and ordered us to undergo the torture of holding our ears by passing our arms under an around the legs while being bent double.'

Further inhuman atrocities perpetrated upon women by agents of the British Government were related by Miss Balochan, a daughter of Sadrang Nat Pairni of Amritsar, in a statement, which was corroborated by Misses Rani, Panna, Rakhi:

"After my arrest without any warrant, I was sent to *Kotwali* (police headquarters) where I was asked to give back the properties supposedly looted from a bank during the time of disturbances. I said that I did not have any knowledge about it. I was then ordered to take off my

skirt. I protested. The British police threatened me and my sister, Iqbalan, who was also indecently treated.

"I and several other women were brought to the *Kotwali* every day, 6 o'clock in the morning, and were let off at 10 o'clock in the evening. During this time, *they had forcibly taken off our skirts, hurled foul languages upon us, flogged our naked body, and driven stick into our vagina.*" She became unconscious, and did not remember what happened next. This continued for five days.

## British Soldiers Kill Indian Emigrant.

In July last a despatch from India reported that a fracas had taken place near Peshawar, the last town in the Indo-Afghan border between a party of Indians who were migrating to Afghanistan because of their dissatisfaction at the severity of the terms of the Turkish Peace Treaty, and British soldiers. The details of the affair have been published in the *Tribune* of Lahore, from which we make the following extract:

"On Thursday, the 8th July, 1920 a party of *Muhajirins* Indian emigrants left Peshawar for Jaland by train. A shameful, cruel and painful event happened on the way. In the train were two British soldiers and one Officer and one N.C.O. The soldiers began to stare at the women in the female compartment. At the Islamia College Railway Station they got into the Female Compartment on the pretence of checking tickets and began to tease the women. A well-built *Muhajir*, Habib Ullah Khan of village Tangi, Peshawar District, protested against this treatment of the women among whom were the relatives of *Muhajirins* and told the soldiers to come out. This led to a fracas in which the parties threw stones at each other both being unarmed. Another *Muhajir* came to the assistance of his companion and the soldiers retreated into their own compartment. No one was injured in the affray. Habib Ullah Khan *Muhajir* then took his seat in the com-

partment of the Female *Muhajirins* to protect them against further molestation. The train moved to Katcha Garhi where the British soldiers (burning with revenge at what probably seemed to them an unpardonable offence of an Indian) went to their Camp and brought a detachment of Indian soldiers armed with Rifles and surrounded the train. They were followed by another detachment led by a British Officer armed with rifles. A search was commenced for the offending *Muhajir* Habib Ullah. When he was found, swords and bayonets were pointed at him and he was ordered to come out. As soon as he stepped out several cruel sword and bayonet thrusts were made by the officer and the British soldiers into the body of this unarmed man. He turned back but was again wounded in the back and he fell down. As he fell down he picked up a stone lying at the platform and flung it at his cowardly European assailants.

"The British Officer then ordered the Indian soldiers to fire at the dying man. The Indian soldiers, refused to take part in this cruel murder and to fire at the unarmed man already at the point of death.

"The British soldiers then seized the rifles from the Indian soldiers and fired a volley upon the prostrate man who immediately expired under the eyes of his daughter aged about seven years. After this they resumed thrusting swords and



bayonets into the body of the dead man. The officer knelt upon the body and cut deep into the neck. Meanwhile another *Muhajir* ventured to come near. He was quickly wounded with bayonet and knocked down. A British soldier knelt over him and he was left for dead. The rest of the party of the *Muhajirins* remained hiding from fear in their carriages looking at this awful work of hewing, cutting and boring. The corpse of Habib Ullah and the wounded men were placed in the burning sun and left there for several hours. When news of

this dreadful murder reached the *Khilafat* and *Hijrat* Committee several members immediately motored to the spot. But they were not allowed to go near the corpse and the wounded *Muhajir*. The latter were eventually sent down to Peshawar by train.

"The Medical Examination shows that Habib Ullah received fifteen wounds of which nine were inflicted with sword and bayonet and six with bullets. Of the nine bayonet wounds four were on the front side and five on the back."

## Japan's Favorable Trade Balance for August, 1920.

The foreign commerce of Japan during August resulted in an excess of exports, a decidedly new turn which it assumed after several months, during which time the trade balance had been on the import side. However, this was the result of a general decay in commerce. Both imports and exports fell off badly.

The value of exports during August reached ¥175,071,000, against ¥196,233,000, for the corresponding month last year, the decrease amounting to ¥21,152,000. The value of imports during August reached ¥123,187,000, against ¥194,677,000 for August last year. The decrease amounted to ¥71,490,000. In the aggregate of imports and exports, which reached ¥298,258,000, there was a decrease of ¥92,642,000.

The trade balance was ¥51,881,000 in favor of exports, whereas at the end of August last year the balance, which was also in favor of exports, reached ¥1,546,000.

In exports, the principal cause for the decline now evidenced can be found in the silk trade. The value of raw silk exports for August amounted to ¥33,703,000, against ¥72,046,000 for the corresponding month last year. Silk tissues also fell from ¥15,412,000, for the same month last year to ¥12,714,000. Cotton goods, which occupy the second place on the export list, registered a fair increase during the month. Below are given the values of some of the principal exports during August of 1920 and 1919:

	August 1920	August 1919
Beans and peas...	¥ 437,000	¥ 5,333,000
Starch.....	108,000	942,000
Tea.....	3,467,000	3,419,000
Refined sugar.....	286,000	3,956,000
Beer .....	317,000	394,000
Waste silk.....	488,000	2,182,000
Coal .....	2,932,000	2,439,000
Timber .....	2,644,000	2,292,000
Raw Silk .....	33,703,000	72,046,000
Cotton yarns.....	20,985,000	7,071,000
Copper .....	557,000	1,176,000
Braids .....	2,155,000	1,899,000
Matches .....	1,794,000	2,721,000

Silk tissues.....	12,714,000	15,412,000
Cotton tissues.....	31,856,000	18,931,000
Woollen tissues...	633,000	1,692,000
Knit goods.....	3,271,000	2,866,000
Paper .....	2,768,000	2,152,000
Porcelain .....	2,705,000	1,798,000
Glass and glass ware .....	1,452,000	1,440,000
Toys .....	2,314,000	1,327,000

The values of some given below:

	August 1920	August 1919
Rice: .....	¥3,462,000	¥23,740,000
Beans and peas...	2,084,000	2,010,000
Sugar .....	3,014,000	6,548,000
Rubber .....	723,000	1,552,000
Raw cotton.....	22,220,000	55,641,000
Hemp and flax...	293,000	1,384,000
Wool .....	4,275,000	2,931,000
Saltpetre.....	565,000	1,277,000
Oil cakes .....	1,451,000	7,204,000
Coal .....	365,000	1,338,000
Ores .....	1,524,000	1,889,000
Caustic soda and soda ash.....	543,000	1,369,000
Coal tar dyes .....	2,785,000	564,000
Pig iron.....	1,875,000	9,310,000
Steel shapes .....	18,000,000	13,386,000
Iron pipes and tubes .....	998,000	1,130,000
Rails .....	1,338,000	3,343,000
Petroleum .....	2,109,000	2,604,000
Cotton tissues.....	1,249,000	947,000
Woollen tissues...	2,198,000	1,621,000
Paper.....	1,464,000	1,070,000
Machinery.....	8,392,000	7,669,000

In import the principal decreases are found in rice, raw cotton, oil cakes, hemp and flax, pig iron, and a few raw materials. It is to be noted at the same time that more or less notable gains are seen in woollen tissues, steel shapes, coal tar dyes, machinery and other articles of importance.

## CONTEMPORARY VIEWS

### Korea<sup>1</sup> and Shantung Versus the White Peril

(From the *Scribner's Magazine*, New York.)

By Charles H. Sherrill

Author of "French Memories of Eighteenth-Century America," "Modernizing the Monroe Doctrine" etc.

That amazing Venetian, Marco Polo, who returned home from "Far Cathay" in 1292, after a sojourn there of nearly two decades, amazed Europe for many a long day by his account of the wonders of the Far East. His alluring remarks concerning Zipangu, later called Japan, were destined to have striking results. Marco Polo died in 1324, and more than a century and half afterward one of his readers, also an Italian, inspired by his narrative and by other stories to win a sight of glorious Zipangu, resolutely set his face against all accepted geographical beliefs and sailed for the fabled island in a westward direction instead of following the eastward path of the earlier adventurer. This later Italian (his name was Christopher Columbus) by his epochmaking voyage toward Zipangu transformed the earth from a flat plain into a globe. He did more—his addition of the two new continents to the known world led the way to the white man's overrunning the earth. Columbus died ignorant that he had discovered a new hemisphere but believing he had found lands near to the Zipangu he so earnestly longed to see. Never since his successful venture to new continents has the relentless expansion of the white man's dominion ceased. Nor has he been contented to expand until his flags covered not only the two American continents but also those of Africa and Australia as well as most of the "isles of the seas." Equally persistent has been his enthusiasm for adding Asian territory to his dominions. Russia pushed steadily across its northern half until the Pacific Ocean alone checked her eastward march, and then turning southeasterly she began to swing downward

through Manchuria until she reached the Gulf of Pechili and the Yellow Sea and was firmly seated at Port Arthur, which she turned into the Gibraltar of the East. Meanwhile in southern Asia, England had taken all the great territories of India, and then, for elbow-room, had spread west and east and northeast, reaching out along the Malay Straits, Singapore way, and over the lofty Himalayas into Thibet. East of her France took a huge piece of China, Tonkin, with its 80,000,000 of Chinese inhabitants. The English, by formal notice, warned all other Powers out of that central and best portion of China loosely called the Yangtse Valley. The French issued a similar taboo notice covering all Chinese territory south of the Yangtse Valley. The Russians took even stronger steps throughout Manchuria and Mongolia, so that when the Germans raised their standard over Shantung, the white races had omitted little of Asia except the province of Chihli, around Peking, in which city they maintained armed bodies of men as legation guards, who together dominated that neighborhood.

Now let us suppose the reader is himself an interested Japanese geographer, wonderingly observing these advancing waves of the White Peril, ever approaching nearer and nearer to his island home off the Asian coast. Assume that, being such an observer, he is as patriotic and intelligent as the average American would be under similar circumstances. What would he think? Silently at first, until such time as his growing exasperation made him burst into action at seeing these white men from far-off Europe, not content with annexing all the rest of the world, finally engaged in absorbing the near-by lands of his (the Japanese's) neighbor and fellow Oriental, China. Of all these Occidental invaders of your neighbor (for remember, gentle reader, you are Japanese for the while) not one has a crowded homeland like yours, needing more territory for the annual population increase of 700,000. Not a single one of them! and yet they have finally advanced until the White Peril which has overrun the world has arrived at your very door. To quote from Pre-

sident Cleveland, it "is a condition and not a theory that confronts" you, and that condition insistently presents the question of the famous Tammany chieftain: "What are you going to do about it?" Are you going to leave Russia in Manchuria with her great stronghold of Port Arthur as convenient to your coasts as is Wei-hai-wei across the gulf for the British or near-by Tsingtao for the Germans? And while you are turning this condition over in your Japanese mind, don't forget that Russia replaced you in the Liao Tung peninsula after you had handsomely won it in the Chinese war, because, forsooth! the Russian, French, and German Governments by a polite joint note expressed their fear that its continued occupation by you would be a menace to international peace! It was all right for a white man to hold that strategic Chinese port, any white man, but not you! But let us get back to the Tammany man's practical inquiry: "What are you going to do about it?" Why, exactly what you did do about it attack the Russian, throw him out of Manchuria, take and hold the menace of Port Arthur, and then eliminate his influence from Korea, where he not only stood for the lowest form of inefficient and unsanitary burlesque on government but actually encouraged the persistence of the ignorance and filth that made the Hermit Kingdom in every sense a stench, a land of but two classes; the robbers and the robbed. The American people openly sympathized with the Japanese cause in their Russian war and President Roosevelt approved and formally recognized the annexation of Korea by Japan.

One of the chief causes of our Spanish War was our inability longer to tolerate the constant yellow-fever danger from Cuban ports which the Spaniards neither could nor cared to control. And yet Cuba in her worst days was as an antiseptic hospital ward in comparison with what Korea always meant to Japan—just across Tsushima Straits. Now are you, kind sir or madam, at last and for the first time, beginning to see the Far Eastern problem through Japanese eyes, and therefore in a new light? Shantung and Korea, the two sore points of Japanese aggression, as some

Occidentals call them; yes, but how do the Japanese feel about them? That is something never considered by the "rocking-chair fleet" of internationalists at home who have never seen the Far East but have talked so incessantly of the Yellow Peril bogie that they cannot realize the swallowing powers of that real dragon, the White Peril, and how he is regarded by the other fellow.

We have seen that, to the Japanese, Korea, always a dangerous pest-breeding neighbor, would, if left to the Russian, afford a handy spring-board for a leap upon near-by Japan. The Russian was defeated and Korea has been cleaned up. And what does Shantung mean to the Japanese? It means an eleventh-hour decision to prevent the passage into white hands of that last remnant of Asia which fronted on the Japan dominated waters, the waters so vital to the island race living in their midst. The Japanese cannot, for the life of him, understand America's excitement over Shantung province when the French holding of the far greater provinces in Tonkin, etc., excite him no more than does England's or Russia's takings from China! If the reader still has on his Japanese spectacles, can he see why Japan should give up Shantung while the French, English, or Russians retain their lots of broken China?

If I were Japanese I would loosen my hold on Shantung at the same time that the French, English, and Russians relinquish their acquisitions of Chinese territory, and not a minute sooner. But I would not have agreed to restore Shantung to China, as Japan did in her 1914 ultimatum to Germany, nor would I have promised to support the sovereignty of the Korean Royal house only a few short years before August 29, 1910, when Korea was incorporated into the Japanese Empire. But that remark brings us round a sharp corner into a subject far wider than the Far East—it brings us face to face with the long-established usages of European diplomacy.

In the Japanese formal assurances just cited, whereby she seemingly gave definite outlines to her future policies regarding

those two moot points of Far Eastern discussion, Shantung and Korea, Japan was but following a well-understood and commonly accepted system of verbiage employed by European diplomacy. Some ill-judged friends of Japan claim that she was only giving expression to an Oriental's desire to say something pleasant whilst waiting future events to shape themselves conveniently for the speaker. There is no use, and certainly no common sense, in advancing that sort of explanation which does not explain. Frankness is best and therefore wisest, and the frank fact is that Japan's early statements and later acts are nothing more or less than parallels of England's concerning Egypt. England went into Egypt hand in hand with France and under the soothing fiction of allegiance and support to the Khedive representing the Turkish Sultan. Presently the French found themselves firmly but very, very gently disengaged from the Egyptian situation and England remaining alone in the saddle, with, of course, the allegiance-to-Khedive fiction still out in the show-window. ...Nobody ever calls England's treatment of Egypt an example of Oriental duplicity, they approvingly style it a splendid undertaking of the White Man's Burden! If Japan seeks a European model for her diplomatic action she need not go so far back as the beginnings of English rule in Egypt. She has only to make use of English phraseology in her dealings this (1919) with Persia. Russia has gone to pieces, and so has the old understanding dividing Persia into two spheres of influence, the northern, Russian, and the southern, English. Does England now take over all of Persia outright? Certainly not! no more (in words) than Japan did Korea and no less! All she does is to bind Persia to purchase all military and other government equipment from England and to take from her also all "advisers" of any and every department and to borrow from her all moneys needed, whether for railroads or other improvements advised by the English "Advisers," and also to let them "advise" in the revision of her tariff. That is all; and further, the English Government, with small sense of

humor, goes on to agree in the same documents "to respect absolutely the independence and integrity of Persia"! This of course puts Persia to-day under the same sort of British domination that was exercised over Egypt until the action of the Sultan in the war necessitated dropping the outworn fiction of allegiance to his sovereignty. This is not written to criticise England but to readjust the viewpoint of those who criticise Japan for using the same diplomatic formulas and methods before taking over Korea as England used in Egypt and is this year using in Persia. The Korean episode was not "typical of Oriental diplomacy," it was only European diplomacy applied by Orientals in the Orient, that is all.

As for Shantung, when you view it from the Japanese point of view and realize she is not taking all that her 1915 treaties with England, France, and Italy permitted, you will see that the Japanese have a right to flatter themselves that they are showing far more moderation than has ever been shown in the Far East by her three European predecessors and instructors in China-partitioning. The very fact of the negotiation of those treaties indicates that those three European Powers would have made some disposition among themselves of Germany's loot in Shantung if they had not approved the *status quo* of Japanese occupation. And what proof, say you, is there for such an implication that they would not have given Shantung back to China? This: Did England fail to grasp Wei-hai-wei when, in 1895, the European Powers forced Japan to relinquish her war-won Chinese prizes? Certainly not; when Japan was forced out, England took it herself and holds it to-day. Did China get back Manchuria that same year when Japan was forced out? No, Russia moved in. That which is all right for a white power is all wrong for Japan. What unfair bosh! If Japan had not taken over Germany's rights in Shantung (against whose taking by Germany there was no American or other protest), then one of the usual European annexers would surely have stepped in, just as England did into Wei-hai-wei, or Russia into Man-

churia after the Japanese defeat of China, and annexed it....

There were in December, 1918, 336,872 Japanese in Korea, of whom 66,943 were in Seoul. What are they doing for the country and its 18,000,000 people? Its range on range of bare hills remind one travelling from the seaport of Pusan to Seoul of New Mexico and Arizona, or Spain, or Algeria. This is because the improvident Koreans nearly denuded the country of its splendid forests. The Japanese (successful foresters, as their own pine-clad hills show) have set out no less than 473,195,796 trees in Korea and are still pressing on with its reforestation. They are employing as many Koreans as possible, over three times as many as were so employed in 1910. In 1911, April 3 was selected as Arbor Day and six years later over 750,000 participated in its beneficent exercises. The output of the Korean coal-mines has been nearly trebled since 1910. Her foreign trade went up from 59,000,000 yen in 1910 to 131,000,000 in 1917. Her railway mileage has doubled under Japanese control. Savings are being encouraged as appears from the last available report (January, 1917), which shows 827,215 Korean depositors and an increase of 177,687 individuals during the preceding year. The telegraph lines have been doubled in length by the Japanese, and the 1910 telephone lines of 302 miles have grown to over 3,000 miles. Both highways and street extensions show even handsomer increases, and Seoul with its many broad avenues is, thanks to the Japanese, one of the best-paved cities in the Orient. Extensive harbor improvements have transformed the old-fashioned Korean ports into models of modern embarkation points. Especially have the Japanese encouraged agriculture in their new province and thereby secured constantly increasing benefits for the inhabitants, of whom 80 per cent are normally agriculturists, producing 70 per cent of their land's exports. Model farms, experimental stations, and training stations have been set up in many centres, and over a million yen is thus annually expended to uplift the Korean farmer. Left to himself he would cultivate nothing but rice, and when it was harvested wait

until next season for the same crop, but the Japanese are teaching him new sidelines fruit-trees, cotton, sugar-beet, hemp, tobacco, silkworms, sheep-breeding, etc. An increase of several hundred per cent in wheat, bean, and barley acreage has thus been achieved. The cotton acreage increased from 1,123 cho in 1910 to 48,000 in 1917, and the number of fruit-trees more than trebled, numerous factories something hitherto unknown in the land, have been introduced, affording occupation for thousands of Koreans. Startling improvements in health conditions have been effected by means of hygienic inspection and government hospitals and by new water-works everywhere. The schools, especially industrial schools, are vigorously and successfully combating the old Korean ignorance and shiftlessness. This hurried glimpse of Japan's efforts to better Korean conditions doesn't read like the selfish efforts of an oppressor, does it?

As for Japan's governmental administration in Korea since 1910, the fairest comment is that the military government there was not successful. Few military chiefs are of the type affording successful colonial governors, while their subordinate officers, especially those of the lower ranks, are almost always tactless. The Japanese themselves, from their experiences in Formosa as well as in Korea, found out this fact, and in the summer of 1919 the mistake was corrected by Imperial rescript and civil governors replaced the military ones in both those provinces. No matter what nation undertakes it, military government for a dependency proves unsatisfactory. We found this out in the early days of our Philippine experiments, where there occurred several unpleasant episodes of drastic "water cures" and the like tyrannical exercises of power by under-officers. It would have proved equally true in Cuba if in General Wood we had not happened to have an administrator of unusual ability and tact as well as a soldier gaining the Congressional Medal of Honor for gallantry when it was harder to win than of late. Even the worst instances of unwisdom cited against the Japanese military rule in Korea were as beneficent blessings in comparison with the consistently continuous

misrule by Koreans which it succeeded.

American readers will be interested to learn that Baron Saito, lately appointed governor-general of Korea, although now for twenty years out of the active naval service, was in 1898 the commander of the Japanese cruiser *Akitsu* which put into Manila Harbor just after Admiral Dewey's great victory. Admiral Von Diederich, bent on making trouble for the Americans, sent his flag-lieutenant, Von Hintze (years later Minister for Foreign Affairs), to persuade Captain Saito to join him in resisting Admiral Dewey's regulation requiring an American officer to visit every incoming vessel, even if a war-ship, on the ground that it was "visit and search," and as such illegal and improper. Captain Saito's reply was that if he were in Admiral Dewey's place he would act just as he was acting, and that so far from joining with Von Diederich, he accepted the visit from the American officer as a welcome act of courtesy! The selection of such man by the Mikado in the summer of 1919 to be his governor-general superseding the military government, and the appointment as consul-general by our State Department of Mr. Ransford Miller, one of our best-equipped men in Far Eastern matters, augurs well for a better mutual understanding at that difficult post.

After reading a number of the attacks upon Japan's behavior in Korea, alleged or actuated by American missionaries in that field, I happened upon some incidents and facts which aroused my suspicions, so I went to Seoul and investigated upon the ground. One of these incidents was my happening to notice that in a photograph sent from Korea and published in a reputable American magazine the uniforms worn by Japanese soldiers who were shooting a Korean victim were not the uniforms of to-day but those worn in 1895 during the Chino-Japanese war. The photograph proved to be one of an execution in 1895 of a Chinese spy caught in Korean costume! Those who sent this photograph to America for publication intended to deceive the American publisher (which they did) and through him his American readers; people who will thus deliberately deceive once, will not stop at one deception!

The perusal of Doctor Robert Speer's report on the missionary situation in Korea afforded another reason for my desire to see for myself that which was being so severely attacked by the very missionaries whom the fair-minded secretary of the Presbyterian Board of Foreign Missions describes. I am a member of the Foreign Mission Committee of a Presbyterian church in New York City, and therefore certainly not prejudiced against the movement, but, on the other hand, I believe strongly that work in the foreign field should always be conducted with proper respect for the government there existing. A member of an American missionary family who had lived twenty years in Seoul told me they there generally believed that the Japanese were trying to drive them out of the country because American teaching of Christianity was subversive of the Imperial Government! Such men and women, earnest, hard-working Christians though they be, should remember that when attempt was made to draw from our Saviour a criticism of Roman taxes, the reply began: "Render unto Caesar the things that are Caesar's." Missionary methods that are subversive of foreign governmental systems are un-Christian and need changing and so do the missionaries!

The only comment or suggestion made to me by the Japanese authorities regarding American missionaries in Korea struck me as sound common sense. They said: "Why don't you send to Korea (a Japanese province) missionaries who have worked at least a year in Japan and thus, understanding the Japanese, do not begin work in Korea with the prejudice of ignorance against everything Japanese?" Could anything be fairer than that? There are too many of our missionaries who have lived so long in Korea as to think they own the country, and they can countenance no changes therein, even improvements. In that connection it is discouraging to note that in that flourishing missionary field, with hundreds of missionaries and over 300,000 Korean converts, Christianity seems to have left its converts, about as ignorant and filthy as before their conversion and nothing like so advanced in civilization and decency of life as the

near-by Buddhists and Shintoists of Japan. Why? Perhaps some light on the answer can be gotten from Doctor Speer's official report, a perusal of which hardly inclines one to select, as broad-minded guides for shaping American public opinion toward Japan some of the men he there describes. They are doing faithful work according to their lights, but they are hardly qualified for advisers upon international affairs, in which calm judgment must go hand in hand with a constant desire for good-will among men.

Reverting to the danger of foreigners unthinkingly abusing a nation's hospitality by acts or teachings subversive of its authority, I must confess to believing before visiting the Far East that democracy was the best form of government for all peoples. A study on the spot of the contrast between the excellently functioning Imperial Government of Japan, on the one hand, and, on the other, the disheartening venality of many officials of the Chinese Republic plus the situation in Siberia made too free for democracy, has readjusted my point of view. Democracy for peoples like the Anglo-Saxons—decidedly yes! but for the Far East, no! Kipling remarks that Russia is an Eastern and not a Western nation, and of Siberia especially is this true....

### **Appointment of Indians in the Executive Council of the Viceroy of India.**

In the Viceroy's Executive Council, out of eight members only one has hitherto been an Indian, the rest being Englishmen. Recently another Indian, Mr. B. N. Sarma, has been appointed. *The Amrita Bazar Patrika* of Calcutta in noticing the appointment makes the following observations under the caption "The Story of a Dinner":

A good dinner has often been known to work miracles. History bears testimony to it. If you are to conciliate an implacable foe, invite him to your house and give him a good dinner and you will find, in 99 cases out of hundred, that your money was well spent. If you are

contemplating how to get a bad or a difficult job done by somebody else, why do you hammer your brains for ways and means? Give a good dinner and you will probably gain your end. The heart of modern man is to be reached through his stomach. There is no better way.

But if a dinner given by an ordinary man has such efficacy what miracles cannot be produced by dinners given by Viceroys and Governors at Government Houses? There you have not only good dishes, but the heavenly bliss of hobnobbing with great folk whom you are in the habit of salaaming, or if you are an "agitator," barking at from a distance. A Viceregal pat on the back has been known on such occasions to break the most adamant backbone which has stood the sledge hammer blows of persecution. With this experience to guide we do not know why instead of Rowlatt Act and Press Act and other Acts of the same kidney, dinners and parties at Government Houses are not more frequently and liberally made use of. It will be for the good of the bureaucracy as well as for the country if this is done. It will serve as the crucial test and separate the black sheep from the white more effectually than anything else.

The appointment of the Hon. Rao Bahadur B. N. Sarma as a member of the Viceroy's Executive Council has been hailed with satisfaction by many. He is a very able man, a genius in finance, a clever debater, a Congressman and has experience in public affairs. Under ordinary circumstances such an appointment would be unexceptionable and we would have been happy to join in the tribute that has been deservedly paid to him on his appointment by his colleagues in the Madras Legislative Council but for the story of a dinner which troubles us.

It was on the 18th March, 1919, that the Rowlatt Bill, christened by us as the Black Cobra Bill, was passed into law. As soon as the result of the division on the motion was made known Mr. Sarma handed over his resignation letter to the Viceroy. He had brought it in his pocket when he came to the council. The following is the text of that letter:—

"The passing of the Rowlatt Bill in its present form at a time of peace is a dangerous violation of the fundamental principles of jurisprudence and the constitution, a grave menace to the liberty of the subject and perhaps *marks the beginning of the end*. It is with deep regret therefore, that I beg to tender my resignation of the membership of the Indian Legislative Council and beg that it may be accepted." (The italics are ours).

The resignation of Mr. Sarma couched in such telling language was met with a chorus of universal applause by his countrymen. The other members were urged to follow his example. But little did anybody imagine that the words, "beginning of the end" in Mr. Sarma's letter, shorn of their ambiguity, would mean the "beginning" of the resignation at the Council Chamber and the "end" of it at the dinner party at Government House.

But to resume the narrative. Before he came to the council on that fateful day (18th March) Mr. Sarma had accepted an invitation to a dinner at the Government House to take place on the following day. On the 19th he did not attend the council meeting but decided to hang on for the dinner. He attended the dinner. The details of what transpired there are not known. But it is an open secret that His Excellency the Viceroy requested him to withdraw his resignation which he did. It was announced on the next day that Mr. Sarma had withdrawn his resignation on "pressing advice."

There is another instance of such "pressing advice." It is said that Lord Sinha (at present Under-Secretary of state for India in the British Cabinet) offered to resign on the decision of the Government of India to pass that gagging law, the Press Act. He was persuaded to stay, nay, to move the Bill. He was forthwith marked as just the man for the bureaucracy. He had shown his mould to be of clay. He had demonstrated that he placed the request of a Viceroy above the high principles of liberty and justice of which, a moment before, he professed to be a staunch upholder. Did not Mr.

Sarma disclose his inner self in the same manner? The passing of the Rowlatt Bill according to him was "a dangerous violation of the fundamental principles of jurisprudence and the constitution," it was a "grave menace to the liberty of the subject" and it "marked the beginning of the end." These words not only indicate strong sentiments but a strong conviction as well. There was no room for honourable compromise here except the vetoing of the Bill by the Viceroy. Did Mr. Sarma receive any such assurance from His Excellency when he agreed to comply with the request of the latter to withdraw his resignation? He did not. Yet he offered to withdraw his resignation merely to please the Viceroy. In short, he had shown himself to be of the same calibre as Lord Sinha.....

This is how we lost another prominent popular leader. He has long been a member of the Supreme Council. But the Viceroy had never cared to invite him to a State-dinner. He had however good appetite and was a voracious eater. His mouth watered for the good things laid on the Viceregal table but he had no access to it. It so happened that His Excellency was in dire need of a popular leader to give him at least some support in the policy of repression he had inaugurated. So he sought to capture one. At first he tried to win over Pandit Malaviya, but the latter did not yield. The Viceroy next turned his attention to another. On a certain occasion he gave a big State-dinner and not only invited our friend but gave him a prominent seat of honour next to himself. He did something more. He talked with him alone practically ignoring the rest of the guests. When the dinner was over the Viceroy took our hero to his carriage and saw him off. Was such an honour ever shown to any Indian by an august representative of the King-Emperor? But the result was that he who was really a great asset to the country is now an ardent admirer of the Viceroy. An eye-sore to the latter for decades, he is now in the sunshine of their favour.



### **Amrita Bazar Patrika of Calcutta On the Happy Family of the British Empire.**

In his speech in the House of Lords the other day Lord Milner drew the picture of the British Empire as a happy family the members of which acted in concert in all international affairs so as to make their joint influence "continuously effective" in the councils of the world. The League of Nations having proved to be a veritable "horse's egg" Lord Milner and Imperialists of his kidney are aiming at a substitute for it in which all the advantage of course will be with England, the head of the happy family. If all the white people in the world could not agree to a joint plan for the exploitation of the rest of the world as was contemplated by the League of Nations, it is to some purpose that some of them should do so. This is of course the plain implication of the fine phrase, "to make the influence of the British Empire continuously effective in the councils of the world." But what is the position of India in this happy family? Lord Milner carefully avoids mentioning her as a member of it. India will no doubt continue to be the hewer of wood and drawer of water of the family as she is now.

### **"Non-Cooperation" Movement.**

About the "Non-Cooperation" movement started in India since August 1st, Mr. Bepin Chandra Pal, the well-known Indian leader, writes as follows in the "Independent":—

The absolute rule of a handful of foreigners over a huge population like ours, is made possible only by the passive acquiescence of this mass to this alien authority over them. Last year in the demonstrations against the Rowlatt Act, Sir Michael O'Dwyer saw correctly, that this passive acquiescence of the people of this country in the authority of the stranger within their gates, was weakening very seriously and rapidly. He saw that if this passive acquiescence of the people once goes, then there is no power on earth that will be able to keep them under subjection. And

both Sir Michael O'Dwyer and Lord Chelmsford and every body else responsible for the maintenance of British authority in this country saw that the prestige of the Government must be re-established, and kept up, *at any cost*. This is the simple and honest truth about the Punjab outrages of last year. Not the individual officials, but the system to which they belong, not persons but policy, was responsible for these things. Terrorism is one side of this policy, conciliation is the other side of it. Pure terrorism defeats its own object. It rouses the brute in the terrorised. It first demoralises, next dehumanises its subject. And demoralisation, desperation, dehumanisation, are the three historical steps to revolution. British statesmen know this as well as we do. And they never try terrorism only. Terrorism is always followed by liberalism, repression by conciliation. The traditions of British rule in India prove it. The unspeakable horrors of the Mutiny were followed by the conciliatory policy of the Queen's Proclamation. The much less fearful terrorism of the Moslem pogroms in Bengal, and the persecution of the people, the restrictions imposed upon the elementary rights of the subjects by a series of crimes Acts, all these were followed by the repeal of the Bengal Partition and the King Emperor's Coronation at Delhi and the Hardinge Despatch of August 25, 1911. And last year's Punjab horrors have been followed by the Royal Proclamation and Clemency of last December. It has always been so. Repression and conciliation are the two wings of British policy in India. And the objective of both is to keep up the hypnotic spell over the people. And co-operation, for whatever motive it may be offered, helps this fatal policy. This is why Lala Lajpat Rai says that those who co-operate with the present Bureaucracy willingly, betray, really, the best interests of their country, because, they help to preserve the psychology of the serf in us.

### **The Middle East.**

(From the *Daily Herald*, London.)

The role of Cassandra is notoriously a thankless one. And it is no consolation

at all to be able to turn and say, "I told you so."

While greedy Imperialists were chuckling at the opportunity of annexing the wealth of the Middle East; while diplomatists were busy delimiting spheres of influence and mandatory areas; while amiable Liberals were contemplating the virtues of the "mandate" as a civilising instrument, the Daily Herald was warning them all that the reckless partition of the Ottoman Empire was raising a storm that would sweep away their annexations and delimitations, their spheres and their mandates, and all the seals and parchment of Versaillesdom.

The statesmen did not listen. They went about their work. They bargained and compromised, they planned to divide the loot in strict conformity with the highest Wilsonian doctrine and the principles of the League of Nations covenant. And the storm grew.

The peoples of the Middle East, being unfortunately not able to read the speeches of our statesmen, took, disastrously enough, to judging them by their actions. (That, as every schoolboy knows, is against all the rules of polite politics.) They did not understand about mandates and about making Asia safe for democracy. They hopelessly failed to comprehend that (in Lord Curzon's ringing phrase) we are knights-errant of civilisation.

They only see—poor, misguided, uninstructed folk—what is happening. They see their religious beliefs outraged by the degradation of the Khilafat and the subjection of the Holy Places to non-Muslim

control. They see their rising national consciousness affronted. They see before them—with Egypt as a warning—a vista of government by tank and aeroplane. They see Western Industrialism and Western Militarism threatening their old civilisation.

And they have not the least intention of submitting easily to these things at the bidding of the Big Three, or on the assurances of European Liberals that it is all for their own good. They propose—strange as it may seem to the speechmakers of 1914—to fight for their independence against the attempt of the Allies at world-domination.

And there the matter stands. The Allied Governments and the Allied peoples have got to make up their minds about it. They have a clear choice. They may either abandon the whole scheme of conquest, withdraw their troops, tear up their "treaties," and leave the Middle East to determine its own problems. Or they may settle down to the task of subjugating it by force.

We warned them that this crisis would come. We warn them now that if they choose the second course, if they attempt the conquest of the Middle East, they will break themselves and their Empires in the enterprise. It will be an unending war, a war that will take yearly a heavier toll of lives and money, a war that will drain away the power of England and France, as it drained the power of Maccdon and Rome.

## The Asian Book-Shelf

"The Black Man's Burden," by E. D. Morel; Published by the National Labour Press, Ltd., 30, Blackfriar's Street, Manchester. Price 3s 6d.

The Western nations, imbued with the imperialistic spirit, have mercilessly exploited the coloured people of the world. It has been their vain boast that uplifting and civilizing the black man is the White Man's Burden, but we should say that it is the poor black men who are bearing the burden under the crushing weight of the rapacious greed and silent exploitation of the western civilization. How black men have suffered at the hands of the whites, has been brilliantly told by Mr. E. D. Morel, in "The Black Man's Burden." Mr. Morel vividly describes the horrible suffering of the coloured people of Africa and appeals to the British democracy to relieve them from their burdens. He narrates the openly barbarous territorial scramble and awfully tragical colonial rivalry of the western nations in the continent of Africa and rightly asks what will be the result of the inevitable law of reaction in the days to come. Then Mr. Morel refers to the treacherous and ignoble policy adopted by the British Colonists towards the blacks in Southern Rhodesia which will certainly make the Englishmen hang down their heads in shame while leaving a black stain on their national honour. It is a shameful degradation that a Republican France, which preached to the world the noble ideals of Liberty, Equality and Fraternity should drink the

poisonous milk of Imperialism and commit cruel outrages in Morocco and Congo. Italy, the noble mother of Mazzini, Garibaldi, and Cavour, has no scruples to join the band of the imperialists and perpetrate ignoble acts in Tripoli. But the most dismal and awful act of the Western imperialism which makes humanity shudder is the series of atrocious massacres carried on by Belgium in the Congo Free State. The brutal and blood-curdling acts of the Belgian King and his 'body guard of satellites' have left an indelible impression upon the native mind which expressed itself pointedly in a proverb, '*Botofi bo le iwa*' (Rubber is Death). The more we consider the African policy of the imperialistic nations of the West, the more we are convinced that exploitation, conflict, worship of physical strength, and unchecked greed have become matters of normal life in the West. Indeed there are to day some great Western thinkers like Mr. Morel who condemn the present state of the Western civilization. But even these thinkers never rise beyond the European vista nor dive deep to the root of these imperialistic evils. These noble thinkers express some 'ungraceful regret' at Imperialism and Mammon worship and are content with it. They appeal to us to believe that the soul of the Western people is essentially just. But how could we believe it? Unless there is a root-and-branch reformation or revolution, whatever it might be, of the western civilisation, any amount of superficial shuffling will not relieve the sufferings of the nonwhite races of the world.

## Notes and News

### Secretary Daniels on American Navy.

Secretary Daniels of the U.S. Navy Department made the following statement in his address delivered at Charleston, Virginia:—

"Due to the delay in the ratification of the Peace Treaty, it has become impossible to prevent the Naval expansion of the United States, and consequently there has been made no change in the Naval Expansion plan of the United States. Not only we are constructing a large naval munition manufacturing plant at Charleston, but many large docks and coast equipments are also being made. Eighteen Dreadnaughts and Battle-Cruisers and twelve other warships of superior strength are now under construction. When they are completed, the United States Navy will outstrip all other navies of the world."

### Eighteen Inch Guns for American Warships.

The United States Navy has decided to install eighteen inch guns on six Battleships and six Cruisers now under construction. The principal warships now under construction for the United States Navy are, Battleships *South Dakota*, *Indiana*, and *Montana*, planned in 1917, Battleships *North Carolina*, *Massachusetts* and *Lexa*, planned in 1918, Cruisers *Lexington*, *Constaration*, *Saratoga* and *Constitution*, planned in 1916, Cruiser *Ranger* planned in 1917 and Cruiser No. 6 (not christened yet) planned in 1918. According to the original plan, Battleships were to have been of 43,000 tons with twelve sixteen-inch guns and Cruisers 34,800 tons with eight sixteen-inch guns. As eighteen inch guns are to be installed on these warships, the number of guns will be lessened.

Of the Navies of the world, ships which had eighteen inch guns up to the present were British Warships *Finious* (22,900 tons) and *Monter* (8,000 tons), used along the Flanders coast during the war. However the eighteen inch guns on those ships did not yield the desired result; they were simply used to threaten Germany, and as soon as the war concluded eighteen inch guns were taken off the ships. *Finious* has, since then been, used as a Mother-boat for aeroplanes. The United States is the first country which has adopted the use of eighteen inch guns on warships. This step of the United States is expected to stimulate the navies of other nations.

### Abolition of Marriage proposed in France.

A terrible remedy for depopulation in France is suggested by Dr. Paul Carnot in "Paris Medical." He points out that the French race will be swept out of existence within 20 years unless French women make what he calls a "superhuman effort of maternity." There are now in France 2,000,000 unmarried women capable of becoming mothers, but for whom it will be

impossible to find husbands, owing to the slaughter of men during the war; there are in all Europe now 15,000,000 more women than men.

Dr. Carnot rejects both the solutions that have been offered; (1) to marry French women to foreigners; (2) to permit polygamy for a certain period, his reason against the latter being that men under existing circumstances find it difficult enough to support one wife, let alone several.

What Dr. Carnot suggests is the abolition of marriage in favour of the patriarchal family supported by the State, in which there would be no husband but which would consist of mother and children only. The supreme law of a race, he argues, is not to perish and, socially speaking, every woman ought to become a mother. Motherhood, he argues, should be an honourable and highly recompensed career, and she should be well paid by the State for every child she contributes to it. And he adds that all those who have failed to fulfil their duties to the State in the matter of bearing children should be compelled to leave their money to support the children of those who have.

### Indian Representative to the Next International Labour Conference.

We are glad to announce that according to a press despatch from India, Mr. Lajpat Rai, the distinguished Indian leader who sojourned for some time in Japan in 1915, has been unanimously elected by all the Labour Organizations of India as their representative to the next International Labour Conference. The Viceroy has been notified of this decision and it is hoped that he shall accord his approval to it.

### Special Session of the Indian National Congress.

Many momentous problems are now engaging the minds of the Indian public. The Turkish Treaty, the Punjab atrocities, and the various repressive legislations curtailing the elementary rights of the Indians are now the burning topics of the day. To pronounce an authoritative opinion on them and to determine the future policy and attitude of the Indians towards these questions, a special session of the Indian National Congress—the non-official Parliament of India—was convened in Calcutta early in September last under the presidency of Mr. Lajpat Rai.

### Mesopotamia and India's Contribution.

The *Amrita Bazar Patrika*, an Indian daily of Calcutta, writes about India's share in the British conquest of Mesopotamia:

In reply to some questions it was stated in the House of Commons the other day that the cost of the army of occupation in Mesopotamia was being borne by the British Government alone. This is a half-truth. The fact is that the contribution of India is at least as great as that of Britain. The army of occupation is the Indian army. It is out of Indian revenues that this army was trained. Its services should therefore

properly belong to India. The British Government however is appropriating its services for a purpose with which India has got nothing to do. The casualties in this army are a dead loss to India. Food stuffs are being exported from India to Mesopotamia in very large quantities for the needs of the civil and military population. It is no reply to say that the British Government is paying the price for them. An undue depletion of the food resources of a country cannot but be harmful. One great reason, if not the greatest, for the high price of food stuffs in India is the export of them to Mesopotamia. Is this not a severe drain on India? Then, again, rolling stock, carrying vessels, etc., which are imperatively necessary for the purposes of trade and commerce of India are being diverted to Mesopotamia.

It would be no exaggeration to say that to the foundation of the empire which is being laid in the Middle East India is making at least as great a contribution as she did during the war. Naturally enough it does not attract so much public attention, the big drum of the war being noiseless. But the exploitation is none the less great though silent. If the "Times" has reason to complain of the burden which the Imperialist capitalist policy of the British Government is imposing upon the British tax-payer, India has more reason to do so, firstly because her people are far less able to bear it than the Britisher and secondly because our people do not hope to derive any benefit from the exploitation of the resources of the Middle East to which the British people may look forward.

### Commissions to Indian Soldiers.

Up to 1917, during the first three years of the war, while hundreds of thousands of Indian soldiers were fighting in Britain's behalf, not a single commission was allowed to Indians! But in 1917 there was a change! Then for the first time in the history of the British connection with India, commissions were granted to Indians. How many? Nine! India's population of 315,000,000, India's army of more than 1,000,000 troops, as loyal and as brave as Englishmen, were generously granted, not 5,000 commissions, which would have been a small share, and not even 500, but *nine*!—and these of the very lowest grades, chiefly lieutenancies and captaincies!

Yet there are persons who wonder that India is not content with the blessings of British rule!—

*Young India.*

### Indian Ryot's Burden.

Some interesting figures have just been published in an Indian newspaper giving the expenditures by the government on the different services, and the relation of these expenditures to the benefits conferred upon the Indian tax payer.

According to revised scales of payment for services, about Yen 64,000,000 will be expended the present year on the payment of civil and other government workers, excluding ministerial and subordinate services. This is about 6 per cent. of the nation's total revenue of Yen 1,084,000,000 (according to the last budget).

The military expenditure for the year 1919-1920 has been 63 per cent of the total budget. The expenditure on railways has been 23 per cent. Adding

the 6 per cent expended on services, we see that about 92 per cent of the total revenues is devoted to the military, railway and services, and 8 per cent is for education, agricultural improvements, etc.

The Indian tax payer, in other words, sees nine-tenths of his taxes go to the feeding of British officialdom, while he starves and suffers for want of education, sanitation, and the necessary tools with which to pursue his occupations—

*Young India.*

### Famine in India.

Orissa Province in India is in the grip of a severe famine. According to non-official reports published in the Indian papers there have been many deaths. Acute distress is prevailing more or less in other parts of India also. A correspondent from Sylhet district of Bengal Province writes to the *Amrita Bazar Patrika* of Calcutta that an Indian named Naimuddi, of Korab village, has committed suicide by hanging, because he could not bear to look at the starving condition of his wife and children.

### Racial Discrimination in Railway Carriages in India and Burma.

It not infrequently happens that the members of the white race treat the Indian fellow-passengers in an arrogant and rude manner. The whitemen in India and Burma go so far as to commit assaults on Indian passengers. During the last few years there have been many cases of this nature. Mr. Hassan Imam, a distinguished Indian leader and a Barrister, was assaulted in a first class compartment by an English official. A respectable Indian gentleman while travelling in a first class carriage in the Burma Railway was insulted by an English Military officer. So far as third class is concerned, the most galling injustice is the custom of reserving compartments for Europeans. The *New Binnu* of Rangoon writes as follows on the subject:

In all trains there is a compartment set apart labelled with "for Europeans only." We would not mind if the occupants of this compartment were made to pay more than other passengers in view of their convenient accommodation. But strange to say that they pay 3rd class fare only. The Railway authorities are not ashamed to keep apart a separate carriage for Europeans on the same fare.

If Europeans as a class desire to be treated on a different footing from the children of the soil by reason of their higher position and *more civilized methods*, they should afford to travel by higher classes where they will seldom run the risk of occupying the same compartment with "natives" or in reserved compartments by paying additional fares. But it is proper that those who cannot afford to travel by higher classes cannot in any way claim to belong to a higher status than the innumerable passengers travelling by ordinary 3rd class. They pay 3rd class fares as any other ordinary 3rd class passenger. Their coins are not made of gold, nor are their currency notes made of ivory. There are many Burmians and Indians of respectable families but of straitened circumstances who also travel by ordinary 3rd class with rick-racks. They are not provided with separate accommodation. Then why should there be a different arrangement for these people simply because

they claim to be Europeans or some dilutions of Europeans. This brings home to the people their inferior and utterly helpless position. This adds to the thousand and one already existing privileges of the ruling class in this country. When they pay the same fare as ordinary passengers what right have they got to claim better accommodation, passes the understanding of us simple country folk.

### American Labor Party and India.

The Convention of the American Labor Party and the Committee of Forty-eight unanimously passed the following resolution:—

"Whereas, it has been the noble tradition of the great people of the United States of America to extend aid and sympathy to the cause of freedom all over the world;

"Whereas the British Government is terrorizing the people of India by wholesale arrests and indiscriminate massacre of unarmed and peaceful people as happened in Amritsar and other parts of India;

"Whereas the British Government does not protect the labor of India from merciless exploitation by British and Indian capitalists;

"Whereas the people of India are kept in ignorance by British government's deliberate policy of discouraging education in British India, where eighty per cent of the children of school age do not go to school and where there is no free and compulsory education;

"Whereas, the Indian people are being devitalized and demoralized by the British Government's deliberate policy of encouragement of the cultivation of the poppy, the manufacture of opium, spread of the opium habit by licensing more than eighteen thousand opium dens where more than one million and seventy-five thousand pounds of opium is being consumed by the Indian people;

"Whereas, millions of people in India die annually of starvation caused by economic famines due to ruin and destruction of industries and economic drain of India by the British government; and

"Whereas the people of India are struggling to end this intolerable condition by acquiring their absolute independence as a free nation;

"Therefore, be it resolved, that the Committee of 48 and Labor Party in their convention assembled, in Chicago, July 10, 1920, not only extends its sympathy to the Indian people in their struggle for independence, but hopes that the people of India will achieve their political independence from a foreign power and establish a real political and economic democracy."

The resolution was introduced by Taraknath Das, the Executive Secretary of the Friends of Freedom for India.

### Poppy Growing in India.

In reply to a question in the House of Commons, Sir E. H. Montagu, the Secretary of State for India, admitted that British government was putting more land under poppy cultivation every year. He submitted the following table:

Year	Area Under Poppy (Acres)	Out-turn in Maunds*
1913-14	144,561	24,292

1914-15	164,911	28,292
1915-16	167,155	27,001
1916-17	204,186	32,124

\*1 Maund is equal to 82  $\frac{2}{7}$  lbs.

### Wages in the Mills of India.

The ever increasing strike in the mills and factories in India are primarily caused by the starvation wages the workmen receive. In the cotton mills the weaver gets per month \$15.64; warper \$13.50; rover \$8.02; drawer \$7.79; reeler \$5.65; doffer \$4.20. In the jute mills of Bengal carpenters get per month \$10.00; weavers \$9.00; beamers \$7.33; winders \$6.00; spinners \$4.91; unskilled laborers \$4.40; rovers \$4.00; shifters \$3.66; corders \$3.00. (all in American dollars).

### Promotions and Decorations for the Services Rendered in Connection with the Conclusion of the Treaty of Versailles.

Marquis Saionji, who was chief of the Japanese Delegation at the Peace Conference, is now Prince Saionji. His name headed a list of promotions and decorations announced on September 7 as a reward for services rendered in connection with the conclusion of the Treaty of Versailles.

Viscount Uchida, the Foreign Minister, became a count, and the same rank was bestowed upon Viscount Chinda, former Ambassador to Great Britain.

Two barons were promoted to the rank of viscount—Baron Makino, the second in rank among Japan's delegates at Paris, and Baron Takahashi, Minister of Finance—while half a dozen of Japan's leaders were elevated to the peerage with the rank of baron. These were Admiral Kato, the Minister of the Navy; General Tanaka, Minister of War; Mr. Yamamoto, Minister of Agriculture and Commerce; Mr. Matsui, former Ambassador to France; Mr. Ijima, former Ambassador to Italy, and Mr. Shidehara, Ambassador to the United States.

Mr. Hara, the Premier, was not elevated to the peerage, although he was decorated with the Grand Cordon of the Rising Sun and Paulownia. Mr. Hara is understood to have declined to accept a title because, according to a statement made to the press by Mr. Takahashi, chief secretary of the Cabinet, he did not wish to lose his seat in the House of Representatives nor his position as the active leader of the Seiyukai Party. The Throne is understood to have made an informal offer of a title to Mr. Hara, who, however, expressed his desire not to receive the honor.

In addition to Mr. Hara, the following received the Grand Cordon of the Rising Sun and Paulownia: Count Uchida, Admiral Baron Katō, Viscount Makino, Baron Goto and Count Chinda. General Tanaka was decorated with the Grand Cordon of the Rising Sun; Baron Yamamoto, Mr. Tokonami, Minister for Home Affairs, Mr. Nakahashi, Minister of Education, Mr. Noda, Minister of Communications, and Mr. Inukai, member of the Diplomatic Council, with the first-class Order of Merit and the Grand Cordon of the Rising Sun; Baron Shidehara, Ambassador to the United States, with the Grand Cordon of the Rising Sun; Mr. Motoda,

Minister of Railways, with the first-class Order of the Sacred Treasure.

## Japan's Delegates to the League of Nations.

Viscount Kikujiro Ishii, Baron Megata and Baron Gonsuke Hayashi have been formally appointed delegates for Japan to the general convention of the League of Nations to be held in Geneva on November 15, according to the latest official gazette.

Their suites will be composed of Viscount Kunitomo Mushakoji, Mr. Yoshije Saito and 12 other diplomats, Major General Hisashi Watanabe, Lieutenant Colonel Gen Sugiyama, Captain Takamasa Izeki, Captain Kimfu Osumi, I.J.N., Captain Jun-ichi Kiyokawa, I.J.N., and Lieutenant Noboru Morita, I.J.N.

Lieutenant General Saburo Inagaki has been appointed Japanese Army delegate to the meeting of the standing committee on aerial forces of the League of Nations, and Vice-Admiral Isamu Takeshita Japanese naval delegate to the same conference, while Major General Tomotsugu Shizuma will represent the Japanese aerial forces.

Baron Megata left for Europe on September 17.

## Proceedings of the International Seamen's Conference.

The International Seamen's Conference met at Genoa, Italy, from June 15 to July 10. The full reports of the important meeting are not yet available, but according to the information received by the Department of Communications, the eight-hour-day proposition seems to have been rejected owing to its failure to secure the necessary two-thirds majority votes. The following propositions were discussed at the Conference:

### I. Propositions Relating to Working Hours.

- (1) The proposed international agreement for the eight hour day system (Rejected)

This proposal received the most serious attention at the Conference and it was the most lively topic of discussion, as was expected by the general public. The Japanese delegates advocated that the eight-hour day system should not be applied to the officers, as had already been decided at the Washington Conference. They got the support of some delegates; but others opposed the proposal. In consequence, the contention of the Japanese delegates was altered to the reservation that the captain and those officers who are not on watch should be excluded.

At first, it was reported that the working hours for the seamen were arranged as follows:

Fifty-six hours per week for deck labor.

Forty-eight hours per week for engine room labor.

Seventy hours per week for culinary labor.

But this report was not confirmed. Later it was proposed that the basic principle should be eight hours a day and forty-eight hours a week, but exceptions might be made according to circumstances. When put to vote after a keen discussion, it got 48 votes against 25. But it was rejected simply because of its failure of securing the two-thirds majority, necessary for the passage of a measure.

- (2) The recommendation regarding the restrictions on the working hours for the waterway labor at home,

- (3) The recommendation regarding the restrictions on the working hours for those engaged in fishery.

### II. Measures Regarding the Employment Office for Seamen.

- (1) The proposed international agreement for the establishment of employment offices for seamen (Adopted)

The adopted proposition provides that the employment offices for the seamen should receive no fees from the seamen, as the basic principle. Those offices which are already in operation, receiving fees, may be allowed to continue their business, under the supervision of the Government. But they must conform to the newly adopted agreement, by July 1922.

- (2) The draft international agreement for the compensation for unemployment in case of the loss of a ship or in case of the sinking of a ship. (Adopted)

The measure provides that in such a case the employers should give two months pay as compensation.

- (3) The recommendation regarding the unemployment insurance for the seamen.

- (4) The resolution regarding the unemployment insurance for the seamen.

### III. Measures Regarding Child Labor.

- (1) The draft international agreement for establishing the minimum age for the child labor to be employed on the sea (Adopted).

The measure prohibits the employment of children under fourteen.

- (2) The propositions to be discussed at the next conference are:

- (a) The prohibition of stokers and coal-heavers under the age of eighteen.
- (b) The physical examination of child laborers.
- (3) The resolution regarding the training of seamen.

### IV. International Laws for Seamen.

- (1) The recommendation regarding the compilation of an international law code for the seamen.

The recommendation urges the Powers to give every facility and encouragement for the codification of international laws for the seamen. Besides it advises them to accelerate the codification of seamen's laws for their own countries in order to facilitate the codification of the international seamen's laws.

- (2) The resolution regarding the contracts of engaging the seamen. The resolution recommends that the contracts of engagements of a public nature should be made in common among the Powers.

### V. Other Propositions and Measures.

- (1) The resolution regarding the prevention of venereal diseases:

- (a) Adequate arrangements should be made at every port for the prevention of venereal diseases.
- (b) Venereal diseases should be added to the list of diseases which are to be treated free on board the ship.
- (c) The seamen should be made acquainted with the knowledge about the prevention of venereal diseases.

- (2) Adequate equipments should be made at every port for the purpose of giving the seamen proper amusements.

At the Conference, the British delegates proposed that the Indian lascars (sailors) should be excluded from the operation of the international working-hours arrangement,

but it is said that they withdrew their demand, owing to the opposition raised by Dr. Matsuoka, a Japanese delegate, who denounced it from the viewpoint of racial equality.

### Withdrawal of Japanese Troops from Habarovsk.

The Japanese Government has completed the withdrawal of troops from the Chita district, and at present the Japanese troops in Siberia are stationed at Vladivostok, Habarovsk, and Nikolaievsk.

The troops at Nikolaievsk will be withdrawn in October to Alexandrovsky, North Saghalien, to camp there for the winter. At the cabinet meeting held on September 10th, the Government has decided to withdraw the troops in Habarovsk and its vicinity entirely. To station troops in an useless position and incur the misunderstanding of other powers is undesirable, and therefore the withdrawal of the troops from Habarovsk has been decided upon.

### A World Emigration Meeting.

In conformity with the resolution adopted at the International Labor Conference at Washington in 1919, an international commission of emigration has been constituted one-third of the members being government delegates, one-third workers' delegates, and one-third employers' delegates. Brazil, Canada, China, France, Japan and India have nominated the government representatives; Australia, Germany, the United States, Poland, Italy and Sweden have nominated the workers' delegates; and South Africa, Argentine, Spain, Greece, Czechoslovakia and Switzerland have nominated the employers' delegates. The presidency of the commission has been assigned to Viscount Cave, of Great Britain.

The international labor bureau has addressed a comprehensive questionnaire on the subject of emigration to forty-two governments that are members of the League of Nations. The first task of the commission will be to collate all reliable information for the benefit of all.

The commission will meet at Geneva in the spring of 1921.

### Is the United States to cancel Trade Treaties?

Article No. 23 of the Jones Shipping Bill which has been the subject of protest from various sides ever since the United States Government announced it, has been repeatedly discussed by the United States authorities, but finally it has been decided that the Article would not be changed or left out.

The enactment of the Jones bill will mean the cancellation of all trade treaties concluded between the United States and other powers, but as the State Department has decided to enact the regulation, those in the American official circle believe that by the new regulation the American trade would be broken up, and it would cause a great trade obstacle which demands the serious attention of President Wilson. As the Article of the new shipping regulation cancels all trade treaties, it will be necessary for the United States to conclude new trade treaties with about twenty-two nations. Some fear that in concluding new treaties the United States might

lose various important privileges which she enjoys under the present treaties.

### Anti-Japanese Resolutions in U. S. A.

- (1) Representatives of the Japanese Exclusion League of California have adopted a set of resolutions declaring that "any compromise with the Japanese Government on the Japanese question in California is unacceptable to the citizens of California."

The conference at which these resolutions were passed was called by Senator James. D. Phelan, a leader in the fight against Japan in the United States Senate, who after the conference forwarded the resolutions to Bainbridge Colby, Secretary of State.

The resolutions particularly opposed any agreement involving the naturalization of the Japanese now in America in case Japan consents to discontinue further immigration of her nationals to the United States.

At this conference a permanent organization was perfected for the Japanese Exclusion League of California. State Senator Inman was elected president of the organization.

- (2) The American Legion, in convention at San Diego, has passed resolutions unanimously demanding the following:

1. Exclusion of Japanese immigrants;
2. Cancellation of the Gentleman's Agreement;
3. Exclusion of picture brides;
4. Barring Asiatics from American citizenship;
5. Refusing citizenship to children whose parents are ineligible.

### U. S. Court Denies Japanese Right to Vote.

Judge Bussick of the United States District Court denied the mandate to compel the County clerk to grant Ichigo Sato, a naturalized Japanese, and an American veteran, the right to vote.

Sato has appealed to the Higher Court. Judge Bussick held that the United States District Court had no jurisdiction either over the subject matter, or the defendant's person, therefore he declared that in his judgment the naturalization was void.

### Oriental Missions Protest Against Anti-Japanese Agitation.

The standing committee of American workers among Orientals, representing the Protestant mission boards and other Christian societies on the Pacific Coast, have issued a widely distributed protest against "the present hysterical anti-Japanese agitation, which appears to be without sufficient foundation. We recognize," says the statement, "that the programme proposed by the anti-Japanese League and others is far reaching and must ultimately include not only Japanese but all Orientals, and will vitally affect our relations with those countries."

The statement continues, "that in the light of the proposed program we maintain that the adverse criticism of the Gentleman's Agreement is without foundation as the official reports of the United States Government show.

"There has been no substantial increase in the adult



population of the Japanese on the continent of the United States since the agreement was entered into.

"The figures usually published show that the arrivals are only taken into account and not the departures or deaths.

"The question of picture brides needs no discussion, as the Japanese Government has already abolished the practice on the recommendation of the Japanese on the Pacific Coast.

"The proposition to legalize the policy that citizenship should be forever denied to Asiatics and especially denying to a child who is born in the United States of foreign parents its right to American citizenship is open to the severest criticism, as undemocratic, un-American, and un-Christian.

"Our long experience of Orientals in the United States convinces us that their children born in America are intelligent, moral and liberty-loving and in every sense are worthy of the privilege of citizenship in the United States.

"As Americans we protest against a leadership which is actuated by narrow and selfish motives."

This statement was signed by officials of the Oriental Missions of the Baptist, Congregational, Presbyterian, Methodist, Episcopal, Friends, and South Methodist churches, as well as the Y.M.C.A. and the Y.W.C.A.

### British Protest Against America.

According to a telegram received at a certain quarter, it is said that the British Government has lodged a formal protest with the Washington Government regarding the new American Shipping Law. This is said to be the first protest that England has made to America concerning the Jones Bill.

### "White Australia" Principle in the Old German Colonies.

An "Asahi" special from Sydney reports that on August 19, Mr. Hughes, the Premier, announced that he would introduce to the Parliament, a measure for establishing a civil administrative office in the old German colonies in the South Seas, in the possession (mandatory) of Australia. Mr. Lyan demanded a detailed explanation of the measure, which led to a lively discussion, lasting for hours.

In the afternoon, however, of the same day, the measure was presented to the Parliament by Sir Joseph Cook, the Minister of Finance. Mr. Cunningham moved an amendment of the same measure and demanded that the white Australian principle should be applied to the old German colonies in the South Seas too. Unless the white Australian principle is applied, he continued, there is a great danger that foreign laborers other than the whites would be imported into those islands. Especially necessary is the enforcement of the principle, when we remember the fact that the Japanese are so desirous of getting entry into the South Sea islands. It is urgently necessary for us to be on the vigilant watch against the possible enemy.

### Important Negotiations Between France and Siam.

According to a Paris telegram, the French Foreign Office is at present negotiating with the Siamese plenipotentiary in France with regard to a treaty of considerable economic importance, including the fixing of the frontiers of Siam and Laos, the conclusion of commercial agreements, the final determination of the conditions of the construction of the railway linking up Saigon with Bangkok, and in consequence connections with India. A definite result is imminent as the pourparlers have been continuing for several months.

### Foreign Office Statement on the non-Surrender of Anfu Leaders in the Japanese Legation in Peking.

The Japanese Foreign Office issued the following statement in regard to the Chinese demand for the surrender of the Anfuites protected in the Legation Quarter by the Japanese at Peking and the reply made by the Japanese government to the demand:

"The circumstances which led to the grant by the Japanese Legation at Peking of asylum to Mr. Hsu Shu-Cheng and eight other persons, together with a pledge for strict surveillance on the conduct of these fugitives, were promptly communicated at the time to the Chinese government, the contents of the communication being at the same time published in a Foreign Office statement. On this matter, the Chinese government has recently addressed a note to the Japanese Minister at Peking, expressing regret that they cannot agree to the view advanced by the Japanese Legation and desiring that the latter will not relax surveillance on the Chinese or allow them to escape and seek concealment; for, it is stated, the Chinese government purposes to demand their deliverance as soon as the authorities concerned have completed examination of the evidences of their ordinary penal crimes.

"To this the Japanese Minister replied in a note that in view of the fact that the edict issued by the Chinese government for the arrest of Mr. Hsu Shu-Cheng and others was based on political reasons and that the protection of the Legation is being extended to the men on the ground of their being political criminals, the Japanese Legation would be unable to comply with the request for their deliverance irrespective of whether or not their complicity in ordinary penal crimes be established."

### Unlawful Arrest of Kuang Yunchin.

Kuang Yunchin, one of the leaders of the Anfu Club, and a member of the Chinese House of Representatives, for whose arrest an order had been issued, was taken into custody by the Army detectives on the morning of August 24th at the Fuso-kan, a Japanese hotel in Peking, where he had been staying. Without negotiating with the Japanese authorities, the detectives suddenly broke into the Japanese hotel and arrested Kuang.

Japanese Minister Obata presented a protest to the Chinese Government on the 26th pointing out that the

action of the Chinese authorities in breaking into the Japanese hotel and arresting Kuang without the previous consent of the Japanese minister was against the treaty terms and asking that Kuang be restored to the hotel. The Chinese Foreign Office sent a reply on September 10th stating that according to the report of the Commander of the Peking Garrison, Kuang Yunchin was arrested at the Tungshih Pallou (about half a mile from the Fusokan). This answer was entirely a mad-up affair, and Mr. Obata despatched another protest to the Chinese Government saying that the fact of the arrest of Kuang Yunchin at the Fusokan had been admitted even by the Chinese and that he regretted such insincere attitude of the Chinese Government.

### Negotiations on the Hunan Affair.

In order to give assistance to the Japanese Consul at Changsha regarding the negotiation with the Chinese authorities Consul Segawa at Hankou paid a second visit to Changsha on August 15th. The subjects of the negotiations, arising out of the outrageous conduct of the Chinese soldiers during the recent fighting in Hunan are: the murder of Japanese, firing on Japanese warships, plundering of the Japanese steamer Huryo Maru and the Nishin Steamship Company warehouses and the payment for copper sold to General Chang Chingyao, former Military Governor of Hunan. General Tan Yen kai representing the Chinese authorities, agreed to rigorously enforce the discipline among the Chinese troops and promised that the plunderings and indiscriminate firing would be stopped. The total amount of copper sold by the Kuhara Company and five other firms is 1,500,000 taels, and General Tan Yen kai agreed to pay 800,000 taels for the copper actually existing to-day, and the payment for the rest is now under negotiation.

### Italian Warships Smuggle Arms into China.

On receipt of an information from the Shanghai authorities that two Italian warships had entered Shanghai with arms and munitions for the purpose of smuggling them into China, the Chinese government caused an enquiry to be made into the affair. When the case proved to be true, it sent the following communication to the dean of the Diplomatic Corps at Peking.

"In June, this year, there was a rumour that the Italians had smuggled arms into Shanghai and that they were looking for purchasers. Upon investigation it has been definitely proved that the said arms had been smuggled by Italian Torpedo Destroyers Nos. 295 and 227. This is against the spirit of the international arms shipment provisions, and it is regrettable that the warships of a friendly nation should take advantage of the exemption of warships from Customs examination and distribute arms."

### The Lung-Hai Railway Loan Agreement.

Director Shih Chaotseung of the Lung-Hai Railway

proceeded to Europe to negotiate a loan with Belgian capitalists, but being unable to interest Belgians, he opened negotiations with Dutch capitalists and succeeded to return to China with a provisional agreement. It is now reported that the formal agreement was signed on August 14th with the Dutch capitalists through the Dutch Minister at Peking. The total amount of the loan is said to be fifty million francs, and the terms are identical with those proposed to Belgian capitalists. The full amount of the loan is to be made over to China in three years. The issue price is ninety-one, and the rate of interest is seven per cent. The loan is to be redeemed in ten years.

### American Loan to China.

Mr. Chou Tzuchi, Finance Minister of China, had been staying at Tientsin, negotiating a loan with American capitalists. It is reported that on August 30th, an agreement was signed for a loan of fifty million taels at five per cent interest with mines in Mongolia and Tibet owned by the Central Chinese Government as securities.

### Opposition of the Chinese Business Men to the Boycott of Japanese goods.

The representatives of the Students' Association of Tsinan asked the businessmen of Tsinan to join the association in order to urge the organization of the National Mass Meeting, but the business men replied that as they had been placed in various disadvantages and loss on account of the boycott of the Japanese goods caused by the students, they would only join the association, if the students would consent not to incite the boycott of the Japanese goods in future. It is reported that the students agreed to refrain from inciting the boycott in future.

### Proposed Construction of the Taku Harbour.

The proposed construction of the Taku Harbour has been approved of by the Allied Consuls at Tientsin who have resolved to aid the plan. The proposal has also elicited the approval of the steamship companies. The plan is to construct a breakwater 12,000 feet long in the outer harbour of Taku, and by dredging the river bed, to enable steamships of six thousand tons and of twenty feet water line to freely enter the harbour. The expenditure required for the construction of the front breakwater is 934,000 taels, for the back breakwater 112,060 taels and for reclamation 3,500,000 taels, totalling 4,596,000 taels. The entire work is to be completed in three years.

### Extension of Radio Service Between America and Japan.

Hitherto the wireless stations at Funahashi and Iwaki have accepted for transmission to America only those messages addressed to Hawaii, San Francisco, Oakland, and Alameda. After negotiations, however, with America and Canada, it has been arranged to accept the messages

addressed to the following places too at the subjoined rates:

	Per word
California State.....	1.54 yen
Oregon State.....	1.54 "
Washington State.....	1.54 "
British Columbia .....	1.65 "

The change took effect on September 1. At the same time, it has been announced that the wireless rates will be reduced to one half of ordinary press rates.

### Increase of Pacific Freight Rates.

Concerning the increase of the Pacific freight rates, several conferences have been held between the shipowners of the Pacific Conference and the Yokohama Exporters' Association, and finally the ship owners proposed slight changes in rates according to goods, cancelling the former proposal for the increase of about twenty to thirty per cent. The Exporters' Association discussed the new proposal with the Kōbō Exporters' Association, and on September third, another conference was held with the shipowners at which the increase was finally decided upon. The new rates will become effective from November 1st.

### Unification of Pacific and Atlantic Freightage.

The Freight Conference proposed by shippers handling ships of the United States Shipping Board was held at the Grand Hotel, Yokohama, on September 4th. Representatives of six firms handling the United States Shipping Board ships, the N. Y. K., the O. S. K., the T. K. K., the Mitsui and Taiyō steamship companies were present, and Mr. Holmes, representative of the United States Shipping Board, presided.

Mr. Holmes stated that it was desirable to amalgamate all associations both in the Pacific and Atlantic and to plan the unification of freight rates on both Oceans as the most ideal measure, but if this plan was not practicable, the Pacific and the Atlantic should have one organization each, and by mutual cooperation freight rates should be unified. The representatives of the Japanese steamship companies declared that although the amalgamation of all organizations in the two Oceans was desirable, on account of various reasons, it was not practicable, and therefore, for the Pacific, the rates adopted by the Pacific conference should be used, and for the Atlantic, there being no conference, the rates decided by the N. Y. K., the Blue Funnel, Dodwell Company and Ellerman Company should be used, until better and more satisfactory arrangement could be made. The American representative recognized the point proposed by the Japanese steamship companies, and adopted a resolution to carry out the scheme proposed by the Japanese ship owners.

### New American Steamers on the Pacific.

The American Shipping Board has decided to allow twelve steamers to the Pacific, each of the 12,500 ton class. Of them, five will be handled by the Admiral

Line and will ply between Seattle and the Oriental ports. Another five will be handled by the Pacific Mail Steamship Company and will ply between San Francisco and various Oriental ports. The remaining two will be on the run between San Francisco and Hawaii, under the charge of the Watson Steamship Company. The first steamer will appear on the Pacific in November. It is expected that all the other steamers too will be in commission within the course of the next year.

### General Meeting of the Yokohama Specie Bank.

The Ordinary General Meeting of the Yokohama Specie Bank was held at the bank on September tenth, and more than one hundred shareholders of the bank were present. Mr. Kajiwara, President of the bank, delivered an address on the financial and economic condition of the world during the first half of the year, which is given in full elsewhere in this number. The following is a summary of the accounts for the first half of 1920:—

Total receipt.....	¥150,395,803.88
including 3,872,394.97 yen brought over from last period	
Total expenditure .....	135,968,557.30
Net profit .....	14,427,246.58

The net profit is distributed as follows:—

Reserve fund.....	¥6,000,000
Dividend (12 per cent).....	3,982,400
Carried forward.....	4,444,846.58

### Opening of the Branch Office of the Yokohama Specie Bank in Germany.

The Yokohama Specie Bank has decided to open its branch office in Hamburg, Germany, from September 15th. At Berlin it will not open its own branch office, but will revive the contract with the Deutsche Reichsbank which will act as the agent of the Japanese Bank.

### New Chinese Minister to Japan.

Since the resignation of the former Minister, Chang, the appointment of the Chinese Minister to Japan had remained vacant, but recently it has been decided that Mr. Hu Weitei, Minister to France, would be the new Minister to Japan. Mr. Hu has been in foreign countries for many years, and is well versed in foreign conditions. He had been formerly the Chinese Minister to Japan for two years from 1908 to 1910, and therefore understands the conditions of Japan. In the first year of the Chinese Republic, he was the Acting Foreign Minister of the Provisional Government. It is desirable for the two nations that such a well qualified man is appointed as the Chinese Minister to Japan.

Another change will take place in the staff of the Chinese Legation here.

Mr. Wang Hung-Nien of the Peking Foreign Office, who is now at Nikolaievsk as the Chinese Delegate to investigate the Nikolaievsk affair, has been selected as the new Councillor of the Chinese Legation at Tokyo.

## The Return of the Venezuelan Minister.

Dr. E. De Witte, the newly appointed Minister of Venezuela, who has been recalled by his Government, returned home by a French steamer on September 6. Previous to his departure, he said in a press interview, that his successor would arrive in Tokyo in the course of the current year. During his comparatively limited sojourn, he has concluded a commercial treaty between Japan and Venezuela. Besides, an arrangement has been made between the Venezuelan Government and the Osaka Shosen Kaisha for opening a direct service between Japan and Venezuela. He said that he would be dispatched to London, Paris, and Rome on some important mission.

## Poles Ask the Aid of Japan.

Mr. Poshilip, Polish representative in Siberia, reached Tokyo on September 15th, and his mission here is to seek the aid of the Japanese Government in the repatriation of the Poles in Siberia. He said: "About four thousand Poles in Siberia are being subjected to a most unbearable oppression at the hands of the Russians and Bolsheviks, and they have recently decided to leave Siberia. At present women are being helped to leave Siberia, but to reach Poland via Russia being impossible, they will come to Japan from Vladivostok on their way to Poland via America. By the end of September the first group of about one hundred and fifty persons will leave Vladivostok for Japan."

## Death of Professor of Edward Kinch.

Reuter reports the death of Professor Edward Kinch who has rendered so valuable services to the cause of science in this country.

In paying tribute to the late Professor, Professor Jikei Yokoyoi of the Tokyo Imperial University says in a press interview that it was in 1877 when Professor Edward Kinch came to this country to take charge of the chair of chemistry in the Komaba Agricultural School, the predecessor of the present College of Agriculture of the Tokyo Imperial University. He was the possessor of an elegant manner and was very kind in instruction. So he was very popular with the students. He stayed about five years in Tokyo and then left for home. In London he was Professor of the South Kensington College. During the war, the College was closed. When it reopened, the Professor had been suffering from ill-health. How he loved Japan may be known from the fact that he named his residence as "Komaba." It is not too much to say that he was the father of agricultural chemistry in the Tokyo Imperial University. At the time of his death he was seventy-two years old.

## Death of The Reverend Mokusen Hagi.

The Rev. Mokusen Hagi, the abbot of the Eihei-ji

Temple, the cathedral of the Sotoshu Buddhist sect, passed away on September 2, while he was on a preaching tour in Niigata prefecture.

He was born in 1847 in Itohi province, and took the holy order at the age of fifteen. In 1900 when the King of Siam was gracious enough to grant part of the ashes of Sakya Muni to the Japanese Buddhists, the Reverend went over to Siam to receive it on behalf of the Japanese Buddhists. When he returned to Japan, he established the Nissenji temple (Japan-Siam temple) at Nagoya to enshrine the ashes of Sakya Muni and became its head priest.

In 1911, when the present King of Siam was enthroned the Reverend went over again to Siam to offer the felicitations, as representative of the abbots of all the Buddhist denominations in this country. He returned home the following year, after visiting the famous temples and other places relating to Buddhism. In 1914 after the Tsingtao campaign, he visited the battlefield to pray for the rest of the souls of those fallen in the war.

The following year, that is, in 1915, he visited America to attend the Buddhist convention held at San Francisco and waited upon President Wilson to present him with the resolution passed by the Buddhist Convention. After his return to Japan, he was appointed abbot of the Eihei-ji Temple, the cathedral of the Sotoshu Buddhist sect. He was granted the "Zenshigo," the highest Buddhist rank, by the Emperor. He was so distinguished for his erudition and virtues that he commanded deep admiration not only from his followers but also from the public in general.

## Death of Dr. Sakue Takahashi.

The death of Dr. Sakue Takahashi, a member of the House of Peers, was announced on September 12. He was ill since the close of the special session of the Diet. He was at the age of 54.

After his graduation from the Tokyo Imperial University in 1894, he entered the University Hall where he made an exclusive study of international laws. In the war with China, the Doctor was appointed legal advisor to the commander-in-chief of the standing squadron. It is said that the counsel for surrender given by Admiral Ito to Ting Juehang, the Chinese admiral, was drafted by the late Doctor. He also studied in England, France, and Germany. After his return from abroad, he was appointed Professor of the Law College in the Tokyo Imperial University. During the Okuma Cabinet, he was appointed President of the Bureau of Legislation. Later, he was nominated as a member of the House of Peers. He was also nominated a member of the Imperial Academy.

## Another Victim to the Cause of Aviation.

Mr. Toyotarō Yamagata, a distinguished civilian aviator plunged to death on September 29, while he was looping the loop. Though he was a youth of only twenty three, he was the foremost civilian aviator in this country. Indeed Japan has suffered an irreparable loss in his death.

# "THE ASIAN REVIEW" NEWS DIARY OF THE MONTH

## H O M E.

**August 13.**—The Minister of Agriculture and Commerce proclaimed a ban on the import of fruits, and vegetables from Oceania, America, Europe and Africa.

Mr. Kojiro Nakagawa, Vice-President of the Taiwan Ginkō, has been promoted to be the President of the bank.

**August 14.**—First class cars are to be run again on the Tōkyō-Kōzu and Tōkyō-Yokohama lines.

The Kōbe Seamen's Union held a mass meeting at the Minatogawa Commercial Museum.

**August 16.**—Viscount Ishii, Ambassador to France, left Kōbe for France by the Shizuoka-maru.

**August 19.**—Mr. G. Targowski, Charge d'Affaires of the Polish Legation in Tōkyō, visited Premier Hara at the latter's private residence.

**August 20.**—Mr. Wang I-tung, former Premier of China and one of the leaders of the Anfu Club, landed at Kōbe as a refugee from China.

H. I. H. Prince Asaka, who has been visiting the Japanese Alps, returned to Tōkyō this morning.

**August 21.**—Mr. Ōta, Japanese Consul-General at Canton, on furlough reached Kōbe.

**August 24.**—The American Congressional Party arrived at Seoul from Mukden.

Mr. Chiung, Chinese Minister to Japan, has tendered resignation which has been accepted by his government.

**August 25.**—The Tōkyō Municipal authorities have decided to build an open air theater in Hibiya Park.

**August 26.**—Mr. Charles L. E. Lady, the new Minister of Switzerland in Tōkyō, arrived at Kōbe.

Five special envoys who were sent from Shanghai by the so-called Korean Provisional government to Seoul have been arrested.

**August 26.**—The Members of the American Congressional Party arrived at Shinonoseki this evening.

**August 29.**—Mr. Toyotaro Yamagata, a young and popular flyer, was killed during flight in Tōkyō.

**August 30.**—Ikaho, a popular mountain resort about 65 miles northwest of Tōkyō, was reduced to ashes by a fire.

**August 31.**—To-day being the Emperor's birthday, congratulations were received at the Imperial villa at Nikko, from Princes, Princesses and Court officials.

Mrs. Morrison, widow of the late Dr. G. E. Morrison, former adviser to the President of China, arrived at Yokohama this morning.

**September 1.**—Improvement of the street car conditions of Tōkyō was brought a step nearer realization at the meeting of the committee for the investigation of the street car service.

Lieutenant General Suzuki, who has been in command of the Japanese garrison at Chita, arrived at Ujina, Hiroshima Prefecture.

**September 3.**—About 900 persons attended the luncheon given at the Imperial Hotel for the visitors from America.

Barons, Shibusawa and Ishiguro have received a promotion to Viscount.

**September 4.**—Viscount Ishiguro retired from the Presidency of the Japan Red Cross Society.

Mr. Hirayama was selected to succeed Viscount Ishiguro as head of the Japan Red Cross Society.

**September 7.**—Marquis Saionji is made a Prince, Viscounts Uchida and Chinda Counts, Barons Makino and Takahashi Viscounts and Admiral Katō, General Tanaka, Mr. Yamamoto, Mr. Matsui, Mr. Ijūin and Mr. Shidehara Barons.

**September 9.**—His Majesty the Emperor is fast recovering his health and expected to return from Nikko in the middle of the month.

**September 10.**—Mr. Takajiro Katō, an engineer at Shimizu, has invented a machine which will increase the speed of boats.

## C H I N A.

**August 11.**—The Chinese Foreign Office has recently presented to the Japanese Legation a demand for the withdrawal of the Japanese garrison on the railway line between Harbin and Changchun.

Dr. V. K. Wellington Koo has been appointed Chinese Minister to London.

**August 12.**—Sir Charles Eliot, British Ambassador at Tōkyō, arrived this morning from Korea.

**August 14.**—Martial Law was formally repealed in the Chinese city of Shanghai by official proclamation.

**August 18.**—The British Chamber of Commerce at Shanghai has sent a letter to the Acting British Consul-General, protesting against the arrest of Mr. George Shaw.

**August 23.**—General Chen (Chiung-ming) has captured Kiaochau.

The American Congressional Party met with a warm reception in Mukden from the local Chinese community.

**August 24.**—The Chinese Police raided a Japanese hotel in Peking and arrested Kuang Yun-chin, one of the Anfu leaders.

**August 25.**—Mr. Hu Wei-tei, former Chinese Minister to France, has been appointed Chinese Minister to Japan.

The Cabinet resolved to contribute 100,000 francs annually towards the maintenance of the Chinese Institute in the Paris University.

**August 26.**—Mr. Ohata, Japanese Minister to Peking, has filed a strict protest with the Chinese Government against the infringement of the Japanese rights by the Chinese authorities in connection with the arrest of the Chinese, Kwang Yun-ching, in a Japanese hotel in Peking.

**August 27.**—Premier Chin Yun-peng received all the foreign correspondents in Peking and outlined the policies of his government.

The Chinese Government has informally decided to appoint Dr. Wellington Koo, Mr. Woo Kuo-Shu and Mr. C. T. Wang as China's representatives at the forthcoming general conference of the League of Nations.

**September 3.**—About a hundred refugees from the famine areas are arriving in Tientsin daily.

### SIBERIA.

**August 11.**—The first train containing troops from the Fifth Japanese Division has passed Harbin.

**August 15.**—The evacuation of the Japanese military forces is assuming a normal course.

**August 17.**—Maurin Semionov has left Chita for Olovianka.

Mr. Matsuhira, the chief of the Japanese Diplomatic Mission, gave a farewell dinner to Dr. Girsu, and other Czecho-Slovak representatives.

**August 18.**—About a hundred political prisoners were set at liberty by the special committee in Chita.

**August 19.**—The evacuation of the Chita district has been successfully completed.

**August 20.**—The northern part of Nikolsk district has badly suffered from the rains, and the harvest is expected to be poor.

**August 23.**—The National Assembly in Vladivostok has passed a resolution dissolving the Habarovsk Municipal Council.

**August 26.**—The Habarovsk Municipal Council has sent an Ultimatum to the Vladivostok Government.

Regarding the strife between the Vladivostok Government and the Habarovsk Municipal Council, the Japanese maintain a strictly neutral attitude.

**August 31.**—Serious disturbances are reported to have broken out in the Verkhne-Udinsk region.

**September 3.**—The last of the groups of Czechs numbering 1,250 officers and men left Vladivostok for Trieste.

### PHILIPPINES.

**August 10.**—Several villages in north Tuyen were wiped out and 134 people buried in land slides, owing to the recent torrential rains.

**August 13.**—The Filipino printers of all the American Daily newspapers who went out on strike on July

31, have returned to work.

**August 31.**—The worst typhoon that Manila has experienced since 1905 struck Manila, and the losses are estimated at over 3,000,000 pesos.

**September 2.**—The Agricultural Congress has unanimously recommended the admission of Chinese for contract labor in the Philippines.

### DUTCH EAST INDIES.

**August 11.**—The Native Factory Laborers Union has presented to the Java Sugar Trust an ultimatum asking several demands.

### PERSIA.

**August 16.**—Persians established a contact with the Bolsheviks, between Menji and Kozvin, and captured the stronghold of Esnaulabad.

**August 25.**—The Persian Cossaks, in Northwest Persia, defeated the Reds at Kustamabad.

### MESOPOTAMIA.

**August 19.**—Revolutionary movement has broken out in the northeast and west of Bagdad.

### TURKEY.

**August 21.**—A Greek detachment at Baghchejik, in the Ismid region, was attacked by a force of Nationalist irregulars, and sustained about 70 casualties.

**August 28.**—The Greeks in Asia Minor are preparing a new offensive against the Turkish Nationalists.

**September 2.**—The Turkish Nationalist leader, Mustafa Kemal, has issued a proclamation to his followers, in which he urges them to hate the British and French, and to respect the sacred Turco-Russian-German alliance of 1920.

**September 6.**—The Turkish Nationalists are offering stiff resistance to the French in Aintab, Urfa and Adana.

**September 8.**—Enver Pasha, at the request of Lenin and Trotsky, has been appointed commander-in-chief of the Bolshevik forces marching on India.



## WHO'S WHO AMONG OUR CONTRIBUTORS

**Mrs. Frances H. Cameron Burnett** is the wife of Colonel Charles Burnett formerly military attaché to the American Embassy. She is a keen student of Japan and the Japanese. Indeed such is her acquaintance with the Japanese literature and calligraphy that she composes Japanese songs (waka) and write them in the Japanese characters. When she presented her Japanese poem to the late Empress Dowager, she surprised the Dowager Empress with her superb skill in poetry. She is not only versed in Japanese poetry, but also fully acquainted with the actual state of affairs in this country. Hitherto Japanese poetry has been a riddle to the majority of the foreigners, but henceforth they will be able to grasp its genius and also understand its charm through the pen of Mrs. Burnett who will regularly contribute to the Review on the subject.

**Mr. Toyoji Chiba** who discusses the agricultural question in California is the managing director of the Central Association of Agriculture in California. He is indentifying himself with the pacification of the anti-Japanese agitation in California. The present contribution was written by him while he came back to Japan in connection with the growing anti-Japanese agitation in California.

**N. S. Hardikar**, a graduate of American and Indian Universities, is the Secretary of the India Home Rule League in New York, United States of America, and the sub-editor of "Young India," a monthly published by the League.

**Dr. Katsuji Inahara**, a graduate of the Yale University, who writes on the Pacific problem in the current issue has been in the journalistic lines for a long time. He is now in the service of the Foreign Office.

**Viscount Kentaro Kaneko** who discusses the American question has had

his life indissolubly connected with America. He completed his education in America and is the possessor of the highest degree of the Harvard University. He has held the portfolios of Agriculture and Commerce and Justice. At present he is a Privy Councillor. The Viscount is identifying himself with the promotion of friendly relations between America and Japan, being the President of the America-Japan Society.

**Vice-Admiral Tokuya Kamitsumi**, at present on the reserve list, is one of the authorities on Japan's navy. Formerly he served as the Commanding officer of the Ominato and Chinkaiwan Naval stations and was in charge of the Yokosuka submarine flotilla.

**Mr. Takaaki Okubo** was born in Shikoku, but spent many years as an educationist at Fukuoka. Inspired and encouraged by Governor Yasuba of that Prefecture, father of the late Baroness Shimpei Goto, he exerted himself vigorously for the maintenance and perpetuation of national spirit and morals which are the special characteristics of the people of Kyushu.

**V. S. Suktankar**, at present sojourning in New York, U. S. A., is an authority on Indian Archaeology. He is now conducting extensive researches on the subject.

**Baron Toshiatsu Sakamoto** who makes a contribution on the question of restricting armaments is a member of the House of Peers and a Vice-Admiral. He is also a member of the Admiralty Board. He is versed in international laws. He attended the first Hague Conference in 1899 and also the international marine law conference at London in 1908, as the Japanese naval delegate.

The other contributors to this issue have previously written for the Review.









Lady Kaguya About to Ascend the Heavens.  
By a Contemporary Artist, Reikwa Kikkawa.  
(See Article "Takatori Monogatari").



# THE ASIAN REVIEW

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ART, ETC., OF ASIA, MANAGED AND EDITED BY JAPANESE

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## EDITORIAL NOTES

### **Egypt's Independence.**

The new force that is leavening this world has not failed to produce its effect upon the minds of the governing classes of England. It seems that they have realised, at least so far as Egypt is concerned, that it is futile to pursue a policy of the "mailed fist." In no age and in no country such a policy has paid well in the end. It is certainly a matter of unalloyed satisfaction to us that Great Britain has at last recognised the justice of the Egyptian claim. It will go far toward reviving the lost faith of the other nations in England and her promises. It is hoped that this action of Great Britain will mark the beginning of a new era in her relations with the subject peoples, and be followed by many similar acts, so that a real family of nations may be created within the British Empire and prosperity and happiness equally ensured to all, irrespective of caste, colour and religion.

We learn from a press despatch from London that the Egyptian National Assembly has already approved of the agreement concluded between the Milner and Egyptian Commissions, by which Great Britain agrees to recognise the independence of Egypt with certain reservations. We cannot but congratulate both England and Egypt on the happy and peaceful settlement of this long-drawn-out question which was a source of constant rancour and enmity between the two nations.

### **White Australia Policy.**

The Australian people are staunch advocates of the policy of "Whitemanism." From the Cabinet Ministers down to the commonest laborers, all are unanimous, so far as the question of the prevention of the influx of the coloured people is concerned. Apparently in pursuance of this policy the Commonwealth representative at the Peace Conference opposed the racial equality proposal of Baron Makino.

At the Geneva Conference of the League of Nations, Australia is going to be represented by Mr. E. D. Million, Minister for Repatriation. Recently, speaking at a luncheon he declared that a White Australia policy was as vital to Australia as the Monroe Doctrine was to America, and stated that he would convince the League delegates of the reasonableness of this policy.

In these days of advanced civilisation if the Australian people want to pursue a policy befitting the medieval ages, no Asiatics can have any objection provided their right of adopting any counter measure which may seem to them to be absolutely necessary to protect their interests, is conceded by the Australians. If we follow the lines of the argument of Mr. Million, we can say without fear of contradiction that "Asia for the Asiatics" doctrine is as necessary for the advancement of the prosperity and

happiness of the Asians as the White Australia policy is imagined to be for the Australians. Asians will gladly refrain from setting their feet on the blessed soil of Australia and other white countries, provided the white men withdrew from Asia altogether. There should be reciprocity in every arrangement if it is to be a fair one. Are the whites willing to retire from Asia altogether? Are they ready to quit China, Indo-China, the Philippines, East Indies, Malay Peninsula, India, Persia and the recently robbed territories of Turkey? Are they prepared to restore Africa to its rightful owners? If they are, the race and immigration problems will become easy of solution, and the antagonistic feelings and heart-burnings accrued therefrom will disappear. In such a case both peoples, the white and the coloured, will be able to work out their own destiny in their own way without interference from the other. If, however, the whites, without giving up their loots, further insist on the monopoly of special privileges, then it is quite natural that the Asians should refuse to take such an attitude lying down.

In the name of the blessings of the white civilisation, Asia has been subjected to ceaseless persecution and prosecution. Abuses and insults have been continuously heaped on her. Obstacles have been deliberately placed in the way of her forward move. Her sons have been branded with racial inferiority and their just rights have been and are still being most ruthlessly trampled upon. The Asians are not a vindictive people. They are the inheritors of nobler feelings and higher virtues. Through countless centuries of physical, psychophysical, ethical and spiritual disciplines, they have brought their lower animal passions under greater control than the Europeans, as a race, have been able to do. It was on account of the superior ethics of the Asians that they have all along suffered these indignities without retaliation or even protest.

But the occident's highhandedness has reached such a point as to drive the proverbial oriental patience to the end of its tether. If it breaks, if the latent brute in human being rises up, it will indeed be a day of great calamity for the world. And the whites alone will be to blame for the harrowing catastrophe which the rising of the brute in man will occasion. The remedy for the prevention of such a contingency lies in the hands of the whites. Instead of a selfish, aggressive and bullying policy, if they follow a humanised and just one and recognise the rights of the coloured people, they will be doing an immeasurable service to humanity.

**Mr. Lloyd George on the Irish Situation.**

The situation in Ireland is growing serious daily. The authority of the Government only prevails in a very few places and the major portion of the country has been fully Seim Feined. Rapine and murder are the order of the day, in which both sides freely indulge. It is difficult to predict what will be the final outcome of this condition. The last election in Ireland demonstrated that a vast majority of the population were in favour of a complete separation from England. The trouble between the two countries has been continuing for the last 700 years and successive Ministries have failed to evolve any policy which would satisfy Ireland. The present Ministry is ready to confer a sort of Home Rule, minus the control of the Army and the Navy and some other minor matters. But the Irish would be satisfied with nothing short of a complete secession. The Government finding it impossible to arrive at a settlement and secure the consent of the governed to British rule, is resorting to systematic frightfulness, while the Seim Feins are hitting back with greater vigour. Practically a regular battle is being waged by both sides.

According to a press despatch from Carnarvon, Wales, Mr. Lloyd George is

reported to have said, in reference to the police reprisals, that the "patience of the police has been worn out and they are now striking back. If, as is contended, there is a war in Ireland, it must be war on both sides." He further asked "if there is any wonder that the Police shot murderers when they caught them, since they are unable to obtain the evidence necessary for formal conviction because of the system of terrorism in force." "Therefore," he declared, "we must restore order even by stern measures, if necessary, because we cannot permit the country to fall into a state of anarchy." We feel disinclined to believe that the British Premier did actually give utterance to the above, for it does away with the most elementary principles of civilisation and reminds us of the age of barbarism, when "an eye for an eye and a tooth for a tooth" policy was considered as best calculated to settle all disputes. The Premier says that it must be a war on both sides. If we follow the legal interpretation of this sentence, it means that England recognises the sovereignty of Ireland and hence surrenders her right to try the other party in a Court constituted according to English law. If the happenings in Ireland are construed as acts accrued out of a war between the two peoples, as Mr. Lloyd George is reported to have said, then it follows that England has forfeited her sovereign rights and that the Irish are strictly conforming to international laws by taking every means to drive out the usurpers. The legal aspect of this question furnishes a very interesting study, and we hope that those who are well versed in international laws will pronounce an authoritative opinion on the subject.

### **The So-called Turkish Atrocities.**

Every student of history knows that the Muslims were once important factors in the arena of European politics. They had penetrated

into the very heart of Europe and established their paramount influence in all walks of life. The background of the present European civilisation had its origin in Asiatic culture. With the awakening of the occidentals mostly, if not chiefly, due to their coming in contact with, and imbibing the spirit of, the Asiatic civilisation, they felt the need for unity among themselves in order to stand against the Muslims who were considered as infidels and usurpers. It took them many a century to attain their object, not by fair means but by the most abominable tactics ever conceived by any human being. The history of these periods is a history of a series of perjury, treachery, fraud, lying, rapine and murder. The occidentals stooped to any blessed means for reducing the Turks to an impotent position and hounding them out of Europe bag and baggage.

In pursuance of this policy a vigorous anti-Turkish propaganda was carried on. Most ludicrous lies were cleverly manufactured and circulated broadcast. The Turks were depicted as veritable brutes. The world was literally flooded with the stories of the massacres of Christian peoples by the Muslims. The Turks made several attempts to controvert these malicious charges. But the means of propaganda, such as the press, cables and news-service, being under the dominating influence of the white people, every effort of the Turks in this direction proved abortive.

Solitary cases of murder by private individuals in the former Turkish Empire were made to appear as wholesale massacres carried out by the Turkish Government, whereas the most diabolical massacres of Muslims by the Christian Governments were carefully prevented from seeing the light. When, however, such crimes did come out, the press of the white world treated them with indifference, as if the killing of a few thousands of Turks were of no vital concern to

humanity.

The Christian world raise their voices in righteous indignation against the so-called Turkish ill-treatment of Christians, but they have not a word of condemnation for the most savage cruelties inflicted on the Muslims by the Christian nationalities of the Balkans. In 1878 there were 100,000 Muslims in Thessaly; now there are almost none. In 1897 there were 90,000 Muslims in Crete, but at the present time there are only 30,000 of them in existence in that island. The Carnegie International Report is an eloquent testimony to the barbarous excesses committed on the Muslim population by the Christian peoples. It records how the Muslims were massacred or exterminated by hundreds of thousands in Macedonia when the Balkan States won the war against Turkey. As a result of their frightfulness one million five hundred thousand Muslims had to flee their native land and take refuge in the Ottoman territories. As recently as the middle of this year, the Greeks displayed a piece of the so-called Christian virtue by a cold-blooded murder of 15,000 Turks. So far as our information goes, no comments have ever appeared on the subject in any foreign paper of the Far East. It should be particularly noted in this connection that these papers are always vociferous in claiming to be the champions of justice and humanity, no matter whether their acts glaringly run counter to their profession or not! Are we to understand by their rigid silence that their conception of the principles of humanity and justice undergoes a change when it happens to be a case between Christians and non-Christians and when the guilty party is the former?

After the fall of Balikesiri, the Greeks captured 15,000 Turkish Nationalist troops. Without the least semblance of a trial, these 15,000 Turks were put to death at once on the ground that they did not constitute a regular army and that by international laws they were bandits liable

to death. During the last war a wave of indignation swept over the so-called civilised part of the earth at the ill-treatment meted out to the prisoners of war by Germany. But here is a case of a deliberate massacre of 15,000 men. Yet not a little finger has been lifted anywhere as a protest against this ghoulis act! The Indian Khilafat delegation, which is working for bringing about a revision of the unjust terms of the Turkish Peace treaty, on learning of this blood-curdling story, addressed the following statement to the allied representatives. It will be seen therefrom that in spite of the assurance of the British authorities that the Nationalist army was a recognised combatant army and subject to international laws of warfare, the Greeks unceremoniously despatched 15,000 souls to the other world!

"Such monstrously revolting practices which would in any case stagger humanity are all the more amazing in their naked and unashamed brutalism. It is brutality by reason of the assurance recently given by the British Prime Minister in the House of Commons that the Nationalist army was recognised as a combatant army and subject to laws of war. This news coming on the heels of the menace of bombarding the mosque as well as the town of Broussa reported to have been held out by the British admiral, if difficulties were placed by Nationalist army in the way of the landing of British and Greek forces on the coast of Marmora, is bound to give rise to the impression that neither pledges and laws of war nor common instincts of humanity are of avail in protecting the defenders of the independent existence of Turkey and the Khilafat against the fury of those who are bent upon their destruction. The incalculable consequences of such impressions will be fully shared by every one of the Allied powers that misuse Greek forces as an instrument for carrying out its anti-Turkish and anti-Muslim policy. Indian Khilafat delegation

would recall the rage of the Allies against German bombardment of the Cathedrals of Rheims and Seissons and other horrors attributed to German forces and they cannot conceive how the Allied powers can now justify the use of two weights and measures. The least that the delegation expect from the Allies is that they will take immediate steps to put a stop to such outrageous practices and punish those guilty of them as war criminals."

**Italian Labour Movement.** It is impossible to exaggerate the gravity of the situation created by the activities of the Italian Labour. To all appearances the country is moving towards the verge of Communism and all that stands for it. The public services are at a standstill; the scarcity of food is increasing; and money is decreasing in value. Most of the important factories are occupied by the workers and the production is getting lesser daily. Industry and commerce are practically paralyzed. Not a day passes without some sanguinary encounter between the police and the people. The government has been compelled to take the side of the labourers and the Premier has announced that a Bill will shortly be introduced in the Chamber providing for giving to the representatives of Labour a certain amount of control over the management of the factories. The employers at first objected to this proposal, but they had to withdraw their objection under the pressure of the government. The Premier's intention is no doubt good, but how far such a measure will conduce to the smooth solution of the labour question is problematical. Human love for money and power will, in our humble opinion, stand in the way of the achievement of the desired result. When once the workers are put in a partial control of the factories, they are not likely to be satisfied till the whole factories are placed in their possession. Greed begets greed and the

case cannot be a different one here. The best solution of the problem can only be effected by nationalising the industries, so that neither the capitalists nor the workers can exercise tyranny over the other.

Since the above was written, the labour troubles have subsided to a certain extent and the workers are reported to be jubilant over the attitude of the government. A large number of factories have already been evacuated by them. Premier Giolitti claims that the policy adopted by him has averted a great disaster and much bloodshed, and has postponed the advent of socialism for fifty years. We are however not sure as to whether the claim of the Premier will be sustained by future events. Who knows that the steps taken by the Italian government may not prove to be the beginning of the end of organised governments in Europe and the ushering of an era of Communism. Extremes are always and in every age bad. Undoubtedly Capitalism has inflicted a terrible cut on mankind, and should be unhesitatingly condemned, but Labourism cannot elicit the approval of the world if it pursues along the lines of Capitalism and wants to impose its will on the other portion of the community.

**Our Tame New India,** the distinguished **Prophet.** Indian daily, under the editorship of that venerable lady, Mrs. Annie Besant, President of the Theosophical Society, writes:

"Our Tame Prophet pointed out some weeks ago that the best thing that could happen in the middle-Asian Oil Fields was for American and British exploiters to fall out. Then the truth about Mandates would be forthcoming. Our Prophet is now filled with glee at the prospect of the Persian Agreement of 1919 with Britain being shelved, and American exploiters coming in. There will then be a most interesting contest as to who is to control the Persian Gulf, which has been demarcated as a British



sphere ever since the struggle over Persia between Russia and Britain. The last big British pre-War loan to Persia was four million pounds, half of which went to the then Shah for his personal use. This sum would be nothing to the Americans, if they could make a good deal over the oil and a few other Persian products. Our Tame Prophet also thinks that now that the Russians are on the offensive, the Poles and some other European Nations will find it possible to invoke the League of Nations. Although the latter could not of course be used for interference when Poland was victorious, it will be a very useful weapon now that the tables are turned. We can at any moment expect a call to arms in the name of Humanity, Russian Concessions, Starving Children, Polish Aggrandisement, and other philanthropic causes."

### **Amritsar Massacre and a British Contemporary.**

A British paper, published in Kōbe, takes us to task for our unpardonable sin in reverting to the subject of Amritsar in our sixth number. It says that the British Government has already meted out an adequate punishment to General Dyer—the hero of the Jallianwalla Bagh—and repudiated the principles on which the General based his horrible act—an act which will undoubtedly go down to the posterity as one of the blackest acts of British administration in India.

In its zeal to administer us a rebuke, our contemporary seems to have lost sight of some salient facts about the Dyer affairs. The evidences of General Dyer and other witnesses called before the Hunter Commission and the National Congress Sub-Committee prove conclusively that since his arrival in Amritsar the good General had all along been looking for an opportunity to "teach lessons" to the Indians. Two days before the tragic occurrence one of the high civil officials (an Englishman), during the

course of an interview with a deputation of leading Indians, announced that for one English life lost, *one thousand* Indian lives would be taken. It also appears from the testimony of other witnesses that another English official warned his clerk to leave the city, as General Dyer was thinking of bombarding it. It would be clear from the above that it was not a case of "momentary losing of nerve," as our contemporary seems to make out. The Amritsar incident was a cold-blooded and deliberate murder; there were no extenuating circumstances. The British Government has of course retired General Dyer. But is the punishment adequate for a man who wantonly kills 1,200 human beings and maimes three times that number? Is it not out of all proportion to the enormity of the crime which Dyer is guilty of? And does our contemporary know that a large number of English men and women have lauded the frightfulness of General Dyer and are now busy, under the auspices of the *Morning Post*, collecting funds for the presentation of a purse of £20,000 to the gallant General for "his action in saving the British raj in India?" Does it know that the Anglo-Indians in India are pushing on a proposal for erecting a memorial to the brave General? Does it know that the British House of Lords by 129 votes to 86 has passed the motion of Lord Finlay deploring the conduct of General Dyer's case as unjust to him and establishing a precedent dangerous to the preservation of order in the face of a rebellion!

The British paper would have us believe that General Dyer has been severely punished. But the facts stated above prove the contrary. Although the General has lost his appointment, he has been amply compensated by the fact that he is being acclaimed a national hero. And what is more is that he is going to get a gift of £20,000 which few Generals of his standing and age can aspire to obtain in

the ordinary course of things. Thus his punishment has come to be a real blessing in disguise. In this connection the views of Dr. Rabindranath Tagore, who is not an agitator and who is a moderate of moderates so far as political matters are concerned, are interesting and perhaps may be of some help to our contemporary for arriving at a proper understanding of the situation. A London correspondent of an Indian paper writes thus under date of July 21: "On the afternoon following the close of the Dyer debate in the Lords, I asked Dr. Rabindranath Tagore what he thought of the situation. Speaking with the deepest emotion he said that he felt grieved and insulted at the unashamed condonation of a brutal outrage by the very class from which our rulers are recruited. This makes us, he said, realise the futility and humiliation of relying for any boon of any value from those who hold us in contempt. Only by removing the inner sources of weakness, organising our social, educational and economic life can we rise out of our present depth of degradation. Be prepared for many sacrifices, to undergo suffering for the common cause. Sink differences of all kinds. Promote the spirit of concord and cooperation. The present shock of disillusionment if accepted in the right spirit will prove a blessing in disguise and form the basis of a new era of a career of national self-respect, spiritual emancipation and material progress. Only by freeing ourselves from the spirit of dependence and mendicancy, casting out fear and guarding ourselves against the wasteful destruction of impotent anger and vengeful resentment can we rise to the true measure of greatness."

Our British contemporary confines its remarks to the case of General Dyer only. But it should know that there were many such Dyers, equally guilty of heinous crimes. The surprising thing is that although the Congress Sub-Committee has collected a vast amount of evidence

of their nefarious deeds, the Indian Government has so far done nothing to bring them to justice and they are still in the enjoyment of their former positions. One of these worthies even went so far as to cast to the wall the ordinary code of decency and disgracefully insulted many Indian women, as will be seen from the extracts from the Congress Sub-Committee Report published on page 766 of our last issue. Before crying for our head, for giving publicity to pure facts, our contemporary should carefully go through the pages of the Hunter and Congress Sub-Committee Reports containing the gruesome stories of the brutalities of the British officials in India.

"Militaristic Brutalism," whether practised by the Japanese, the British, the Americans or the Germans, should be severely condemned by all whose heart is in the right place. We do not maintain that our officials in Korea are always right in their dealings with the natives. And if any cases of the ill-treatment of the Koreans are brought to our notice, not only will we give full publicity to them, but will leave no stone unturned to compel the authorities to bring the offenders to book. But no one but a candidate for bedlam can put forward the argument that because there has been a case of misconduct on the part of a Japanese official in Korea, we forfeit the right—rather journalistic duties—of passing criticisms on the frightfulness indulged in by General Dyer and other British officials in India.

### **China and the Russian Officials of the Former Regime.**

When the Bolsheviks took over the reins of the administration, they announced the dismissal of the Diplomatic and Consular representatives stationed in the various foreign countries. At the same time they attempted to send their own men to fill these posts. But the attitude of the Powers being quite

antagonistic to the Bolshevik rule, the new government could not secure their recognition and hence Russia practically went unrepresented, although the Diplomatic and Consular staffs of the former regime remained in possession of the official documents and property. This anomalous situation was continuing in China too till the issue of the Presidential mandate on September 23, withdrawing the official recognition of the Russian Minister and Consular staffs in China, and placing the interests of Russia in charge of the Chinese government. The action of the Chinese authorities is quite in conformity with international laws and no body with a grain of common sense should raise any objection. When the government, whose representatives these officials are, is no longer in existence, how can China recognise their position? Yet protests from various quarters have been addressed to the Chinese government. Some of the foreigners are reported to have gone so far as to advocate the idea of placing the Russian rights and concessions under international management. It is certainly preposterous that China should be dictated to from outside as to what she should do and what she should not! Those concessions were wrested from China by the Czarist government at the point of the bayonet. With the fall of that government and with the announcement of the present government annulling the old treaties, they naturally revert to China. What China proposes, however, now is to hold them in trust till a satisfactory arrangement can be made with a recognised government of Russia, about their disposal. It is a fair proposition and there is nothing in it which can elicit opposition from any party. China's attitude is certainly praiseworthy, when one considers the fact that she is perfectly within her rights to regain the Russian concessions and rights, in view of the abrogation of the old treaties by the Bolsheviks and their

declaration for the restoration of the Russian interests, forcibly acquired by the erstwhile Russian governments.

In our opinion, it is a most opportune time for China to raise the question of extraterritorial rights of the Russians. These people reside in China not for conferring any special benefit upon the Celestials but for prosecuting their own business and promoting their own interests. There is no reason why special privileges should be claimed by them. If they are dissatisfied with the law of the land, they are at liberty to leave it. Extraterritoriality is a great handicap in the proper exercise of the governmental function. We have on more than one occasion pointed out in these columns the harmful effect of it on the body-politic of China. It is a stumbling block in the path of her onward progress. The chief concern of the Peking government should be to protect the interests of China and not to cater to the whims and pleasures of foreign countries at the cost of the Chinese. If it makes up its mind and rises up with the demand for the abolition of this anachronistic law, it will find a vast majority of the general body of the public of the world at its back.

### **Anti-Japanese Agitation in the United States.**

The Pacific coast of America is echoing and reechoing with a violent agitation against oriental labour. The Americans want that no more Asiatics be permitted to enter America. All sorts of wild arguments for preventing the influx of oriental labourers are being advanced. Some enthusiasts have gone so far as to suggest that the Asiatics living in America should be deprived of the rights which they are enjoying under the constitution of the country. The question has now assumed a political appearance and the Presidential nominees of both the Republican and Democratic parties have already expressed their

respective views which are far from satisfactory from the viewpoint of Asia.

It should be in the recollection of every student of history that the Japanese first went to the States at the invitation of the Americans who were greatly handicapped in their business because of the paucity of hardworking labourers. The Japanese proved their worth and earned the admiration of the natives for their numerous fine qualities, which were conspicuous by their absence in the immigrants from Europe. Things went on well and more Japanese were welcomed. Great inducements were held out to them and thousands migrated to America—the land of plenty—and settled there permanently.

In the meantime Japan's political progress attracted the attention of the world. Japan emerged victorious in the Russo-Japanese war. This fact—the victory of a coloured nation over a first class white power—and the bogey of the "Yellow Peril" set the white world against Japan. The condescending patronage so long bestowed on Japan was withdrawn and various measures were adopted to curtail her power. Meanwhile the Japanese in the United States being possessed of superior qualities naturally began to oust the natives and the alien white labourers from the field. This gave umbrage to the latter. The unscrupulous politicians taking advantage of the situation forged a new weapon for an attack on Japan and the result was the disgraceful California School question. Japan was not ungrateful. She remembered the past services of the United States during her infancy and yielded almost in every point. The Gentlemen's Agreement was brought into being, and Japan has hitherto observed it faithfully.

In deference to the wishes of the Americans Japan has already prohibited the system of "picture brides." So far as Japan's obligations are concerned, she has fulfilled them. It now remains for America to carry out her part. The

question now centres round the treatment of the Japanese already settled in America. They are human beings and must be accorded a humane treatment. To wantonly persecute them, because they are more industrious, more thrifty and more moral, certainly does no credit to the Americans. The problem has now shifted from the hand of Japan to that of America. These immigrants are to all intents and purposes the citizens of the United States, having settled there permanently; and it therefore behoves the American government to ensure them their rights.

In deciding any matter not only reason but sentiment too should be made a prominent factor; otherwise one is liable to fall in error. A calm and impartial judgment should be brought to bear on the question. Some jingoistic elements in both countries advocate the settlement of this question by force of arms. But they do not seem to appreciate how ruinous a business war is, especially in these days. They have nothing to gain but everything to lose if they followed this course. The vast majority of the Japanese people want to see a peaceful solution of the question to the satisfaction of all parties. They hope that both Governments will amicably and in a spirit of mutual co-operation solve this problem and thereby strengthen the bonds of friendship between the two countries, so that the Pacific may truly remain eternally pacific.

### **League of Nations Association of Japan.**

Some time ago a League of Nations Association was formed in Japan at the instance of the Government. Some financial magnates took leading parts in this organisation when it was first established. With the lapse of time, however, their ardour cooled down and the Association almost reached a moribund condition. In view of the ensuing meeting of the League at Geneva, the organisers have, however, revived their activities, but how far they

will be able to secure the support of the general public to the present League of Nations is problematical. The League of Nations Association of Japan is composed wholly of a few monied people, and the vast majority of the Japanese public, especially the politically minded ones, have nothing to do with it. These are the days of people's diplomacy. When they do not favour any organisation, it is bound to fail, however financially backed it may be. The Japanese people have grave doubts as to the intrinsic value of the League, born as it has been in an atmosphere surcharged with a spirit of rapacity, hate and vengeance, and dominated, as it is, by the very reactionary elements who have been the chief factors in deluging the earth with blood and thereby bringing untold miseries upon humanity. Moreover, the fate of the racial equality proposal introduced by Baron Makino at the Peace Conference has unfortunately shaken the little confidence we had in the League. It has further been demonstrated by later events that

when the sordid interests of the governing classes of the white countries are concerned, the lofty principles on which the foundation of the League rests are cast to the winds.

A foreign contemporary wonders why the Japanese nation does not take an interest in the League of Nations. The facts stated above will, it is hoped, enable the foreigners to appreciate the reasons for the apathy of the Japanese public. They know, furthermore, that with the exception of a handful of interested persons, the masses of the European peoples are also against the present constitution of the League, because they are afraid that its actions will always be influenced by considerations of not the general welfare of mankind but of the interests of Capitalists. Nothing short of a thorough overhauling and reconstruction of the League in such a way that it may really serve as a medium for the expression and the execution of the popular will, can command the confidence and respect of the world.

Today (November 1) will go down to posterity as an epoch-making day in the history of Japan, for the dedication of the Meiji Shrine takes place today. On this auspicious occasion the numerous glorious achievements of His Late Majesty naturally occupy a large share of our mind. For the information of our foreign readers we publish below one of the *utas* composed by His Majesty.

*Tsumi-shi araba*

*ware wo tsumiseyo*

*amatsukami*

*Tami wa wagami no*

*umishi ko nareba.*

Oh God in heaven !  
If there be a deed of sin,  
Thy wrath to merit,  
Punish me; the people spare,—  
All are children of my care.

## Nothing Avails But Justice and Humanity

By MITSURU TŌYAMA

**T**HE catastrophe that befell the world in the shape of the last titanic struggle and levied a heavy toll on humanity has opened the eyes of all to the insecure foundation on which the western civilisation has so long rested. It has exhibited clearly the utter moral bankruptcy of the nations who used to regard themselves as superior to their less fortunate brothers in all respects. The culture of the west, although clothed outwardly in the finest raiments, was but a lifeless corpse. The war has demonstrated this fact. The lessons left by it and its havoc ought to deter even the most adventurous people from plunging in another costly experiment of this nature. But we find, to our sorrow, that the west is going to efface the tragic memory of the recent past and prepare again for bringing about another cataclysm of horror and devastation.

We have realised the hollowness of the western civilisation, based, as it is, on the negation of the lofty principles of justice and humanity. If the world's onward progress is not to be set back, it must be replaced by a higher one. And the advent of that higher civilisation will be accelerated if we all base our actions on justice and humanity, which, it is needless to say, can only ensure the free exercise of one's body, mind and soul and the development of the human being to its full stature.

The peace of the world and the well-being of mankind are our sole concern. To achieve these objects we are ever ready to make any sacrifice. We welcome with open arms all nations who are similarly minded and who keep to the path of justice and humanity even in the face of overwhelming difficulties and dangers. But if any nation, blinded by racial prejudice and actuated by selfish motives, exhibits a contemptuous disregard of the feelings and

aspirations of the Asiatics, and subjects them to endless persecution and harassment in complete defiance of the principles set forth above and to the detriment of the peace and welfare of Asia, we should not hesitate for a moment to accept their challenge, even if it costs us dearly, because by doing so we would be serving humanity and a just cause.

The Americans advocate justice, humanity and philanthropy so zealously. A survey of their recent movements, however, cannot but lead one to wonder as to what they mean by these fine words. Their attitude on the racial equality proposal at the Peace Conference has already belied their professions. Moreover, when we take into consideration the unjust anti-Japanese—rather the anti-oriental—agitation and the insults and abuses showered, without rhyme or reason, on the devoted heads of the Asians, we find ourselves at a loss to grasp the full significance of the American idea of justice and humanity.

Japan is often held up before the world by the Americans as a bellicose and aggressive nation. Some of them even go the length of styling Japan as the Germany of the East. But can the Americans substantiate their arguments by facts—not fallacy but indisputable, hard facts. Is there any western nation whose record is as clean as that of Japan? It is true that Japan has waged many wars, but history shows that she has never taken up arms except under sheer necessity to defend her very existence. On the other hand most of the white nations, who indulge in an adverse criticism of Japan and who are most vociferous in declaring themselves as the champions of justice and humanity, had and have no scruples to occupy the countries of other people under various sanctimonious pretexts. Facts speak more

eloquently than words. The present political geography of the world is the standing monument to their spirit of aggression.

Japan's chief desire is to see that real—and not camouflaged—justice and humanity reign supreme throughout the world. She considers it her heavenly mission to uphold and safeguard the birth-rights of human beings and ensure them peace and prosperity. She will not even shirk war if it is inevitable, because she will be fighting for a righteous cause and because the responsibility for such a calamity will lie with the nations whose high-handed actions in depriving other nations of their rights, freedom and happiness will goad Japan to the desperate position.

While leaving nothing undone to denounce military aggression, it seems that the Americans do not regard capitalistic aggression as a crime, at all. It should be remembered that capitalistic aggression

is a far worse and more shameful crime than military aggression. In a country where capitalistic aggression is in evidence, the people are economically reduced to the vassals of the conquering nation, a cause of permanent discord between the two. Therefore, we, Japanese, should do everything in our power to protect Asia and the Asiatics from the economic enthrallment and its attendant consequences.

It is our firm conviction that nothing but justice and humanity avails. As the Americans profess to be fond of justice and humanity, we venture to admonish them to translate their profession into practice. If they be good enough to listen to our advice, all misunderstandings will vanish and there will remain no cause for collision or conflicts. If they, or for the matter of that all white people, deal with us in an attitude based upon justice and humanity, we shall be glad to shake hands and cooperate with them.

## The Cultural Message of the Japanese People

By BARON SHIMPEI GOTO.

### I.

**P**OLITICS is a dynamic act, the subject matter of which is living relations subject to the general laws of life, growth and decay, assimilation and selection. Especially impressive this is in the sphere of foreign politics, where nations rise and fall, unite and separate in a rapid shift of interests.

But as philosophers say, there are even in this flux some principles of permanency, constant and dependable as the course of the sun or of the earth. Now, what are these principles in terms of moral energy, but the ideals of justice and humanity? And when it comes to the practical definition or concrete formulation of them doubts may cross even the best of the

idealist's mind. The thick mist of scepticism that envelopes the nations of this earth chills even the most faithful hearts. One is caught in a net of prejudice, misunderstanding, ignorance and antipathy. It is, indeed, a tragic thought that even the professed ideals of justice and humanity are apt to find their expression in double standard and made servile to national and racial egoism. Thus, international problems, amid the same old flux of materialistic thought, go on insulting the conscience of mankind and endangering the peaceful lives of innocent peoples.

### II.

Of the international problems that confront us today the most conspicuous is the Anti-Japanese agitation of America.

The Chinese and Siberian questions come next. The third is the future of the Anglo-Japanese alliance. In logical terminology, a right conclusion can only be drawn out of the premises reorganised by the parties concerned. If there ever be any differences of conception about premises, all efforts to a satisfactory solution will end in vain.

Unfortunately, the difficulties we are confronting at present, are not difficulties of drawing right conclusions which are comparatively easy to overcome, but lie in the misconception of the facts which constitute the premises of the problems. The agitators of California set up their premises not from a disinterested appraisal of the vices and virtues of the Japanese immigrants, but from their racial or economical prejudices from the groundless assumption that Japan is a military and aggressive nation. In the Chinese and Siberian questions, also, our efforts to guard the principles of territorial integrity and equal opportunities have not been rightly appraised in the light of history and the surrounding circumstances, but have been made the victims of loud and irresponsible propaganda. As to the opinions of Australia and other British dominions against the continuance of the Anglo-Japanese alliance, in the face of what we did during the great war, one's conscience is simply outraged.

None of them, therefore, constitute problems in a rational sense. They are made difficult problems, because they are not guided by reason and ideals. Since politics is a dynamic act and statesmen must deal with facts as they occur, we can not wait for philosophers' solution. Of course, we should not let things drift, hitting, as politicians do, only at happy chances that promise to promote their own interests. We must, however, transcend logic and handle irrational problems in a super rational way, but only in so far as they can thereby be brought nearer to rational ideals. This rationalization of the

irrational, if I may use such words, must be the supreme object of statesmen. In facing the problem at hand, our best efforts must be directed to the suspension of drawing hasty conclusions from the irrational premises and the dissipation of the premises themselves.

### III.

It must be remembered that man is rational and irrational, egoistic and altruistic at the same time. The two motives or principles are not necessarily contradictory to each other. Whenever understanding prevails they harmonize and fulfill each other. It is only ignorance and prejudice that bring them into sharp conflict. The difficulties involved in the problems we are considering, are, in the last analysis, reducible to the lack of understanding.

We have long felt it and to an extent have been trying to mortify forces of enlightenment. We have thrown open this country in a most cordial and frank way to American visitors, but the Anti-Japanese agitation has shown no sign of abatement. We have preached the Chino-Japanese rapprochement, but voices of alienation become louder as our efforts become more serious. We have faced the Siberian question from the very beginning in the most conciliatory attitude consistent with our own safety, but our steps have been victimized at every turn by evil propaganda. The catchword of all this propaganda, by which we have been victimized, is what western nations have been hurling against each other and what is entirely foreign to our national tradition and spirit—namely, militarism or imperialism.

### IV.

Militarism or imperialism, wherever it may arise, is bound to pass away in the flux of fortune. What remains in the destiny of a nation is its culture. That the Japanese people are essentially a cultural people is proved in their long history, and



will stand out clearly before the world. We are aware that odds are against us; that our best efforts to seek understanding and enlightenment are counteracted by a most powerfully organized propaganda of falsehood. Yet, it shall not abate our efforts to uphold the cause of this accused race and reveal its essential characteristics before the judgment of humanity at large.

Those who have perused even casually the history of the Japanese people will have noticed that it is peculiarly free from the taint of racial or religious wars. The expedition of Empress Jingu to Korea was an intervention for the interest of law and order at home, because Koreans were then agitating rebellions in Japan; it was in no sense an invasion. The grandiose project contemplated by Toyotomi Hideyoshi was a little different, but can hardly be classed in the same category as those sanguinary invasions so repeatedly undertaken by Aryan races against each other. With this single exception, if it can be called an exception at all, this people throughout their long history have never cast its covetous eyes abroad. The great sea battle fought against the expeditionary forces of Gengiskhan was, of course, a war of self-defence. So it was in a lesser degree with the uprising of Shimabara. It was simply a war of self-defence against the aggressive policy of a foreign power, of which Shimabara was a tool.

The record of the foreign policy of the modern Japan is more involved, but its spirit is the same. Its true significance can be appreciated only in the light of our racial characteristics and the peculiar circumstances in which this country has been placed. It is only for a historian with a deep insight into the moral and psychological temper of the race and an unbiased observation of the circumstances to judge. Propagandists will never understand it. They are not in the mood to understand, nor have they the necessary historical knowledge of the cultural habits

of this race. From this point of view, it is a matter of great regret for the interest of the world as well as for our own interest that Japanese history is not studied by foreigners as we study their's.

How can a race that does not know either racial or religious war or any war of aggressive intention, be a military nation—that is, military in spirit? Militarism is only an imagination of aggressive races, whose history is a series of invasions, conquests and subjugations.

It must, however, be noted in passing, that this false imputation, by the sheer repetition of its propaganda, has so far hypnotized the minds of men that even some of our own people have succumbed to its spell and through the influence of western ideas seem to have forgotten the traditional spirit of culture of their own race.

## V.

The idea of the Japanese culture, if I can define it in a word, as is proved by her history, is assimilation. Our history, through its long course, is an eloquent demonstration of the power of assimilation of this race. We have assimilated Korean, Chinese, and Hindoo cultures by turn without conflict and bloodshed. We have in our blood represented not only almost all eastern races but some of the South Sea Islands races, all peacefully merged in one family of people without discrimination. We know no Crusade, no 'Thirty Years' War, no California agitation. It is this power of assimilation—a distinctly cultural genius of this race—that was brought to play when the modern Japan faced the influx of the western civilization.

And what is the result? Not only the ancient civilization of India and the arts and learnings of China have borne their brilliant fruits long after they withered and died in their original homes, but what appeared at first to be contradictory or repellent to each other is harmoniously adjusted and enriches the heritage of our

culture. Here one talks about all these arts and philosophies and even western ideas in one breath and appreciates them in turn without confusion of taste. So unique a phenomenon of cultural assimilation has never been witnessed anywhere else. Is this not an unchallengeable testimony to the peaceful genius of the Japanese race? What an ungracious prejudice to stigmatize the nation of such genius as militaristic or imperialistic! It is only colour blind races that can be so ungracious.

## VI.

It is through this power of assimilation that this little nation can be great and perform its important role in unfolding the drama of the world's civilization. We are occupying a place among the five great powers, not by the dint of our military strength or economic prosperity or any other material assets only, but chiefly by virtue of the cultural genius of our race embodied in its history. Our destiny is one with the spirit of culture we represent, which transcends all racial prejudices and national egoism and which will stay amid many vicissitudes, if there is permanency in flux.

What a joke that this race is said to be unassimilable! If America excludes us for that alleged reason and if Australians and Canadians insist on it, that is not our failure. It only shows that their ideal of humanity is exclusive and their sense of justice is one sided. We can not simply subscribe to any international principles that change their application and meaning

with the change of races and nations. The difficulties arising out of such situations are not international problems in the ordinary technical sense. They are difficulties of a mere fundamental kind that can be conquered only by the spread of our cultural influence where it will be accepted and can bear fruits.

Our policy toward China and Siberia can be nothing but the revelation of this cultural spirit in all its seriousness. It seems as though Providence has designed this little nation to be the fountain head of the cultural ideal that will rejuvenate the whole eastern races and quicken their pulse. The Chinese culture at its best was imported to us and inspired us and is still a part of the living tissue of this people. It has long broken down the barriers of our national or racial prejudices and has completely assimilated the ideal aspirations of the two people. Though its vitality is almost extinct in China itself, we owe it to that country to return it in its enlarged and new spirit. We owe similar duties to other eastern races, particularly to the Hindoos, whose spiritual culture we have inherited and whose safety we have guarded as a faithful partner to the Anglo-Japanese Alliance, while that alliance was for the interest of the peace of the whole oriental races.

We are convinced that all the international problems that seem now to beset our path arise from the misunderstanding of the cultural spirit of our race. Our first duty is, therefore, to reveal it with an unshaken confidence that truth will prevail in the end.

## Are the Japanese the Germans of the East?

By R. PONSONBY FANE.

"Are the Japanese the Germans of the East?"—or in its more offensive form—"Are the Japs the Huns of the East?" is a question that I have been asked many times lately chiefly by Americans. An emphatic negative is my reply and when the question is put by an American I add "but you may, if you go on as you are now doing, succeed in forcing them into becoming so." What I mean by my answer is this: If America persists in her present attitude of refusing in face of her solemn treaties to the contrary to treat Japan as an equal, refuses to admit her people as citizens of the U. S. A., refuses to permit immigration under reasonable restrictions and continues to regard every action of the Japanese Government with undisguised distrust and to see in the perfectly innocent actions of her citizens Machiavellian plots, then Japan may be forced as a matter of life and death into becoming purely militaristic; but I have no hesitation in saying that America, and such British Colonies as Canada and Australia which adopt a similar attitude, will alone be responsible. In particular this question was frequently put to me in New York when I passed through there recently on my return from Japan. I attribute this largely to ignorance, seeing that it was the United States that opened Japan to the World; this ignorance is strange but the general public at any rate are content to form their opinions from the wild stories that emanate from the Western States where racial feeling, party politics and personal prejudices blind the true facts. That there is in Japan as in every other country what may be called a military party is of course beyond doubt, and it may, to a certain extent, be regarded as an influential party, but it most unquestionably has not the support of the

people—in these democratic days the all important element—behind it. And I do not hesitate to say that the influence of the party is decreasing, and, moreover, it is not possessed of the fantastic scheme attributed to it. Generally speaking, though patriotic to the highest degree and sensitive almost to a fault of the honour of their country, the Japanese of the present day are essentially pacific and have no desire to see their country involved in wars, though the rapacity of the Western Powers has taught them the expediency, not to say necessity, of being fully prepared. This was one of the first truths forced upon them after the opening of the country to foreigners, and they steadily set themselves to work to create a Navy and a Army in face of which Europeans would pause before encroaching on the rights of Japan. Before her task was accomplished Russia had, peaceably, it is true, but none the less forcibly, torn from her her northernmost island of Karafuto and the same power would have entrenched itself on the mainland of Chosen had not England intervened. This intervention on England's part arose from no altruistic motives but was caused solely by the jealousy with which she viewed Russia's growing power in the Far East.

To understand the policy of Japan it is necessary to have a thorough knowledge of her geography—not only of her geographical position though that is an important factor, but of her population, her resources and her climate. Her geographical position is easily apparent from a glance at the map, and it is merely necessary to remark that the Japanese Empire is composed of a group of islands with an exceptionally long coast line, that her neighbours are or rather were the reputedly strong Empires of Russia and China,

now both of them reduced to a state of hopeless anarchy, and that she was separated only by a narrow strait from the weak kingdom, subsequently Empire, of Korea, now the Japanese province of Chosen. It is perhaps difficult to state accurately the population of Japan in 1868, the first year of Meiji, when her active preparations were started, but it may safely be said that it did not exceed 33 millions, whereas at the present time it is 60 millions and increasing at the rate of nearly a million a year, so that it is now one of the most thickly populated parts of the globe.

Then as to her resources: purely an agricultural country she was of course self-supporting before the opening of the country, though even then she suffered periodically from serious famines; since those days much land has been brought under cultivation but the country is mountainous and large parts of it cannot be made to produce anything, and it has probably reached nearly its limits of productivity; consequently with her practically doubled population she would undoubtedly starve if left purely to her own resources for long.

Rich in copper and with a fair but by no means inexhaustible supply of coal, little of it however of the bad quality, and other minerals such as gold and silver in small quantities, Japan is sadly deficient in iron—probably the most indispensable of all metals for a country with commercial aspirations.

Extending as the islands do from the 50th to the 21st degree of latitude there is a considerable variety of climate but it is, with the exception of the thinly populated Karafuto, essentially a temperate climate and the people as a whole are not suited therefore to tropical or arctic regions. During the past 50 years her geographical position has forced Japan into hostilities on several occasions, and it is this and the success she has met with in these engagements that have probably

earned for her her belligerent reputation. Before any such conclusion can justly be drawn, however, the motives that drew Japan into war should be studied. Apart from the small affair in Taiwan in 1876 Japan has been engaged in the following wars:—

Japan China .....	1894—5
Boxer Campaign .....	1902
Japan Russian war .....	1904—5
Japan Germany .....	1914—9

It is necessary to see if any of these wars can be rightly described as wars of aggression.

It is fairly obvious that the independence of the weak country of Korea was a question of paramount importance to Japan, for with either China or Russia in control there she might well feel that her own safety, not to say national existence, was menaced.

Both the 1894—5 war with China and the 1904—5 war with Russia were fought to maintain the independence of Korea and not for territorial aggrandisement. It is true that as a result of the former the island of Taiwan was added to the Japanese Empire and that after the latter the southern portion of Karafuto was restored and the Liaotung Peninsula ceded in 95 but retroceded on the advice of Russia, Germany and France once more handed to Japan, but these were in the nature of indemnities and were not the objects of the war, and Japan had quite as much right to these acquisitions as for instance America had to the Philippines.

Her subsequent annexation of the Empire of Korea may at first sight seem to be in conflict with her repeated declarations of the maintenance of the integrity of that country, but it was not resorted to until every other expedient had been tried and the country found to be a hot-bed of dangerous intrigues. Japan had twice poured forth her life blood to save the country, and it is surely not unnatural that she was anxious not to be compelled to do so a third time. Few nations would have paused so long.

Japan entered the Boxer Campaign in the interest of humanity and at the request of the other Powers. She gained nothing from it but prestige and her demands for indemnity were on a much more moderate scale than those of the Western Nations engaged. She entered the great European War in accordance with the provisions of her alliance with Great Britain. Her first task was the reduction of the German stronghold of Tsingtao in the province of Shantung. In undertaking this important operation, important not only to herself, because a strong German base so close to her would have been a constant menace, but to the whole allied cause, Japan disclaimed any intention of territorial aggrandisement and promised that she would restore the territory when wrested from Germany to its original owner, a promise which I venture to think few other nations would have had the liberality to make. Her other principal duty was the policing of the Eastern Seas in the course of which she occupied the Marshal and Caroline groups then in possession of Germany. It may be of interest to note that she had even furnished the warships that convoyed the Australian troops to Europe—surely a magnanimous action after the exclusive and suspicious attitude of the Commonwealth Government towards her. I am not however concerned in chronicling the many services rendered by Japan during this war. The assembly of the Peace Conference at Versailles found Japan in occupation of the places mentioned above and she not unnaturally put forward her claim for a mandate for their administration. After considerable opposition this was approved, but immediately there was an outcry on the part of America and Australia who both affected to see in the Japanese occupation of the Pacific Islands a military menace, and in a scarcely veiled way they accused her of wishing to use them as a naval base against Australia or the Philippines. It may be asked if she does not want them for this purpose why Japan is

so anxious to obtain the mandate for them. There are, I think, two reasons. There are valuable phosphate deposits of which Japan stands in great need as fertilisers for her soil. It must be remembered that it is of the highest importance to increase in every way the food supply of the country. The second reason may be termed sentimental but is of no less importance for that reason. The Japanese are both proud and sensitive, and they resent rightly and naturally their exclusion. They are conscious that they are in no way inferior to the other Powers and the nation at large demands a recognition of this. Hence the pressing of this claim.

Then the United States protested against the continued occupation of the German leased territory in Shantung though Japan had reiterated her promise to return it after direct negotiation with China. Without the smallest reason for doubting the good faith of Japan in this matter America unwarrantably interfered and demanded the immediate restoration of the territory to China, thus placing the Japanese Government in the very difficult position of seeming to return it at the dictation of America,—an intolerable position and one that she rightly refuses; and she stands to her declared intention of direct negotiation with China.

Any nation that has as clean a record in her wars as Japan has been shown to possess may be justly proud.

What then of her policy in China? Is it not possible that her actions towards her now impotent neighbour may not be of the dark and unscrupulous nature attributed to all her actions? The relations of all the Powers with China are of a very complicated and delicate nature. Weak, divided and anarchical as China is, self-seeking and unscrupulous though her politicians and so-called patriots are, they remain, as they always have been, the astutest of diplomats and know better than any one how to play off and profit from the jealousies and distrust of the various

Powers interested in China.

In these diplomatic encounters Japan possesses certain advantages and certain disadvantages over the Western Powers, but it is probable that she has arrived at a better estimation of their methods than any other nation has. It is a matter of extreme difficulty to arrive at a just conclusion as to what Japanese policy *vis à vis* China is. It may indeed be asked whether she has a settled policy, but she has an unquestioned motive, viz., the acquisition of an assured supply of that raw material which abounds in an undeveloped state in China and which is absolutely essential for her aspirations as a commercial nation and consequently for her existence. That is the crucial point and one that must be grasped before any understanding of Japanese actions can be obtained. She is determined to secure for herself the means, independent of the good will of other nations, of taking her place as a great commercial and producing country, and she is forced into this determination by her economic position. She is quite sincere in her disclaimers of any territorial aggrandisement, but she must secure her raw material. If judged by the highest standards, some of her actions in China would be pronounced unjustifiable, but so would the actions of every other power in that country and that without the excuse that Japan possesses—the excuse of urgent necessity.

Personally I would question the wisdom rather than the integrity of Japan's actions in China. Her policy should be to secure the co-operation and friendship of China, whereas she has succeeded in arousing their intense antagonism; but, as I have said before, China is a very difficult country to deal with. All conciliatory methods are taken as a sign of weakness. Japan has realised this and it is doubtless due, in some measure at any rate, to this fact that she has on various occasions—notably the famous 21 demands—resorted to those high-handed methods, which the

Western Powers consider can only be rightly employed by themselves.

Entering the field considerably after the majority of her competitors Japan has much leeway to make up; practically no unallotted territories remain to be occupied; the policy of the U.S.A., Canada, Australia and South Africa excludes Japanese from their comparatively sparsely populated lands; her population is constantly increasing; her Empire does not produce and cannot be made to produce sufficient for her needs, and consequently if she is not to sink to a third rate power, she must become one of the leading commercial nations in order to pay for her absolutely necessary imports by her manufactures; and to do so she must secure the raw material. It is here then that lies the secret of all her policy.

It may be said, indeed it has been said to me "we have heard the same story before Germany demanded a place in the sun." The position of the two countries, however, is in no way on all fours. Germany had extensive colonies in Africa and the Pacific and her citizens were everywhere welcomed as colonists—there are probably more Germans in the U. S. A. than any other nationality. Germany's demand for "a place in the sun" was perhaps a justifiable and natural ambition when she looked at the extensive Colonial Empires of Great Britain and France but it could not be justified on the grounds of urgent necessity for national existence, whereas my object is to show that Japan can put forward this justification.

China is the repository of untold undeveloped mineral wealth and Japan seeks to secure her full share of this. As long as the European Nations do not impair the sovereignty Japan will likewise refrain, but she fails to see why there should be one law for Europe and another for her. These, then, are her motives about which there is nothing sinister. Peace is essential to her aims, because

war even though it were a victorious one would throw back her commercial expansion—the goal she has constantly before her; but there is a danger, a very real danger, in disseminating the lies

manufactured wholesale in the Californian coast and elsewhere. The people of Japan are not warlike, but they will not brook insult to their country.

19th May, 1920.

## Racial Problems

By R. WEINZETL.

*The gentleman contempts his ego,  
But his ego comes to the front.*

Laotse.

**B**ETWEEN the two leading races in the world, the Aryan and the Yellow, there is such a marked difference that it is more tempting to investigate into its causes than to heed the philosopher's warning that "too much investigation into causes is a dangerous thing." It seems to me that at the bottom of the question there is the special mental attitude each race observes towards the problem of the ego. Roughly speaking, the chief difference in the mentality of the two races is, that the Aryans are whorshippers of the ego, while the Mongols look upon it with contempt or ignore it. It is interesting to note that in this respect even the language guides us with surprising accuracy. On the one hand, there is the Aryan with his great display of personal pronouns, on the other hand, there is the yellow man to whom the personal pronoun means little or nothing at all.

The accentuated worship of the ego has induced the Aryan to seek for eternal duration in his religious systems, while the opinion of the yellow man in this matter is most strikingly condensed in the saying of the great philosopher Epicure: "The wise man is satisfied with a well spent earthly existence, the fool does not know even what to do with eternal life." In this connection we may point out the fact that Buddhism condemns the belief in an eternal life as a heresy. In the domains of

accentuated self-worship the family retires before the ego, or, as a modern author puts it: "Family life is an encroachment upon private life." One of its saddest consequences is the disregard of parental authority by the children—cuphemistically called independence—on the one hand, and the fear of progeny on the other hand. In the dominions of those who despise the ego the individual is to a surprising degree "a prisoner of the family," for the infinite prosperity of the whole social mechanism, I am inclined to add. For as long as our western civilisation stands on the foundation of the family, so long let us by all means do everything to protect and respect it. The individualistic Aryan will, with undaunted consistency, accumulate energy, knowledge, art and especially riches in order to bring his own self into prominence, while the impersonal Mongol does no more than endeavour to secure for himself and his family a decent standard of living. More particularly in the land of the Rising Sun the worship of Mammon is considered as the root of all evil. In individualistic countries the struggle for life is apt to show the most acute forms. Therefore great luxury prevails on the one side, and the deepest misery on the other. Owing to pronounced individualism there will be the sharpest contrasts between rulers and ruled, superiors and subordinates, capitalists and workmen, yea between children and

parents. Individualism with the cult of personality and great men has experienced, it is true, its greatest achievements and highest delights, but also its extreme ravages and the misery of despair. And yet, to take the foremost exponent of mental culture, art, individualism has not succeeded in creating works of art of a higher standard than those of the Far East; only more complicated ones. There is deep wisdom in Goethe's saying: "Art is finally destroyed by technics." The art of the "paysage me," for instance, attained by European painting in its fullest extent only in the 19th century, was practised with inimitable mastery by Chinese painters 1000 years ago, "the most touching hymns to nature ever produced by men." And Japanese artists followed a little later, striking vigorously the national note. I would think it therefore advisable that the white individualist should try to study and to understand the yellow man's impersonal art, the finest blossom of impersonal mentality. I think it also the surest way of penetrating into the mysteries of eastern mentality. Thus he might be enabled to fight certain evils of his individualism with more efficiency and follow a happy middle course. I feel sure that at the same time his soul will be enriched by values undreamt of.

It is particularly interesting to investigate into the results of individualism and impersonalism throughout the world's history. The so-called Indogermanic races in Europe, that is the Anglo-Saxons, the Germans, the Scandinavians, and parts of the Slavonic and Latin peoples, form the individualistic block. Towering standards in science and art have been reached by those nations, but only, I am afraid, to throw more pitiless searchlight on the general misery and despair. In this block, however, there are the French who decidedly have strong propensities of impersonalism, which are their most valuable asset in the great race of western nations. I speak of the nation as a whole and not

of the ruling class of to-day. And there is another nation in the heart of Europe, the Czechoslovaks, with just that touch of Mongolian impersonalism which may enable them to play one day a dominant part in the history of central Europe. At the other end there stand the Germans and the Poles, whose individualism is very pronounced, and the Americans of the United States whose indomitable individualism—never to be confounded with egotism—has created in that republic what are in effect a great many individual dominions caused by a concentration of enormous riches in the hands of a few. In Europe, there are the Russians, whose impersonalism was unfortunately hampered by a continuous intermingling with racially totally different nations. "Crossing obliterates character." That is to say, *constant* crossing, whilst crossing with subsequent seclusion proves highly efficient in producing strong races, as is the case with the English in Europe and the Japanese in Asia,—both protected by the insular character of their respective lands from further intermingling.

Nearly the whole of Asia is virtually under the sway of impersonalism, even the races of Aryan origin, as the Persians and a part of the Hindoos. But its rarest flower is the Japanese nation sprung from Ainos—most probably of Aryan or at least Caucasoid origin,—Mongols and Malays. The warlike efficiency and the high ethical standard of the Aryan race in general, combined with that true product of Mongolian impersonalism, the pronounced sense for family life—still the cornerstone also of our social system—have created a nation destined perhaps to serve as a model to western peoples who, having unconsciously lowered the high standard of the family, are hopelessly adrift in an ocean of contradictory doctrines and catchwords. Perhaps one might say that Japan, if she continues by leaps and bounds to adopt western methods, will herself be westernized to the very core, before being able



to exert any influence in that direction. This is a fallacy. Japan's absorption of foreign methods and ways only concerns superficial objects of purely material culture. It was mere self-defence against western imperialism, based on individualism, that compelled the Japanese to strive by all means to appropriate the fruits of western civilisation and use them to stem the tide of western aggression, when, after two hundred years of seclusion, Japan had been obliged to open her ports. The fate of her unfortunate neighbour, China, served as a constant reminder of the necessity of this course. It is interesting to note that in their self-defence against the Aryan menace the strongest asset of the Japanese was their Aryan heritage of a warlike spirit. The existence of a nation of warriors among the peace-loving Asiatic populations is indeed a striking fact only to be explained by racial causes. The same is true in Asia only of the purely Aryan Afghans and some equally Aryan peoples in northern India who also are among the most gallant fighters in the world.

It is true that in the beginning certain Japanese statesmen, dazzled by the overwhelming superiority of European material civilisation, tried to change Japan's spiritual culture itself. The first attempt was made in the domain of art. But the attempt failed utterly and those were right in the end who maintained that the ethical and aesthetical culture of Japan was second to none. I believe that public morality is a true measure of a nation's ethical standard. A few questions may help to elucidate the matter. What do they read? What is their prevailing art like? How do the common people behave? What the famous sinologue, B. Laufer, asserts of Chinese literature, namely, that it is entirely free from obscene matters, is equally true as far as Japanese literature is concerned. This literature not only scorns pornography but is also free from whatever questionable scenes of adultery and love and of any description of erotism which means

sexualism plus passion, and that, for the latter quality alone, is hateful to the dispassionate soul of the Asian. A similar feature is presented by painting. In the East you will fully understand the deep meaning of the utterance of the famous English aestheticist, Binyon: "Our art ails because our life ails." Owing to this very ailment, I always have the impression, in contemplating the countless nudities of our picture shows with their frantic adoration of Venus callipygos, that our art is spasmodically striving to represent something that does not exist in real modern life. These paintings were appropriate to the renaissance or to antiquity, but not to the present period which, by I don't know what criminal misunderstanding, sins, by purposely neglecting the most important of all social questions: sexualism. The intelligent Japanese smile when our aestheticians assert that the nude of our galleries does not excite sensuality but only brings about aesthetic feelings with the onlooker, girls of fifteen included. It is interesting to note that the Japanese, who give evidence of a highly developed sense of beauty in all phases of daily life, have banished the paintings of the nude from publicity. Thanks again to impersonalism, man and his beauties and miseries are not the focus of the aims of the Japanese artist. Owing to this same reason the art of portraiture is not developed in Japan where smooth faces are the mirrors of well balanced souls that only with difficulty can follow the intricate paths of the art of those countries where prominent men approve J. J. Rousseau's saying: "*Il n'y a que les grandes passions qui font les grandes choses.*" This being the attitude of the Far Eastern mind towards our predominant branch of art, it is not surprising that in the official expositions of paintings, held every year in Tokyo, a special room is reserved for those Japanese painters exhibiting the nude after European "style" and that children are not admitted there. In Japan it is consequently also

prohibited to exhibit photographs of the nude in the shop windows.

Many a man should be inclined to deduce the superiority of European spiritual culture when he compares European music with the music of the Japanese who, so far, as a rule, are unable to appreciate the subtle and intricate beauties of an opera or the performances of a symphonic orchestra. To such critics I shall answer by repeating an utterance of President Woodrow Wilson: "It is one of my favourite ideas that in Apollo's flute there was as much melody and harmony as in any modern orchestra." And again, when Japanese compare their paintings of the great periods of chaste and noble simplicity with the gorgeous display of our canvasses they will think with the poet: "What means the view of the Niagara to me in comparison with a blossoming branch combined with a souvenir."

Dancing of the two sexes together is unknown in Japan, yea it is regarded as undignified if not immoral. Here again the Japanese profess the greatest diffidence when they hear our aestheticians declare that the dancing couples aim only at the delights of rythmical movement and melody. A prominent Japanese told me some time ago that he is unable to admire western civilisation as long as family life there is not restored to its dignity—for it shows a tremendous lack of foresight to allow one of the pillars of the present social structure to be undermined,—and as long as men and women will consider it as their chief amusement to turn day and night to the tune of some ragtime—for this is a sure sign that something is wrong in the sexual life of the westerners. As for that, dancing was at all times regarded as a symbol but by no means as a substitute as it seems to be now.

There is another infallible proof of high culture which distinguishes the individual in the Far East from the minister down to the hardworking coolie, I mean the traditional politenees without the

slightest tinge of hypocrisy or servility. Unfortunately some Japanese are beginning now to retaliate for the callousness with which certain classes of white men treat the representatives of the yellow race and show a cool reserve in their intercourse with westerners, often unfortunately without discrimination.

Further is the high ethical level of the Japanese people manifested by the utmost dignity of street-life and festivals, and the "deep-rooted vice of opium smoking" is a myth. And when I compare the walls of a middle European town with those of a Japanese town I discover a striking contrast which makes the balance of public morality rise high in favour of the Far East. While the walls over there serve frequently as a painting ground for products of erotism, accompanied by erotic verses, there is nothing of the sort to be detected in the Far East. This fact is all the more surprising as the yellow man uses the brush instead of a pen and, as such things are not prohibited in Japan under the sanction of eternal punishment as with Christians. In short, the Japanese behave decently without sermons and policemen. They do not drink, they do not fight, they do not curse, they do not dance in public. On the other hand they regard every public display of the nude with an erotic intention, be it in pictures or in reality, as immoral and conducive to immorality. And, finally, I think there are no two different opinions as to the refined manners of the geisha class (singing-girls), and even of the prostitutes, recalling the hetacism of the most cultured people that ever existed, the ancient Greeks.

Only little by little the Japanese became fully conscious of the absolute value of their moral and aesthetic standards, dazzled as they were in the beginning by the overwhelming features of western material culture. But at present, as far as the intelligent classes are concerned, the unrestricted admiration of everything foreign is a matter of the past. While the common

people are only aware that they owe to western civilisation dreadnaughts and aeroplanes, and so on, and therefore treat the white man, apart from their inborn politeness, with a certain awe, the upper classes, as already pointed out, show a cool reserve.

This being the mentality of the Japanese, nobody will deny that the prospects for the propagation of Christianity, especially since the great war which has demonstrated on so many occasions the inconsistency of the Christian doctrines and its application to life, are not bright. The metaphysical needs even of the Aryan races of the present day are not important; those of the Asians were and are insignificant. The innate imaginative power of the Aryan has created highly imaginative religions. To the Mongolian race, with its pronounced lack of imagination, religion does not mean the belief in supernatural mysteries, but only means conduct. Confucianism, being merely a system of morals, is together with Buddhistic moral principles the cornerstone of the ethical culture of the Japanese and they consequently will always look with more or less indifference on the so-called revealed religions—as Christianity and Mahomedanism—that in the first place appeal to the heart. It is a known fact that the missionaries in Confucianistic China have renounced the idea of converting fullgrown natives. They baptize them in order to get hold of their progeny. But this is a fallacy. The children of Christian Mongols are not less impersonal than their parents and quite as unable to follow the intricate paths of Aryan individualism which postulates eternal life and glory for the individual. They are not worried by imaginative pangs to which the Aryans are subject, to such a pitiful extent, nor do their peaceful souls want mentors to lead them out of this "valley of tears." They are extremely satisfied in this world, and questions like that of the immortality of the human soul which has no influence upon the rise and

fall of the price of rice, do not interest them very much. While Mahomedan Turkey and Persia that include so many elements which, because of their Aryan origin, are more prone to metaphysics, have strictly forbidden proselytism within their boundaries, such restrictions would have no *raison d'être* in Japan, whose mentality offers the surest guarantee in this respect. For that inner reason alone the prospects of a sweeping success of Christianity are extremely dubious. There is a further point. The Japanese themselves travel in Christian countries the more they discover the appalling discrepancy prevailing between Christian doctrine and public morality which, as has already been explained, is far below the Japanese level. On the other hand the Japanese will, in front of the amazing superiority of European material culture, investigate its causes and find that they lack more or less the gift of invention which, generally speaking, seems to be an Aryan heritage, the privilege of genius often bordering, it is true, on the verge of insanity. The Japanese therefore will go on for the future, playing the part of the wealthy landlord who orders his mansion to be protected by the walls erected by foreign skill.

In rehearsing all these arguments, the pretended superiority of the white races must vanish into nothing. Of course, as long as it is not brought home to the masses that aeroplanes and microphones are not the highest treasures of culture, there will be no end of doleful misunderstandings. Let us by all means make ethical and aesthetic training take a larger part in the educational scheme. We betides human society that has lost its former ideals without providing for new ones. Instead of feeding the masses with worn out catchwords as efficiency, progress, humanity, and so on, try to reform social life, beginning with the family and the sexual problem both of which are pitifully neglected. Frequently you send commissions representing banking and industrial

concerns to the Far East to investigate how to foster trade and how to exploit its riches. Try once and send intelligent scholars of broad understanding to study the causes of the high moral and aesthetic standard of the men who come home from their walks with armfuls of blossoming branches and who do not value their achievements by the mile but by the amount of beauty they were able to take into their hearts, men who keep themselves surprisingly fit, bodily and morally, without pedestrianism. "There is a tremendous force in the power of concentration," says an Indian philosopher. We have lost this power for the most part by constant worrying how to earn our living—and we think: 'There is a tremendous force in progress and in its acceleration. Progress for progress' sake, not for mankind's sake,

is our motto. The near future will demonstrate its falsehood. But, should you be too proud only to *learn* from the yellow man, you may teach him, if you like, how to wear a frockcoat or how to extract nitrogen from the air, but you learn from him how to wear the burdens of life—family life first—with a smile and how to extract the sting of it. The scarecrow of the "Yellow peril" is as distasteful a catchword as ever was put forward by imperialistic militarists and no less imperialistic capitalists of the Christian world. If there be any Yellow peril, we share entirely the opinion of that first authority on things Japanese, B. H. Chamberlain, who said that this peril must surely consist in Europe's own good qualities being surpassed by a higher grade of those same qualities in her new rival.

## Number 14 in World Affairs and the Fourteen Points

By R. FUJISAWA

14 is a precarious, or, even dangerous, number. Why? Because, if one out of the total 14 happens not to turn up—and there are many such chances—there crops up the unlucky number 13. Moreover, things undergo changes and variations in this world, and it does not lie beyond the scope of our imagination that the unlucky number may, in course of time, shift itself from 13 to 14. Even mathematical certainty is not quite what is commonly accepted and has its yawning abysses over which the ablest mathematicians sometimes glide along unconsciously. It is a strange concurrence that, just in the year of the Armistice, daring predictions made by Albert Einstein, which may lead to the shifting of the foundations of the Universe, was, at any rate, partially verified.

There are so many instances of dreaded or fatal 13, that I feel to be at a loss in selecting a few typical examples. As the Irish problem seems to have reached its climax and the whole world is prying upon its final outcome, it may not be inopportune to recall Parnell, that staunch advocate of the Irish cause. Parnell, among all the mortals, was one of those who dreaded 13 almost religiously and worried himself so much in order not to come across this unlucky number. Barry O'Brien's *Life of Parnell* gives many instances of his superstitious dread of 13. He would never dine 13 at table. He rushed horror-stricken out of the room in a hotel, whose number happened to be 13. On a certain occasion, he counted the clauses of a Bill. Then, suddenly, he threw the MSS. on

the table as if he had been stung. "What is the matter?" cried some one standing nearby in alarm. "There are 13 clauses," said Parnell. "We can't have 13 clauses. What Bill with 13 clauses could have any chance? It would be horribly unlucky." The difficulty as to the 13 clauses was got over by the addition of another one, which Parnell had at first opposed. If any one have the patience of tracing scrutinizingly the history of the Irish troubles, he will be astonished in finding, here and there, the unlucky number 13 which might have served as an ill omen for the present nefarious state of affairs in Ireland.

It is a wellknown fact that several strange coincidences have testified to the contention of President Wilson that 13 is a lucky number. Another famous statesman who came forward to keep his company in contending that 13 is a lucky number, is by coincidence also the president of a great republic. He is M. Deschanel who, only a few weeks ago, resigned the office of the chief executive of France. Just after the election to the presidency, M. Deschanel said "My life is simplicity itself. I was born on the 13th. I was married on the 13th and it was on the 13th that the Chamber declared me a candidate for presidency." After all, however, it is hard to quench the query: Does not this triple 13 account for his jumping out from the window of a sleeping car, which eventually led to his untimely resignation? We live in the age of world-wide unrest. Human intelligence is overwhelmingly baffled by the magnitude and complexity of numberless problems. No wonder that a wave of incredulous credulity is sweeping all over the world! And even the wisest statesman is not immune from the irrepressible aberration of mind.

If anyone goes about sightseeing in this autumn the streets of Tokyo, he will observe here and there placards bearing the notice "The Secrets of 13" in big letters. This is the name of a very popular film imported from abroad and is now

stirring up the curiosity of the young folks of Tokyo. Who knows how long will it take before we will be confronted with an advertisement of a novel or a film to be called "The Secrets of 14"!

One more instance of the unlucky 13 may be cited. On May 13, 1912, the former Kaiser said to the Mayor of Strassburg: "If things go on like this, I shall smash your constitution to pieces and we shall incorporate you with Prussia." Fate decreed that Strassburg should be incorporated not with Prussia but with France. We must not lose sight of the remarkable part which the inscrutable goddess called Destiny plays in the career of one who, up to a certain moment, has been favoured by many a lucky chance. Those who marvel at the miraculous vicissitude of Kaiser should be reminded of that they themselves are not immune from the fate of ups and downs.

The World War which we have just gone through is surely one of the greatest, if not the greatest, events in the history of mankind. We have witnessed and are still witnessing such a kaleidoscopic succession of fortune and misfortune, luck and unluck, and hope and despair sweeping all over the face of the globe, that our intelligence and foresight have been overpoweringly flurried. Under such circumstances, human weakness often seeks refuge in omens.

Among notable events and occurrences which have happened on the 14th, we may notice a few salient cases which merit our attention. On April 14, 1775, the first anti-slavery society in the United States was formed by Quakers in Philadelphia. This is to be looked upon as the first glimpse of race equality which was the subject of ambiguous controversy at the Paris Conference. The off-hand interpretation of race equality can only do harm for its very cause. Its true significance must be made clear before we could profitably discuss it. My own construction is not much different from that which is

embodied in the first of the propositions unanimously adopted by the World's Eighth Sunday School Convention, recently held in Tokyo. It runs: "We affirm our unshaken belief in the solidarity of the human race, and further affirm our conviction that any conception of racial or national integrity that ignores this basic fact imperils the security of the world." It is an irony of fate that, exactly 110 years hence, on the same day of the same month, President Lincoln, the greatest of all the great American presidents with names ending with "N," the true champion of genuine right, justice and humanity, to whom race equality in its unfeigned significance was dearer than every other consideration, was shot by Wilkes Booth, an ignoble assassin.

It would hardly be necessary to recall that, on July 14, 1789, Bastille in Paris was destroyed by a mob. Here may I be allowed to make a slight digression on the mobbish spirit which seems to permeate the whole world nowadays. Indeed, humanity itself appears to be soaked in this spirit to the fathomless depth. If I am rightly informed, a mob is an aggregate of persons, in which each one has for the moment all the follies, caprices and evil passions of the rest in addition to his own—a democracy of a turbulent and lawless mass of human beings. In order to illustrate further the significance of the word *mob*, let us draw into consideration, some words which are often mixed up with the word in question. The *populace* are, generally spoken, poor and ignorant, but may be law-abiding; a mob is disorderly and lawless, but may be rich and influential or financed by rich and influential. The *rabble* is despicable, worthless and purposeless; a mob may have effective desperate purpose. A *crowd* may be drawn by mere curiosity; some strong, pervading excitement is needed to make it a mob. A *rabble* may be innocent but a mob never. Now let the word mob stand for the representative of the sum-total of all

the words just cited. I have some reason to believe that the mobbish spirit to be found nowadays and everywhere, may ultimately be traced to the new unlucky number 14.

On March 14, 1918, the fatal Brest Treaty was ratified at Moscow, and on November 14 of the same year, the throne of the Austrian Emperor Karl toppled down. To counteract these evil occurrences, on April 14, 1918, General Foch was made the allied Generalissimo, resulting in the unity of command which was really the main-spring of the final victory. Going back a decade or two into the history of the past, we may notice that, during the Japan-China war, on October 14, 1894, Germany refused to join England's proposal for the powers to intervene between the warring countries. On October 14, 1912, Theodore Roosevelt, who was not only a true friend of humanity but also knew how to appreciate all that is noble in human nature, was shot by John Schrank, a lunatic, in Milwaukee, Wisconsin.

On the eighth of January 1918, President Wilson, in a memorable address to a joint session of Congress, named 14 points which must have the full, unqualified acceptance by Germany and Austria in any consideration of peace. These 14 points well-known that it would be superfluous to recapitulate them. It was about this time and some time immediately afterwards, that the power and influence of President Wilson was at the zenith—when some people lovingly noticed that he is the only president beside Washington whose name begins with "W" and ends with "N," and when there was such a talk as even I. W. W. was being read "I Woodrow Wilson." The final decision as to whether 14 is after all lucky or unlucky may be safely left to the verdict of the future course of events. So much is, however, certain that the year 1918 marks an epoch in the history of the portentous conception of the number 14.

The original report of the Committee

on Foreign Affairs of the United States on the German Peace Treaty included only ten reservations, but the number has since been enlarged to the critical 14. The resolution not having received the constitutional two-thirds, it was rejected on the nineteenth of November of the last year. At the second trial on the nineteenth of March last, one more reservation was added; but it was still impossible to shake off 14 entirely, as 14 Democrats voted with the Republicans on the division. Moreover, the reservation added seems to be superfluous in as much as it does not appear to be conducive to the unbiased promotion of the world peace. It runs: "In consenting to the ratification of the treaty with Germany the United States adheres to the principle of self-determination and to the resolution of sympathy with the aspirations of the Irish people for a government of their own choice, and declares that when such government is attained by Ireland, a consummation it is hoped is at hand, it should promptly be admitted as a member of the League of Nations."

Rebert Lansing is the eighth member of the Wilson Cabinet to resign since the present American administration came in on March, 1913. There are some people who are audacious enough as to prognosticate 6 more resignations so as to make the total 14 before it goes out on the coming March. Who knows this wanton prophecy might not after all be fulfilled!

Let us now make a halt in following the succession of 14, and revert to the 14 points which are often roughly covered by the word self-determination. Self-determination and the 14 points are so much mixed up that, whenever we hear of either of them, our thought spontaneously goes to the other. Indeed, the so-called self-determination may be looked upon as a metamorphosis of the 14 points. Withal, it is a queer paradox that we seek in vain for the very word self-determination in the categorical enunciation of the 14 points.

In every trial of a great reform, we must be prepared beforehand for bends and hitches which prevent the direct road to our goal and oblige compliance with that damned word *compromise*—the beastliest word in any language. To circumvent such a procedure is, however, doomed to utter failure. Now to arrive at, even if only, a semblance of a correct and fair judgment of another's actions, one must strive to get rid of his own surroundings and preconceptions and do his best to put himself in that other's position. What is often known by the bombastic name ideal is no more or less than the dogged assertion of an oncsided view of some one who enjoys the enviable position impervious to the other's criticism. An equitable compromise based upon real and mutual understanding of the both parties concerned is the only true ideal which possesses the virtue of workability.

Let us illustrate what has been just said by referring to the concrete case of Ireland. On a certain occasion, an Irish M. P. declared to the following effect: There is one and only one final way in which the Irish difficulties could be settled, and that is by taking a referendum of the people of Ireland. The interest of minorities can be safeguarded by a system of proportional representation. Such is the meaning of the word self-determination. An Irish Justice argued in the same strain by saying that a plebiscite in Ireland showed a political unanimity represented by a popular vote of almost four to one in favour of the establishment of a separate and independent form of government. Now proportional representation implies the homogeneity and plebiscite the stability of the feeling and interest in the masses concerned. Otherwise, they are as preposterous and chimerical as the nebulous self-determination which is only convenient to the more bigoted of the two antagonistic parties. The requisite homogeneity and stability do never exist. If the argument put forward by an Irish M. P.

and endorsed by an Irish Justice be applied to the case of the United Kingdom of Great Britain and Ireland as a whole, its fallacious nature would at once become evident. On the other hand, let us recall that there are in Ireland Catholics of the South and West, Nationalist Catholics in the South and Protestant Ulster in the North. If, now, the same argument be applied to each one of these three groups separately, the Irish problem will find an easy solution which has the only drawback of being awfully repulsive to the authors of the argument.

If self-determination be insisted upon persistently, we must go even to the length of considering every village as an entirety. Perchance, we may have to go some more steps farther to a family and eventually to an individual. Self-determination for an individual! The crucial point is whereabouts should we linger on the scale of aggregation of human beings. Viewed in this light, self-determination *in abstracto* is the most absurd thing in this world and plebiscite is the most preposterous accessory which can only serve the purpose of feigned right and justice. I believe, Sir E. Carson had the same sort of idea in his mind, when he said that self-determination is one of the most misleading phrases that has ever been put forward, and it is being run for all one knows. If self-determination was preached during the American Civil War, the splitting into the North and the South must have been inevitable.

During the World War, our ears were almost deafened by the exclamation "safe for democracy." Time has now arrived when we may profitably make a slight transposition and cry out "for safe democracy." It would not be at least superfluous to ponder over misconstrued democracy flagrantly rampant, with no restrictions upon its own caprices and pervaded by tammanic corruption in full swing. At the same time we think of liberty, equality and fraternity, we must not forget the existence of arrogant liberty, undeserving equality and

dissipating fraternity. We may also notice that angels and demons of the multitude is very often demons and angels of the historical verdict and right and wrong of a cursory impression is not seldom wrong and right of a matured judgment. Let us be cognizant of the existence of some people who insist on paying no tax while enjoying all the benefit accruing therefrom, and of some other people who will accept no service except by their own consent, whereby leaving the choice of pro or con of their consent to the random instigation of what they call liberty. Finally, it may not be out of place to add, that, here and there, in a far-off corner of the globe, there are workmen who, having heard of the triumph of Labour at the Peace Conference, are now outrageously demanding wages without working.

Whenever we think of the great liberty accorded to some aggregate, large or small, of persons, we must not lose sight of the abuse they might make use of it. Many impartial observers who have been in Korea have testified to the success of the Japanese administration there. However, it cannot be helped that there are some Koreans infested by the doctrine of misinterpreted self-determination, who hastily aspire to sham independence. Japan is, as ever, prepared to continue good-hearted and benevolent administration in Korea, and with the development of the Koreans, they will freely participate in the administration of their own country. The same sort of conditions and unrest seems to prevail in other so-called imperfect countries. We have to expect some more troubles in store. Self-determination has still to do its worst. Viewed in this light, it would not be hard to understand the psychological abnormality of those extremists who go so far as to speak of "poisonous" self-determination.

During the Peace Conference, there sprang up many new republics like bamboo sprouts shooting forth after a pouring rain. At one time or other, I believe, their



number was just 14, but this number was soon surpassed. Longer the American Peace Mission stayed in Paris, the longer grew the list of the so-called "pup republics." In order to get out of all this difficulty, they went home, but only to find self-determination for the coal miners, the railroad workers and so forth, not to speak of the irritating self-determination for Ireland, awaiting their return.

Only a few months ago, Herr Ebert said that Germany had unfurled anew the banner on which were inscribed President Wilson's 14 points, which the President of the United States had apparently deserted. Notwithstanding this complaint of the President of the German Republic, the number 14 seems, somehow, to cling round President Wilson like shadow following form. He has just directed that, on Sunday, November 14, 1920, memorial services will be held in memory of those who fell in the World War.

On the occasion of the famous railway strike of October, 1919 in Great Britain, there were 14 trade union intermediaries acting between the Government and the railwaymen. I remember having seen the portraits of 13 of them in an illustrated magazine, thus elucidating the chances of the precarious 14 falling down to the unlucky 13. Now, whenever my fancy catches European 14, my usual habit is to ponder in the order which begins with this 14 intermediaries, passes through the late Lord Fisher's "14 times too late" condemnation and culminate in 14 maladies of M. Clemenceau—the same number as President Wilson has points—one malady, one point, as M. Clemenceau himself has declared. I am glad to hear that the vermicelli cure discovered by himself has worked miracles on the health of the former French Premier and he is now so far restored as to allow him this very moment (October 1920) touring in Singapore and Java. Let us hope that M. Clemenceau may stretch forth his tour to the Land of the Rising Sun, where he

will have the pleasure of meeting again his old friend Marquis, now Prince, Saionji, and where he will be most cordially welcomed.

Meanwhile, I shall do gross injustice to the number 14, were I to pass over the entity of harmless 14 such as the following: 14 people sat down to table, when the new American Minister, Mr. Charles R. Crane was entertained at tiffin by the Chinese President but a few weeks ago. Another instance of harmless, or even wholesome, 14 may be cited. The great Convention Hall which was erected in front of the Tokyo Central Station especially for the purpose of the Eighth Convention of the World Sunday School Association was burnt down just a couple of hours before it was to be made ready for its opening session. Notwithstanding this calamitous inauguration, however, the Convention which ended its strenuous sessions on October 14 was a great success alike for its very object and for the country in which it was domiciled.

Indeed, I might go on still farther and search for some benevolent 14, with which I shall be delighted to close this clumsy article. Now, there are cases where an article gave the writer more pleasure than it will give readers. In the present case, on the contrary, it gave me more pain that it will give readers. So, in order to console my own self, I have tried hard to find some wholesome, benevolent 14. Fortunately, such an instance is furnished by Mr. Fisher, the World's greatest Minister of Education. During the summer vacation of 1919, Mr. Fisher gave an address on "The Art of Keeping Alive" at an annual Conference of British Educational Associations. He concluded his discourse by giving his philosophy on teachers' holidays arranged, out of compliment to the season, in 14 points of truisms. These 14 points appeal so becomingly to my own taste that, I think, I might have said the same thing under similar circumstances. So I cannot help

quoting them *in extenso*.

(1) Plan your holiday carefully, but be ready to abandon your plan on the slightest provocation.

(2) Never go North when you can go South.

(3) A change of work is itself a holiday.

(4) Never drive when you can walk, and never walk when you can ride.

(5) In a cross country walk there is seldom time for short cuts.

(6) A good holiday is like eternity; there is no reckoning of time.

(7) One of the best fruits of a holiday is a new friendship.

(8) Stay where you are happy.

(9) Soak yourself in the atmosphere of a new place before you study the details.

(10) The best holiday is that which

contains the largest amount of new experience.

(11) Holidays come up for judgment before the next term's work.

(12) In the choice of holiday books act on the principle that one of the main uses of leisure is to feed the imagination.

(13) The principal experts in the art of taking holidays are painters, naturalists, travellers, and historians; the worst person to consult is a golfer.

(14) On occasions a very good holiday can be taken at home if you change the hour of breakfast.

I agree with Mr. Birrel who was in the chair when Mr. Fisher's fascinating discourse was delivered and who remarked that to alter the hour of breakfast gives a new lustre to every day and that it is one of the 14 points which he hoped would not be given away at any future Peace Conference.

Tokio, October 1920.

## To the Foreign Lay-Politicians in China

By H. P. SHASTRI.

THE political horizon of the Far East is, these days, charged with dark clouds and the peal of the thunder of ambition of the different political parties in China is constantly falling on our ears. The Anfu and the Chihli factions have already measured swords, while Tang Chi Yao and the Canton militarists are sharpening their knives to cut each others' throat. The cost of living is soaring higher every day and the poor, having been driven to the extreme by profiteers and exploiters, are asking, "Can Bolshevism give us a better living? Who is to blame for all the sufferings we are undergoing? We work hard and honestly; still we have nothing to eat and there is none to give us a word of consolation." They say that every day some one or other of the poor Chinese is run over and sometimes

killed by a motor car, and the driver is let off scott-free or with a nominal fine of \$10.00.

Among all these psychological and political irruptions, the one most prominent is the increasing hatred toward Japan. The pulpit and the press are united in hurling invectives on the head of Japan. The Chinese are fed on new means of extending their hatred to Japan, and some of the local papers, forgetting all journalistic decency, are daily publishing many unfounded rumours against Japan. Even the *North China Daily News* sometimes comes out with fresh weapons of attack. Our contemporary maintained a rigid silence during the war time. When, however, the armistice was signed, it threw away the veil and burying under the dust of oblivion all the services rendered by Britain's

Asiatic Ally in the war, commenced devoting columns and columns to exposing the so-called imperialism of Japan. Many other Chinese journals controlled by Americans are roaring against Japan, and pointing out to the Chinese that unless they fully trust the benevolent hand of America and surrender themselves to her guidance, China will become a Japanese colony. Though here, in China, the Americans are professing so much sympathy for the Chinese, their compatriots at home are passing act after act against the Asiatic immigration into that sacred land where the southern Italian, the Corsican, and the southern Austrian, with all their appalling illiteracy, horrible uncleanness, and nauseating immorality, are welcome, but the spiritual Indian, the diligent Japanese and the honest Chinese are shunned and not allowed to enter the paradise of the whitemen. The white men's only concern is their own interest. They do not care to study the needs of the Chinese or the Japanese. Whenever they can not exploit them, they hate them. At present the Chinese are yet unfamiliar with the tactics of the whitemen, and hence yield to their diplomatic moves; they are therefore looked upon with pity and superficially admired for their good business principles. But the Japanese have become intimate with the heart of the Westerners who are ever after exploiting them, and elude their grasp like an eel. They therefore call them cunning and selfish.

Japan is over-populated and her children must find some place outside of Japan in which to live. But as the Japanese are Asiatics, and cherish the religion of India, they cannot find quarters in any white colony. Japan's growing trade in China is looked upon with a feeling of jealousy, and when her children go to find markets for her products, they are called spies and imperialists. Japan is represented as harbouring the ambition to conquer the whole of Asia, nay the world. Her statesmen are called militarists. Her grow-

ing naval power is said to be a danger to the white world. But how long can the world shut its eyes to truth. Japan is increasing her army and navy, because without these weapons of man-slaughter, she was not recognised as a civilised power. Before the Meiji era, the Japanese were as cultured as they are today, and their art was as high as any European art. In fact the Samurai was much more moral than the Japanese of today; yet Japan was called a barbarous nation; and as soon as she became a great human killer, the white powers began to respect her. Today China is considered a weak nation, a good-for-nothing. Although her civilization is based on the great teachings of Tao, the Buddha, and Confucius, and her heart is pure and her morality very high; still she is not considered a power, because she cannot kill effectively and has not collected up-to-date machinery with which to destroy others. Let her kill successfully five hundred thousand Russians and destroy a score of towns as big as Moscow, and she will be hailed as a great power. What can Japan do under the circumstances? China, too, will have to create a great navy and a great army if she is to command the respect of America and other nations.

The white man first came to Asia more than two hundred years ago; still he does not yet understand the Asiatics. We are still called pagans and barbarians and our time honoured institutions are looked upon with derision. Most of us are considered quite unfit for independence and in many countries we are not allowed to sit with the white man on the same seat. This is particularly the case in Java, and Annam. Still the Chinese young men are led to believe that a certain white nation is their best friend and China's neighbour, who is inferior to none in culture and art, is called her greatest enemy. There is an office in Shanghai which is run by a representative of that Great Land of Democracy. From that office is controlled the propaganda in

China, which is equally active in schools, press and the platform. The propaganda is meant to teach young China that Japan is a poison of a deadly nature, that the Americans are the best friends of humanity and that all other European powers are mere exploiters.

But the Chinaman is not a fool. He knows well that he as an Asiatic must not expect anything really good from the whites. We have had chances to talk with the Chinese youngmen in schools and colleges on many occasions. We have often heard from the Chinese that they understand the hidden motives of the so-called Democrats and are only utilising them to protect their interests in the present international situation. They also know that eventually they will befriend the Japanese who are, inspite of all the differences of policies, their brothers, their friendship with the Japanese being more than 2,000 years old.

We believe in universal brotherhood. The Self is all-pervasive and no limitations can condition the Sublime Self. We Asiatics have always recognized it. We have loved our enemies and healed them on the battle fields. The story of the Turkish Emperor Saladin is too well-known to be repeated. And even now when we are looked down upon by others because we can not successfully kill and swindle whole-sale, our hearts pure and ready to welcome as our friends any who approach us sincerely.

Are those who come to us with professions of friendship and good-will our real well wishers? Have they not ambitions hidden in their hearts? Is their past record clean and their conscience free from the taint of guilt? If not, let them learn new lessons now and befriend us with open mind, and we will help them in inaugurating a real era of peace and universal good-will. They try to stop Bolshevism; but it will go on spreading like wild fire till the world recognises the true principles of democracy. In fact Bolshevism is nothing

but the expression of the internal revolt of the peoples against political oppression, stifling of liberty, class prejudice, and secret diplomacy. Even, if the so-called Bolshevism of Lenin is crushed, the unrest will continue all over the world, unless the western political institutions and policies of disregarding the will and ambitions of the weak are put an end to. See how they ended one war by the treaty of Paris and created more than a dozen fresh wars. Does this reflect credit on the statesmanship of the allies?

It should be the duty of every good man in the world to see that things around him go on smoothly; that peace reigns in his surroundings. If the situation in the Far East is not eased and the feelings of hatred between the Chinese and the Japanese on the one side and the Chinese and the foreigners on the other side are not removed, there is a standing danger of a rupture of peace here.

The Japanese living in China are not fond of handling politics, much less do they play the part of propagandists; but the American is particularly interested in politics and tries, whenever he can, to say a word against Japan and the Japanese to the Chinese or any other national. He thinks it his holy duty to bring Japan under disrepute, and the American newspapers are no exception to this rule. We ourselves do not agree with the Japanese militarists and are ever ready to give them a word of friendly advice; but we can not condemn the nation at large. To such friends we would point out that East is East and West is West and we Easterners have a common policy regarding the Western peoples. Some of our feelings have been voiced by Hyndman in his

"Awakening of Asia," and we trust that the friends of democracy will understand

In a word the time is not far distant when the hatred planted by them will react on themselves and we shall make up the differences without the aid of their kindly offices. Let them see the unmistakable signs of the times and become wiser.

## What Does Japan Expect of America ?

By JIUJI G. KASAI, A. M.

**T**HE anti-Japanese feeling in California has become so intense that the initiative measure which is now before the people of the State will in all likelihood pass in the November election. Time has come when the righteous and justice-loving citizens of both America and Japan should join their efforts to bring about an amicable solution of the difficult question now pending between the two nations.

For several months past, jingoes and demagogues in California have been carrying on a ruthless anti-Japanese campaign until today they have succeeded in winning to their side not only a majority of the voters of the State, but also the Presidential candidates of both Republican and Democratic parties. In the attempt to gain their influence, the politicians of California have made the Japanese a political football. They have been carrying on their anti-Japanese propaganda with such thoroughness and skill that even the American friends of justice have been completely silenced by their denunciations, slanders and abuses of the Japanese people. In order to create anti-Japanese sentiments, jingoes and yellow journals in California have constantly fanned the flame of race-feeling. They have charged Japan with harboring designs of invading the Pacific Coast with Japanese residents in California as her vanguards. They have freely circulated the lie that Japan had been sending immigrants to California through Mexico, in contravention of the Gentlemen's agreement. They have made the monstrously false accusation that Japan is trying to use the California question as a smoke-screen in order to conceal some nefarious deeds of her's on the asiatic continent.

In the face of such international insult and affront, the Japanese people have

preserved their characteristic silence, hoping that the American people will ultimately do them justice. But, however tolerant and forbearing the Japanese people may be, such inhuman and unjust treatments as are accorded to their fellow countrymen in California, will certainly tend to have a most disastrous effect upon the friendly relations between the United States and Japan.

We are told that negotiations are being carried on in Washington between the State Department and Ambassador Shidehara. Whatever may be the present status of the negotiations between the two governments, those of us who are champions of friendly relations with the United States fail to understand the true attitude of the American Government towards Japan. Why has not the Federal Government made Japan's position clear to the politicians and the people of California in order to avoid misunderstanding? Will the Federal Government shirk its responsibility as she did in the case of the Anti-Alien Land Legislation of California in 1913? The contention of the State Department then was that the Federal Government had no power to interfere with the act of the State Legislature. But, Japan has entered into a solemn treaty with the sovereign nation of the United States and not with the State of California; and that treaty which is the "supreme law of the land" has guaranteed to the Japanese a treatment which is usually accorded to the citizens of the most favored nation. It is natural, therefore, that the Japanese in California should look to the Government of the United States for justice and equity when they fail to receive protection from the State of California.

Whatever may have been the denunci-

ations and slanders against Japanese by jingoes and demagogues in America, Japan's claim is simple and just. She does not claim free immigration into the United States. The stringency with which she has observed the Gentlemen's Agreement entered into with the American Government in 1907 should be an illustrious example of Japan's good faith. When Senators Phelan and Johnson made agitations against "picture-brides" in 1919 the Japanese Government stopped this custom of its own accord. These are the evidences of Japan's sincere desire for the preservation of the friendly relations with the United States. Japan does not wish to send any immigrants to the United States, nor does she desire to have political expansion in the American continent. No man of common sense and sanity can for a moment believe the absurd charges made against Japan by American jingoes and yellow journals.

What we expect of America is justice and equality,—the very principles for which the forefathers of the Americans have fought ever since the founding of the great nation. We know well with what noble purposes and patriotic zeal they fought for liberty and freedom and with what invincible courage the "Saviour of their country" proclaimed the emancipation of slaves. We are asking Californians and Americans for justice and equity, and nothing more or nothing less. We want those Japanese in California, seventy thousand in number, to be treated in the same manner as British, Germans, Jews, Mexicans or Turks.

The Japanese of California have made great contributions to the development of the State. They have converted the

marshy deltas of the Sacramento River Valley into the most fertile soil where California's famous potatoes and asparagus grow and they have turned the sandy desert of Fresno and Livingston into the richest vineyards. During the great world war, they responded freely to the call of the State to shoulder their shares in patriotic enterprises, and many of their sons born under the Stars and Stripes carried the glorious starry banners upon the battlefields of Chateau Thierry and Cambrai. The initiative measure, if passed, will reduce the Japanese in California to a state of serfs. To deprive these people, by a stroke of pen, of their rights, liberty and happiness not only a grave injustice to them, but also is in conflict with the highest American ideals. We do not expect to see our people in California reduced to a status of slaves by the sons and daughters of Washington and Lincoln. It will be a poor policy for Californians to keep on making racial discriminations against Japanese and taking provocative actions which wound our national honor and create suspicions, resentment and revenge. We deplore the actions of jingoes and demagogues in America which engender bitterness and breed international discord and dissention between the two friendly nations. We hope that the Government and people of the United States will try to apply to their dealings with Japan the principles of justice and equality which have been their dominant national ideals ever since the landing of Pilgrims at Plymouth. Again I repeat, what Japan expects of America is a fair treatment and a square deal, and nothing else.

## The Truth About Japanese Farming in California

By TOYOJI CHIBA

*(Continued from last issue).*

### Additional Facts About Rice Production.

We have said that in agriculture co-operation, not competition, should be the rule. We wish to give an actual case in substantiation of this. Rice culture in California has increased until it occupies an area of 150,000 acres and is the most profitable agricultural industry in the State. This rice culture, which is now counted as one of the most promising future agricultural industries of the State, until seven years ago was in the experimental stage. The government and some land companies had made several experimental efforts but the rice did not ripen satisfactorily and at one time rice growing in California was abandoned as impossible. But Japanese, with years of experience in their own country, not minding any number of failures and sacrifices, brought superior early-ripening varieties from Japan, devised methods of irrigation and cultivation, and at last demonstrated the possibility of rice growing in California as a successful and profitable business. That this is true is proved by the fact that 85% of the varieties of rice grown in California is from Japanese seed. And yet the Japanese who by these great sacrifices, won for California this new agricultural product, operate not more than 29,000 acres of the 150,000 acres of rice farms in the State, the other 121,000 acres being operated by Americans and others. As we said before, farming under the open sky has no secrets which can be monopolized, be they ever so profitable. In a very few years the American landlords whose strongly alkaline lands were worthless have been able to make them most useful and valuable lands. From fourteen to fifteen dollars per acre, these lands have jumped to a valuation of over a hundred dollars per acre. Rough

land from which could not be harvested more than five or six sacks of barley once in three years, now produces over forty bags of unhulled rice, worth at present six cents a pound.

Or this land can be leased at an annual rental of thirty-five to fifty dollars an acre, or let out on shares, the owner receiving one-third or two fifths of the crop.

This highly profitable development shows, on one hand, that in farming there are no secrets and no monopoly. At the same time, on the other hand, it shows what a perversion of facts, what an unreasonable fabrication is the assertion that the Japanese are invading and monopolizing the agricultural lands of California.

### Japanese Farmers in California.

The entire area of lands in California under cultivation by Japanese farmers is 390,637 acres but 80% of this area is leased land. The land operated by Japanese owners is less than 10%. In the distribution of agriculturalists, the Sacramento Valley comes first in point of area, next Southern California, then San Joaquin County and the region about Fresno in Central California.

In the region where Japanese farmers have made the greatest development, the Sacramento Valley, the soil is of the poorest, having a cement-like hardpan a foot below the surface, not only almost unfit for growing anything but grapes and strawberries, but even in grapes and strawberries barely producing more than half as well as other parts of California.

And again, in the lower river region, the so-called Delta of the San Joaquin where Japanese farming is most extensively developed, the land was originally a

water-submerged swamp. By building embankments and getting rid of the water within them, and removing the willows and cat-tails it has been made arable. But the fields are ten to fifteen feet below the water level and always at a low temperature and emitting marsh gas. The drinking water is bad. Swarms of mosquitoes abound and hygienic conditions are exceedingly unwholesome. Americans and European immigrants cannot live there at all, as is proved by the fact that the number of European and American residents in that region is practically negligible.

Again, the regions in the vicinity of Livingston, Fresno and Bowles, where Japanese agriculture is developing, not only were like deserts, the land being practically abandoned as almost wholly incapable of producing anything, until the Japanese moved in a few years ago, but with a scorching climate in which case-loving, weak-willed, unsteady immigrants have no desire permanently to reside.

The bitter hardships and sacrifices of the Japanese immigrants who colonized these places where life is so difficult are made plain in the mute messages of thousands of tombstones in the outskirts of Fresno.

A few years ago, a writer in the "San Francisco Chronicle," who had investigated the Japanese farming communities in California, published a report containing the following passages which we think will suffice to show what sort of lands were settled by Japanese, what sacrifices they made, and how strenuously they battled:

"The story of Livingston is almost a romance. It is a tale of tremendous struggle against hostile natural conditions, financial disaster and year after year of disappointment, but a struggle maintained by stout hearts with unflinching perseverance until it ended, as a romance should, in complete victory. It is a tale, too, of the power of Christian faith, of a moral triumph over material obstacles no less than the material triumph that the Livingston colonists have won.

For Livingston is a Christian colony, and that fact has, in more than one way, profoundly influenced the development of the colony. It is that fact that prevents Livingston, the highest example of a Japanese farming community in California, from being taken as the most typical example. The fact that many of its members were Christians has had

so much to do with the success of the community that it has in a measure set this colony apart from other Japanese agricultural settlements.

This is said with no intent to draw any comparison whatever between the values of different religious systems. It is merely stating a fact. Because Livingston colonists are Christians they have had certain advantages in the community of which they are a part, and these advantages have brought development of a kind that not otherwise have come to them. Men of other faiths agree in this statement. Why this is true will appear in the story of the colony.

The soil was shifting sand, blown by desert winds that sucked up and whirled away every vestige of moisture, its bare surface scorched by a fierce sun. There was no shade, no water, no sanitation, no schools, no churches. There was nothing to make life worth living. In fact, life there was believed impossible.

An American colony had been planted at Livingston twelve years before, but after a brief struggle with hostile conditions, had vanished. It simply "blew away," its distant neighbors said. These Japanese were laughed at when they announced that they would settle at Livingston. Their own people laughed at them. They were told that they, too, would be blown away by the fierce winds that whirled over the hot sands.

The colony was almost blown away. Established in 1906, it faced disaster after disaster and almost starved through five lean and hungry years before a profit came. It found conditions at Livingston to be as bad as they had been represented. The wind, unhindered as it now is by plantations of trees, swept away the soil they had loosened by cultivation and dried up their young plants. Grasshoppers devoured what the wind left. Water for domestic purposes had to be carried for two miles. Then, in 1909, the Japanese American Bank in San Francisco, which held a second mortgage on their lands, closed its doors.

The outlook was then the blackest the colony had faced. The members had no money in their houses. Families were without a nickel on hand. Through the long hard times that followed there were days when families could not buy bread. They got along only by little borrowings and there were many instances when five cents carried an entire household for several days."

(From the S. F. Chronicle, Jan. 16, 1913)

This is only one example reported by the Chronicle writer after investigation made on the spot, but probably the resident Japanese of the present day in every locality have all had similar experiences.

Even the Japanese are not especially desirous of living and working in deserts where sanitary conditions are bad, or in low, damp places, performing excessively hard labor which European immigrants dislike. If they could choose they would prefer the mild climate of the coast with its charming scenery and pleasant dwelling



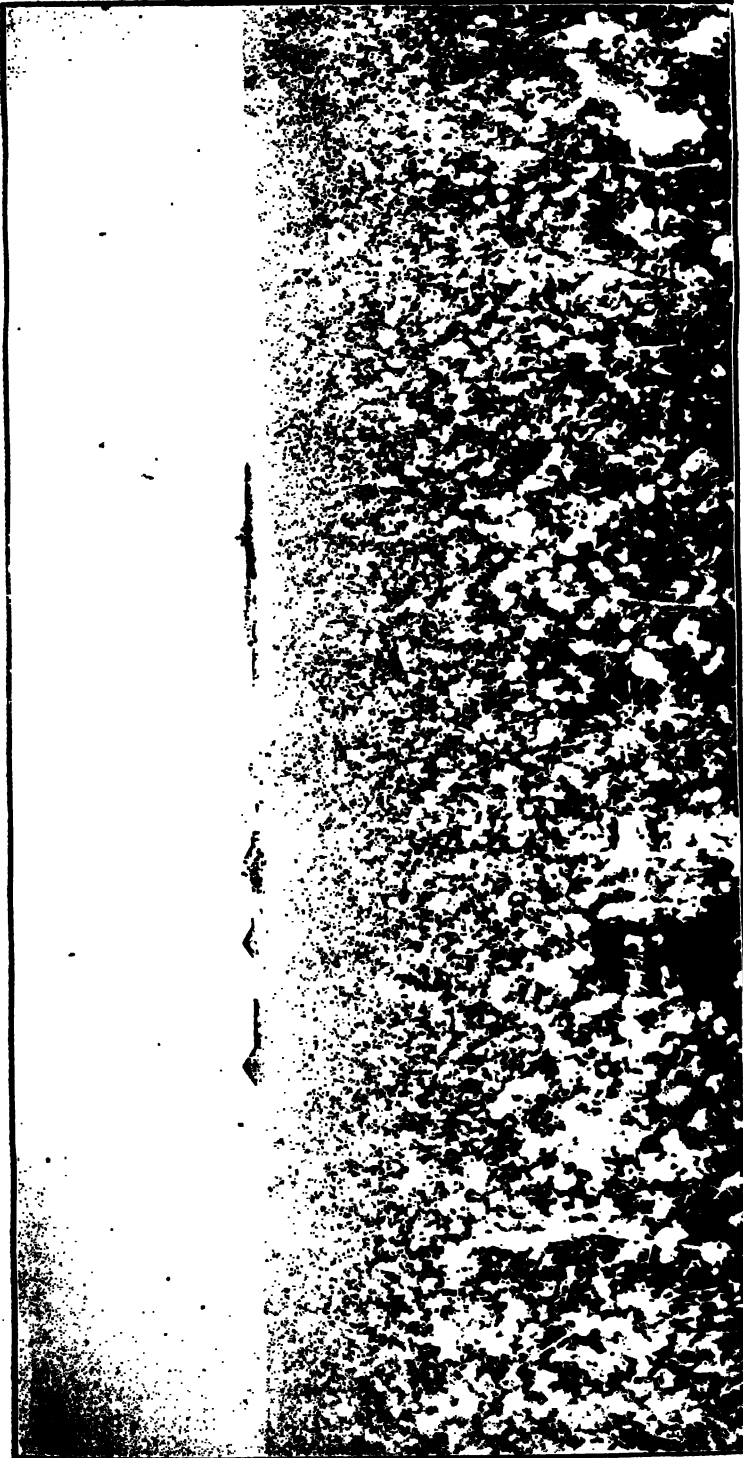
places, or flourishing cities with their attractive amusements and other advantages, just like other people. But unfortunately the Japanese in California were late comers. When they immigrated the advantageous labor opportunities and business enterprises had been appropriated by earlier residents. Grade unions and labor organizations had been formed and there was hardly any place left where they could enter. Nevertheless up to ten years ago Japanese immigrants landing at San Francisco and Seattle did fairly well in the operation of restaurants and laundries in those cities. But they encountered great opposition and persecution from the unions and rather than remain in occupations where they must stand in competition with those earlier residents they abandoned these occupations for one involving harder work and a less pleasurable life. They had to enter the fields abandoned by European immigrants, the poorest agricultural lands. This is the way the Japanese have developed the farms.

Meanwhile not only was there almost no opposition to or competition with the Japanese, but among the Japanese farmers intending to engage in new agricultural enterprises there was always the thought that they had come to America and must not lose their attitude of respect for the residents who were here before. To this end it has come to be an unwritten law, that as far as practicable the sphere of their activities and development shall be in the direction of agriculture. Necessary articles of every day use, clothing, food, and household goods, and most of the materials needed in the business, are purchased from American stores. And even in the streets of cities, shops, restaurants and other places of business are not to be set up in places where there would be competition with Americans. Certainly there is no effort to compete with residents who were here before. A good example of this is Livingston which has been mentioned before.

In consequence of the disadvantageous fact that the Japanese were late comers the products with which they have to do for the most part are such as require

extremely hard work in production, or are unprofitable, or else such as cannot well be produced except by Japanese. This fact is another strong proof that Japanese are not in the position of competitors with other farmers.

Comparing the total agricultural output of the State of California, and the principal products, with the total output of the Japanese and their principal products, we find that according to the report of Dr. Heck, President of the California Bureau of Agriculture for 1918, the value of grapes and other fruits was \$171,626,000 and of grain and vegetables \$351,400,000, total \$523,026,000. And according to investigations of the Japanese Agricultural Association of California at the close of 1918, the value of Japanese farm products was \$53,375,000, that is, about 10% of the total output was produced by Japanese. Of this 10% of farm products, those with which Japanese have most to do are truck crops such as strawberries, asparagus, celery, and tomatoes, of which 80% to 90% of the entire output in the State is produced by Japanese. But these crops all require a stooping posture, great manual dexterity and painstaking methods of work which other laborers with long legs unsuitable for stooping cannot endure. Not only this, but this is a kind of farming which Americans and immigrants from Europe dislike to follow. Hence it is perfectly clear that if the Japanese had nothing to do with this kind of farming the output of such products in California would be reduced more than half. In the growing of cantaloups which are produced in the United States only in localities with the hottest climates, like the Imperial Valley in California and Rocky Ford in Colorado where they are mostly produced, the heat at ripening time is intense, especially in the Imperial Valley where it exceeds 140 degrees Fahr. The land there is below sea level and the entrance is called the gate of hell which shows the popular impression as to climate. It is a disagreeable, unsanitary region. When the wind blows the whole house is filled with yellow dust and no matter how closely the doors are shut, the rooms and even



This Cotton Plantation in the Imperial Valley, Lower California. This Valley is lower than the sea level, by 200 feet. Besides it is so hot, that the thermometer often registers 140 degrees Fahr, in summer. For this reason it has been neglected by the white farmers who dislike to work in such scorching heat. With the entry of Japanese farmers, however, the valley has been steadily brought under cultivation. Now the valley is famous for its increasing productions of cotton and melons. Indeed the Japanese living there, have made no small contribution to the agricultural progress of California. And yet the anti-Japanese agitators in California are trying to destroy the Japanese farming, by depriving the Japanese of their three years' lease. Evidently, the Californian agitators are bent upon rendering the valley a desert again, a line of policy which will prove suicidal to themselves.

the closets are covered with dust. It is impossible even to preserve the foodstuffs completely.

This region for years has been an abandoned waste where nobody desired to settle. Moreover, the Japanese had never seen cantaloups in their own country and, of course, had absolutely no experience in their cultivation. In normal circumstances there is no reason why large numbers of Japanese should be connected with farming in a region where life is so disagreeable. But here again their grievous position as late comers made the luxury of choice in climate, convenience of living, or work in which they were experienced, impossible. There was no chance left for them except in work which most Americans and European immigrants could not do or work which they never ventured to do. Therefore, they had to engage in such hazardous and unprofitable work.

On the other hand, in the culture of such products as grain, fruit, beans and rice, in which the work is done with comparative convenience by the use of machinery, where the labor of cultivation is not difficult and is comparatively free from danger, the fact that the cultivation of these products is widely carried on also among American farmers even though the land was first opened up and its cultivation begun by the Japanese is another proof that the charge that the Japanese are driving out the California farmers or are competitors against them, is an idle fancy totally without foundation in fact.

### **Facts About Japanese Land-Ownership.**

We greatly regret that the anti-Japanese debaters and Americans in general have very erroneous and exaggerated ideas of the real situation in the matter of Japanese ownership of the land.

The area of land owned by Japanese in California, according to investigation made by the California Central Farmers Association at the close of 1918, including lands purchased prior to the enforcement of the (California) land law and also lands purchased after the law went into effect in

the names of children, did not exceed 30,305 acres. (When the California land law went into effect in 1913 they held 29,500 acres). Comparing this with the total land area of the State, 99,617,280 acres, it does not exceed 1/3281. Of the total farming land in California, 27,911,444 acres, it is not more than 1/921.

Lately the anti-Japanese agitators have been declaring that the Japanese, in spite of the land law, are busily forming companies with Americans and making extensive purchases of land, and that soon all the land of California will be in their hands. But this is mere idle rumor. We believe that any one who considers the matter frankly and without bias will admit that, in the nature of the case, the ownership by Japanese of shares of stock in land companies in which a majority of the stock is owned by Americans is in no way dangerous. On the contrary, there is no knowing to what extent California could be developed and the interests and welfare of Americans promoted if Americans, possessing wide tracts of land and large capital, would give part of their stock to Japanese in order to bring out their superior agricultural skill.

For three thousand years the Japanese in the narrow confines of their native land have cultivated the soil and have made it produce food for 60,000,000 people, a surprising fact of deep significance. On the other hand, it enables one to imagine what trouble and distress they have undergone in order to preserve the productivity of the soil, and on the other hand, the fact that to the Japanese farmer the habit of valuing and taking care of the land has become second nature must not be overlooked. We believe that in all the world the Japanese people have no superiors in the matter of producing large crops from small areas and in the habitual skill with which they are able to restore the productive energy of the soil. We do not think that even the Danes, who have world-wide fame for their intensive farming, surpass the Japanese in this respect. Look, for example, at the illustrations of this in California. The Japanese who were late comers, when they took up farming had to settle on the poorest lands in California,

as can be easily imagined by the poorness of the soil in the vicinity of Florin, Livingston and Bowles near Fresno, where Japanese farmers are peacefully settled. But the Japanese with their inherited three thousand years experience in restoring the energy of the soil, had no sooner settled there than, like King Midas, they converted those regions immediately into the best farming districts of California. We think this fact proves the above statements regarding the skill of Japanese in the treatment of land.

Examples of the way in which Japanese farmers are converting abandoned farms into excellent ones have already been written up frequently by American investigators, but we wish to add another instance. Eleven years ago a Japanese farmer at Livingston bought from an Italian or Portuguese farmer who had become weary of country life and abandoned it, a fifteen acre field of desolate land planted with old almond and fig trees which had almost ceased to bear. The Japanese purchaser had become fond of farming and desired to establish there a permanent home. This industrious settler bought up manure from the nearby town and spaded it into the old field. While others irrigated once, he irrigated two or three times. He cultivated deeply and painstakingly over and over again, and while taking measures to restore the soil he also pruned the old fruit trees, grafting in branches of improved varieties, spraying to drive out injurious insects three or four times where others sprayed but once, and as the result of this improved culture there is probably no fruit farm to be seen in California which compares with this one.

And not only so, he has an improved home, lives like Americans, is educating his children, and enjoys the perfect confidence of the Americans in the vicinity.

This is but a single example. We could adduce any number of similar examples among the Japanese settled farmers in various places but this will suffice here.

### **Japanese Expert Intensive Farmers.**

The statement that there are few who equal the Japanese in intensive farming is

verified by the strawberry and vegetable industries which are largely carried on by them. On a small area of from two acres to forty acres a single family raises products worth thousands and tens of thousands of dollars. At the present time California has vast areas of arable land which lie idle because there are so few cultivators, but as the population increases year after year and an unlimited power of consuming farm products develops, intensive farming sooner or later will become necessary, as has been pointed out by Dr. Hunt of the College of Agriculture of the University of California and other intelligent agriculturalists. It is also an unquestionable fact that in growing the various kinds of products now being cultivated, rotation of crops and fertilizing must be practiced. Otherwise the most fertile land will deteriorate year by year.

Japanese farmers have made such points subjects of repeated, careful study and contrivance. For instance, they have been studying for several years the problems of the crop rotation and the expulsion of the panic weed in the rice fields of northern California, and steadily they have kept on until success is assured. This is one example.

### **Should be Given Fair and Democratic Treatment.**

In short, it is not an exaggeration to say that the great agitation which is being made over the paltry holdings of farm land by Japanese here in America, with its unlimited areas of uncultivated land, particularly in California, is the work of instigators who are frightening people with shadows. Since there is already a gentlemen's agreement it is proper that the governments of both nations should do their best to prevent the coming of new immigrants, but the attempt to rob good agricultural settlers already in the country and peacefully living on the soil, assimilating themselves to the American spirit, ideals, manners, customs and national sentiments, of their liberty to cultivate the soil and their power to multiply children, is something which we do not think a civilized people, particularly the Americans who respect the right of possession and of

rights already secured, will venture to do. Even in Japan with its small national domain and excess of population, not only is national sentiment gradually tending to leniency in respect to alien ownership of land, but there are absolutely no discriminatory laws against persons from abroad. Moreover, the tendency of the age in all the world is gradually towards new ideals which discard all discriminatory treatment based on race and nationality. America is peculiarly the land of opportunity, a

land which boasts of her magnanimity and forbearance towards all, and it is the spirit of her treatment of immigrants from abroad which is making America increasingly preëminent. We believe that the Americans of this new age will never repeat the cruelties of the Pharaohs of ancient Egypt or the oppressions of the old German regime in Poland, but that by loyalty to the true spirit of the nation, will make glorious the future history of America.

## Census of Japan

By HEIKICHI OGAWA, President of the Census Bureau.

**T**HE census of Japan was taken on October 1 without any hitch although the country was visited by a somewhat severe typhoon the previous night. The preliminary report on the census will be published about the end of the current year.

Many people think that the recent census is the first one which has been taken in this country. This is however a mistake. History shows unmistakably that an accurate census was taken in this country twelve centuries ago under the regime of the Emperor Kōtoku.

Later too, the census was taken many times in this country, by the order of the Emperors or the feudal lords. Under feudalism, it was the custom of the lords to take a census of their fiefs periodically, in order to know the population, the occupations of their subjects, and the acreage under cultivation.

During the Tokugawa Shōgunate, census was also taken very frequently chiefly for the purpose of ascertaining if there were people who believed in Christianity, which was banned by the Shōgun. Therefore, the census under the Tokugawa Shōgunate was essentially a census of religions; but it also served to throw much light upon

the actual state of affairs in this country, regarding the population and the occupations of the people. The feudal lords also took the census regularly, with the main object of securing data for levying taxes.

After the Restoration of 1868, the Imperial Government instituted the Statistical Bureau for the purpose of investigating the population every five years. The last investigation took place in 1918, when the Bureau based its work upon the census registers kept by municipalities and other local bodies. But as there are many people who neglect to register the births and deaths in their families, the records kept by them are not satisfactory.

Apart from the statistical Bureau, various prefectural offices have conducted their own investigations, being necessitated to do so in the discharge of their official duties. The police authorities have at the same time made their own investigations, by making house to house visits. Even they, however, can not get absolutely correct information, since people often make incorrect reports.

By these experiences, the authorities have learnt that passive calculation which leaves the initiative in the hands of the authorities will not do. Indeed the

passivism has failed even in America where the people take so much interest in statistical work.

According to the *New York Times*, the recent census in America, at least in New York, is incorrect. The New York paper informs us that after the government officials made their formal investigations the newspaper men visited the districts and found that there were many people who had had no visit from the census officers. The journal adds that this shows how inaccurate and incorrect is the official census which is based upon the "passive calculation," with the initiative left in the official hands.

The Imperial Government had at first decided to hold a regular census in 1902. With this end in view, a census law was enacted, providing that all people should fill up the census blanks, handed them, on 1st October 1902. Owing, however, to the outbreak of war with Russia, the projected census was postponed indefinitely.

In 1918, the Government decided to enforce the above census law which had been held in abeyance, and the census was taken on October 1 this year. Three hundred thousand officials were appointed to attend to the taking of the census, the salient feature of it being that the initiative was entirely left in the hands of the people. It was obligatory that they should report themselves, by filling up the schedule. The result has proved satisfactory. The three hundred thousand officials only handled the reports prepared by the people. That the people measured up to their responsibilities and showed an appreciation of the government's efforts, is evidenced in the correctness of the schedules, for scarcely any omissions have been detected in them. There were not a few cases in which those who had so far neglected to report to the municipal or town or village registry offices, came forward of their own accord and filled up the census schedules. There were even tramps who went to the village census

offices and filled up the schedules. Indeed a certain tramp appeared at the Census Bureau in Tokyō to report himself. Therefore, it may not be too much to say that the recent census-taking, though it has been the first organised one in this country, has been pretty successful, thanks to the realisation of the necessity of census on the part of the nation at large.

In this connection, it may not be amiss to say that Japan is one of the oldest civilised peoples of the world. Centuries ago when the larger portion of Europe was still in a barbaric condition, Japan had her own civilisation, which was by no means inferior to the present European culture, though it was different from the latter in form. She had also her own art and literature which were too of no mean order. This is the reason why Japan had experienced no difficulty in adapting and assimilating the European civilisation, when it reached this country in its eastward advance. Foreign critics have been obliged to admit the aptitude of the Japanese for politics, literature, art, and philosophy, but they have doubted whether the Japanese people have a superior ability in mathematics, especially statistical work, such as the census-taking.

Being isolated from the continent, as they were, the Japanese people have lived for centuries a peaceful life. Racial strife and the consequent keen struggle for existence have not been experienced in this country. Therefore it has been thought generally that the Japanese have no special interest in such statistical works as have an important bearing upon practical life.

It can not be denied that even the people in this country too have shared in this belief, some of the authorities being not excepted. Indeed, I and the other officials in charge of the census had regarded with some misgivings the result of the census-taking of October 1.

Everything, however, has proceeded satisfactorily, indeed so satisfactorily that all misgivings and apprehension have been swept away.—Amplly has been demonstrated the fact that the Japanese are not only skilled in art and literature, but also stand a comparison with Europeans and the Americans in scientific work.

Before closing, let me have a word why October 1 was selected for the date of the census. In some countries, the census is often taken on December 31. But Japan took her first census on October 1, because the people have a comparatively

leisure time at this season and are serene in mind. In the spring time people become buoyant and are given to travelling and frequently change their dwelling places, while the summer time finds the farming classes busy.

## The "Carnivorous English" and the Independence of India

By DR. RABINDRANATH TAGORE

(A Letter from London)

Ever since my arrival in London I have been so much surrounded by crowds of people that correspondence has become well-nigh impossible. From all I see and hear I now understand one thing very clearly, more clearly than ever before, that at present we are fully and fatally under the heels of the carnivorous English. They are everbearingly powerful . . . At the time of the frightful English atrocities in the Punjab last year I thought that they might have been purely accidental, due mainly to grotesque panic. But from the official reports of the parliamentary debates on the subject, I now thoroughly realize that that savagely callous brutality permeates every particle of blood that flows in their veins, and is indelibly ingrained in the very marrow of their bones. Some of these human beings here have even admired the blood-soaked feats of General Dyer as "splendid brutality." In this connection I have been more than shocked at the revolting signs of blood-thirsty ferocity amongst even the women of England. The time has come when we must be thoroughly convinced that we have nothing, absolutely nothing, to expect from the British government and the British people. To expect anything from them is to insult one's own self. So long we were under the hypnotic spell of the seductive phantoms of the hope that they will give and we receive. They were to be the givers and we the beggars. But we are lucky indeed that they are not capable of making gifts. For gifts ruin the weak sooner and easier than deceit. If we were strong, if we were powerful,

then acceptance of gifts could not make us small, could not shrink our souls. Every great nation accepts gifts from others. It is like accepting taxes. The one who has power always gets. The king ever gets, but the beggar never. So even death is better for us than to extend our hands to receive gifts from such a people as the British.

The "moderates" of our country beg from them with folded hands; and the "extremists" beg with eyes red with anger—that is the difference between the two. (The revolutionists are not mentioned here.—Translator). The former wag their tails before the master's table, and the latter only bark. The "moderates" think they are very wise; and the "extremists" think they are very heroic. But lo! the cuffs from the British fists and the kicks from the British boots fall equally on the back of both. The crumb from their master's table, too, fall equally for both, and they get busy fighting amongst themselves over the division of crumbs. Thus they do not have the time to attend to the works of our country's welfare. Real work remains neglected. Under these circumstances kicks from the master's boots are more precious to us than crumbs from his table.—Translated by Basanta Koomar Roy, (the biographer of Rabindranath Tagore) from the original letter in Bengali written by the Hindu Noble Prizeman to a friend in India during his recent visit to London. The letter was published in the *Prabasi* (a leading Bengalee Monthly) for Bhadra 1327. September, 1920).

# The European Peril

By A STUDENT OF WORLD-PEACE.

## 1. Revolution vs. Reaction.

The New Asia can discover two forces of a diametrically opposite character in the world politics of today. These are manifest, first, in the conditions of international diplomacy brought about by the "Peace", and secondly, in the spirit of universal unrest focussed and embodied, for the time being, in the Bolshevik soviets of Russia. The one, represented by the association of the victorious allies, miscalled the League of Nations, has reproduced the reactionary regime of the Congress of Vienna, the Holy Alliance, and the dictatorship of Metternich, the arch-protagonist of absolutism. The other has for its counterpart, to continue the analogy from the past century, the revolutionism militant, which born in the "ideas of 1789," maintained its checkered career by combating the powers that be in 1815, 1830 and 1848. The problem of world-reconstruction of our own times is therefore bound to repeat, maybe during comparatively shorter intervals, the great conflict between revolution and *status quo* on well known historic lines. It is in and through the fire-baptism of this new war or series of wars that Asia seeks her liberation from the imperialistic and capitalistic domination by Europe and America.

This is not the first time in human development when grandiloquent phrases and sonorous shibboleths have been invented to camouflage the old Adam. The present generation of intellectuals and statesmen have but taken the cue from their great-grand-parents of the Napoleonic era. Who, indeed, could have been more emphatic in proclaiming from house tops the principles of a "lasting peace," the "just division of power," etc. in their schemes for the "reconstruction of social

order" than those diplomatists of the early nineteenth century? Nor has human nature been remade overnight to warrant us in believing that we are far removed from the age of scramble for spheres of influence. In the new doctrine of self-determination of peoples that has been employed with vigor against the Germanic and Turkish interests one can easily recognize the old statecraft of the balance of power, only writ large. From the standpoint of allies it is in fact the same thing turned inside out. As such it bids fair to be the greatest disturber of the tranquillity of Europe. The bunch of new buffer-states that have been conjured up to lie between the Germans and the Russians is in reality a row of live storm-centers where the Great Powers will have to encounter legion of old Balkan problems. And at least half a dozen Alsace-Lorraines have been manufactured by recklessly giving German populations over to Italy, France, Poland, Czecho-Slovakia and Jugo-Slavia. One great hope of the enslaved nations of Asia lies in the activities of these German "irredentas" each of which is pregnant with the seed of a new war.

## 2. Evacuation of Asia.

It is obvious in any case that at the present crisis the New Orient can contribute to the Occident only a most paradoxical offer. The one serious question that is worth considering today is the question of the evacuation of Asia by the armies, navies and air-fleets of Europe and America. The expulsion of the West from the East is the sole preliminary to a discussion of fundamental peace terms. For the greatest problem before the statesmen of the world-reconstruction in the interest of durable peace is that of the freedom of Asia. Not until this has been



solved satisfactorily are there any chances for the genuine social-industrial democracy of man hoped for by the international socialists or for the conventional League of Nations championed by the capitalists and the capitalist-bossed intelligentsia.

Humanity is in the sorest need of an emancipated Asia. Every inch of Asian soil must be placed under a sovereign state of the Asian race, no matter whether sovietic-communal, republican, monarchial, democratic or autocratic.

Is the political consciousness of Europe and America alive to these demands? Certainly not. For, the one fact that has been systematically ignored both by the bourgeoisie and the proletariat is that the last war arose neither out of the nationality problems in Europe nor out of the class-struggle in the Western world but essentially out of the keen rivalry for dominating the lands and seas of Asia. And yet where did Asia stand at the peace conference? Virtually no where. The Congress at Versailles had practically no problem as to the reconstruction of Asia left for solution to the diplomatic tug-of-war. For, the fate of Asia had already been sealed. Asia was doomed months before the humiliating armistice was swallowed by the Germans, long before the ignominious surrender of the German navy.

### 3. Bolsheviks and the British Empire.

Asia was reshaped almost automatically through the Bolshevik unmaking of the Russian Empire. The collapse of military Russia left Asia absolutely to the tender mercies of British imperialism. The hegemony of England over the Asian continent was thus brought about not more by the war itself than by one of its by-products, the Russian Revolution.

In 1914 the equilibrium of Asian politics rested on three important props. The first was the Anglo-French treaty of 1904, the second the Anglo-Japanese Alliance of 1902, 1906 and 1911 and the third the

Anglo-Russian Agreement of 1907. These three arrangements had served to stabilize for a decade the balance of power in Asia.

The Entente was a final confession of defeat on the part of the French in their imperialistic race with the English. Since the loss of Egypt in 1882 and the humiliation at Fashoda in 1898 France had been used to pursuing a pin-prick policy with her rival wherever she could. But to shunt her off from the Asian tracks England gave her a free hand in Morocco. French mastery in Indo-China however was not questioned in any way. The French sphere of influence in Siam, moreover, was clearly delimited, and of course like that of every other power France's finger in the Chinese pie remained undisturbed.

Having eliminated France from the Asian game or rather having localized French ambitions within fixed areas the British proceeded to strengthen the new friendship of Japan on the morrow of her victory at Port Arthur and on the Tsushima Sea. For, Japan was the strongest of the powers likely to compete with her in China and the Chinese waters. The British overtures could not but be welcomed by the Japanese themselves as the line of least resistance was the only advisable course for Japan. She needed, furthermore, the backing of a first class European power. She agreed, therefore, to help England and glibly proclaimed the policy of open door in the Far East. England was thus assured of the *status quo* in Southern and Eastern Asia.

The next great force to reckon with was Russia. But the loss of her navy in the Japanese War, the humiliation abroad, and the revolution at home had deprived the bear of its claws and nails. England, therefore, had nothing serious to fear from the Northern Colossus, against whose solid advance in Siberia and Manchuria through the concession of the Chinese Eastern Railway (granted by the Cassini-Li-Hung-chang convention, 1896) she had been

forced to contract the Japanese Alliance in 1902. The rising German power, on the other hand, was threatening to be a portentous menace to the British world dominion. Consequently Great Britain managed to put in abeyance the traditional Russo-phobia and by a sudden change of front, successfully pooled her interest with her greatest enemy in Asia since the Crimean War of 1856-57. The upshot was the Anglo-Russian Convention leading to a friendly settlement of claims in Persia, the Persian Gulf, Afghanistan and Tibet. The Middle Eastern Question was thus closed satisfactorily for the British Empire.

That question like all other questions in Asian and colonial politics was indeed opened by Germany's ultimatum to the established powers in 1914. But for all practical purposes there were no changes in the situation as long as there was a fighting Russia. The extinction of her military power, however, since Nov. 9, 1917 created a huge vacuum in the politics of Asia. The consequence was a violent shifting of its centre of gravity. For one thing, the equilibrium of China, so far as the Powers are concerned, has been completely upset. Its stability cannot be restored until and unless the issues are finally decided in the Yangtze Valley between England advancing through the South and through Tibet and Turkestan, and Japan advancing from the East and through Manchuria and Siberia. In every other sphere of Russian influence, however, England has stepped in as a matter of course. Today she is thus the sole arbiter of the fate of the entire Middle East, and the so-called Anglo-Persian Treaty of 1919 has only legalized the *de facto* robbery.

#### 4. A Monopoly in World Control.

Even without the Great War the Russian Revolution would have bequeathed to the British Empire the undisputed suzerainty over Persia, the Persian Gulf, Afghanistan and Tibet, and the lion's share

in the control of Central Asia and China. Add to this the results of the War. Mesopotamia has been conquered from Turkey, Arabia and Armenia are British protectorates, the Palestine zone is in Franco-British hands. With the exception of French complications in Syria and Japanese in Kiao-chao, England finds herself the exclusive master of the situation. The entire sea-front from Suez to Singapore is British. And over the whole land mass, between the South Asian seas and the series of Mid-Asian waterpartings, the Caucasus, the Karakum Desert, the Hindu Kush, and the Tianshan, Great Britain's will is law. Verily, this single-handed domination of Asia is the greatest peril the world has ever known. Never was British imperial and colonial power more formidable than it is today. The triumphs of England over the Spanish Armada and over Louis XII after the reconstruction at Utrecht or even her expansion since Waterloo are but insignificant beginnings of world-subjugation compared with what is in store for her from now on after the eclipse of Russia and Germany as powers. The British Empire has besides been insured for a few decades at least against the challenge of a powerful enemy. The last and only possible rival of England has been brought to its knees. The united militarism of the allies has now made the world safe for *Pax-Britannica*.

Nay, democracy has thus been granted a safe asylum among the children of men! For, in sooth, is not the expansion of Britain in naval power, commerce, colonies, and protectorates, or those new-fangled "mandatories," tantamount to the conquest of liberalism, liberty and law on earth? This is how the average American has been taught to regard the end of the war, thanks to the idealism of President Wilson! Even the combined intellect of the United States has not seen any further than this. How could it? The mind of man even in the twentieth century, even after the event of November 7, 1917 is as

indolent as in the days of Duns Scotus and Galileo. It is tenaciously clinging to the old political moorings. It is tremendously afraid of new standards in international ethics. And the brain of America used as it is to the comfortable atmosphere of a thoughtless optimism induced by the century-old seclusion of the Monroe Doctrine is naturally too timid to rise to the height of the occasion. Men and women inured to the unquestioning dogmatism of Browning's "All's right with the world" since "God's in His Heaven" are the least expected to look facts squarely in the face. When therefore the bullion power of the United States determined to enter the lists of the Armageddon as the St. John the Baptist of world democracy, on what other political psychology could the quixotic adventure be based except on the postulate that the world is safe for democracy, civilization and humanity, as long as it is safe for the British Empire?

But even America, pragmatic as she is, cannot long remain blind to accomplished facts. She cannot help asking the question now that the war is over: "How is the world to be delivered of the British peril?" France has long been a non-entity, at best only a second fiddle. For the time being Russia is pulverized and enfeebled, although her message is quite powerful all the world over. The Germans can hardly raise their head for a generation. And Italy, although growing, is not yet a formidable power.

The only protests can come from Japan in regard to Eastern Asia, if at all. But they are bound to be too feeble. Little Nippon is dazed by the extraordinary changes that have taken place. Even her own independence may be in danger. She cannot any longer look for self-defense in the mutual competition among the Great Powers, for virtually there are no Great Powers left. The complete annihilation of German influence in the Pacific and the Far East is certainly not an unmixed blessing to the Japanese people or to the

Chinese, nay, for that matter, to the Asians as a whole.

Is then the American merchant marine and navy destined to contest the British monopoly of world control? Or, is an Anglo-American Alliance going to be the terror of the second quarter of the twentieth century?

### 5. Achievements of the War.

Every cloud, however, has its silver lining. The Orient is not blind to the fact that so far as Europe is concerned, the achievements of the war are already great. Notwithstanding the problem of German irredentas and other minorities, Europe is certainly going to be a far more decent place to live in than before. The nationality principle for which Kosciusko died and Kossuth fought, and to which Bismarck and Mazzini gave a recognizable shape has at length been thoroughly realized. It has in fact been carried to its furthest logical consequence. The slogan, "one language, one state," may not in all cases turn out to be as convenient in practice as it is mystical and romantic in theory. Europe may need federations and Zollvereins in order to modify the extremely atomistic organization of the new ethnic politics. The causes of friction, besides, between neighboring tariff or administrative unions may long continue to be at work. But, on the whole, the anachronism of race-submergence and race-autocracy that prevailed on a large scale between the Jura and the Urals and between the Baltic and the Black Seas has been rung out once for ever.

Not less fundamentally than the problem of nationality has the foundation of sovereignty been reconstituted. Through public ownership, municipalization, initiative, referendum and recall the form of government in every state of Europe is tending to be far more liberal than the idealists could ever conceive. The age of Lenin's anti-property democracy, labor republic or proletarian dictatorship is perhaps yet

rather far off from universal acceptance. But the phenomenal expansion of the rights of the people or "constitutional liberties" is an accomplished fact; and "progressive taxation" as well as repudiation of national debts are bound to emerge as the principles of the "new order" in administration.

Last but not least in importance must be admitted the enrichment of European polity through the creation of a new democratic type in the Soviets of Russia. This new species of constitution is a distinctively original contribution to the social development of mankind. The almost spontaneous emergence of soviets throughout the length and breadth of Russia indicates that these organizations are essentially akin to, if not identical with, the traditional *Mirs* of the Slavic peasants. Only, these village communities, or autonomous "little republics" of rural communes, have been harnessed to the new Bolshevik problem of controlling the factors of wealth production in the interest of the working class. As such, the Russian experiment is of profound significance to the medieval, i. e. the economically and intellectually "backward" countries of the present day, where village communities in one form or another have obtained from time immemorial. For it is demonstrating that in order to evolve a democratic republic every people need not repeat the industrial revolution and capitalistic regime by which Western Europe and the United States were transformed in the nineteenth century. The new nationalities of Europe and the subject and semi-subject peoples of Asia have thus got before them the precedent of a new popular sovereignty. This deepening of democracy as achieved in Russia is going to be the starting point of all nationality movements everywhere on earth.

#### 6. The Fallacies of Neo-liberalism.

But, on the other hand, through the

impact of the war, an intense wave of militarism has enveloped all ranks of the Asian people from Manila to Cairo. The vindictive nationalism of the last two decades has been lifted up to the spiritual plane in Asia's consciousness.

This circumstance will be regretted no doubt by the liberal forces of new Europe and new America. For, from the stage at which they themselves have arrived theirs is today the creed of internationalism and disarmament. But can it be expedient for the suffering races to trust themselves peacefully to the vague dreams of a millennial Utopia?

For obvious reasons Asia cannot afford to be misguided by such an hallucination, brilliant though it be, nor to have confidence in the *ignis fatuus* of Western good will. The liberals and radicals of the new Orient have to be militarists perforce. Theirs is the natural and necessary reaction to the oppressive "white man's burden" of the last century.

The goal of nationalist Asia is however identical with that of internationalist Europe and America. The emancipation of mankind from all possible sources of exploitation, atrophy and degeneracy is the common objective of both. The "class struggle" of the West thus becomes anti-alienism or race-struggle in the East, because for all practical purposes capitalism is there embodied in the foreign rulers and foreign captains of industry. Until foreign domination is overthrown, the socialists and labor leaders of Asia must have to advocate the tenets of nationalism, backed by native capitalism if need be. Asia's struggle with her own capitalists is of course *not* in abeyance for the present, but will be accelerated as soon as the foreign incubus is subverted.

The neo-liberals and socialistic radicals of the Western world seem moreover to harbor the illusion that the form of government at home cannot but affect the colonial policy of nations. Theoretically it should, but actual history is different.

Evidently the Western liberals are ignorant of the conditions of foreign commerce and empire in Asia. But can they forget the fact that justice in home politics has ever gone hand in hand with injustice and tyranny abroad? And are there any grounds for admitting that the popular governments of the Western world are less detrimental and ruinous to the dependencies and protectorates than the formally autocratic states?

Look to France, the "cradle of liberty." Which of the colonial powers has been a more criminal offender on this score than the French republic? The exploitation of Indo-China by France has surpassed even the notorious repressiveness of the Dutch in Java and the East Indies. The treatment of the Chinese empire since 1842 and subsequently of the Chinese republic by the Powers has left no warm corner in Young China's heart for one "foreign devil" as against another. It was not possible likewise for Young Persia to make any distinction between Czaristic Russia and constitutional England whether as regards the forceful partition of a weak people's territory into spheres of influence or as regards the interpretation of those spheres. Italy has not displayed greater humanity or fair play in occupying the Turkish Island off the Southwest coast of Anatolia (against the terms of the treaty of 1912) than Germany did in seizing Kiaochao.

The inroads of America, again, although Monroe-doctrinated, through the Hawaii and Philippine Islands into the Asian sphere cannot be less dreadful in Japanese estimation than the slow but steady Russian avalanche which culminated in the event of 1904. Belgium has come in contact with Asia only in the Customs service of Persia. Yet the Belgians have succeeded in earning the Persian hatred even more bitterly than the English and the Russians. The Ottomans tried alliance with every denomination of Christianity and with every species of European nationality. All have been found equally wanting. And India's

long experience with Great Britain has brought into relief the fixed idea of all imperialism viz., that, be the Cabinet liberal or tory, no subject race must be dragged into the whirl pool of party politics. About every specimen of Europe and America therefore Young Asia is entitled to generalize to the effect that

"His honor rooted in dishonor stood,  
And faith unfaithful kept him falsely true."

But perhaps the neo-liberals would meet New Asia with a ready made rejoinder: "Well, you are talking only of the chauvinists, the junkers and jingoes, the bourgeoisie and capitalists of Europe and America. They are the enemy of labor everywhere on earth. But the working classes of the different nations bear no grudge against one another. They are not committed to any distinctions of race or to any policy of exploitation." The best reply to such a position of alleged internationalism in the labor world is the systematic maltreatment and persecution of Chinese and Japanese "immigrants" by the people of the United States. That story has out-pogromed the pogroms of Romanoff Russia. In this instance, however, curiously enough, friends of Asian labor were the American bourgeoisie and capitalists. The anti-Asian Immigration Bills of 1904 and 1917 were the direct consequences of the resistance offered by the organized labor force of America.

Are the leaders of the workingmen awakened to the injustice perpetrated on Asian labor in the U. S., Canada, Australia and New Zealand? It is not surprising, therefore, that "Thou Brutus too?" is the only remark with which the radicals of the Orient can greet their comrades of the Occident. With whom, then, is Asia to flirt? With the bourgeoisie or with the proletariat of Europe and America? It is too much to expect that Asia should be able to discriminate between the Jew and the Gentile, the Greek Church man and the Methodist, the republics and the

monarchies, the employer and the laborer, while reacting to the despotism of the ruling races. Young Asia, therefore, expects the labor parties and socialists of Europe and America to demonstrate their distinctiveness from the bourgeoisie classes by championing the freedom of subject races in an effective and convincing manner.

### 7. Bulwark of World Peace.

The new Asia fully realizes the situation. It knows that the Orient has nothing more to lose. It has grown desperate in the consciousness that the only future that awaits the peoples of Asia is an extermination like that of the dodo or the bison. It has, therefore, accepted the challenge and ultimatum of Europe and America. It has also formulated its own demands in response. These are being pressed into the world's notice not indeed loud enough, for as yet Asia is unarmed and disarmed. But humanly speaking, it cannot remain armless for an indefinite period. The day of reckoning is not far off.

The time is fast approaching when Europe and America will have to admit that their peoples must not command greater claims or privileges in Asia than the peoples of Asia can possibly possess within the bounds of Europe and America. The West will then be compelled to appreciate the justice of the demand that Asians must enjoy the same rights in Europe and America as Europeans and Americans wish to enjoy in Asia.

In the meantime the world is witnessing the dawn of a new era in international relations. The idealists of revolutionary Russia have made their *debut* by dissipating to the winds the secret and other treaties of the old regime as so many

scraps of paper, and by declaring the independence of subject races both Asian and European. This is the first instance in the annals of diplomacy and foreign policy when Europe has been honest and sincere to Asia. This is the first time in modern history when the East and the West have been treated on equal terms. This is why every intellectual of the New Orient hails with enthusiasm the birth of Bolshevism as a spiritual force. For he finds in Young Russia his only Western colleague in the task of making the world safe from economic exploitation, imperialism and foreign rule.

The surest bulwark of international peace will, then, be furnished by an alliance of the international socialism of continental Europe with the militant nationalism of Young Asia until the new Metternichs are forced to capitulate and find their proper place in the limbo of oblivion. Simultaneously from the insular angle let the British Labor Party, if it chooses to be sincere, warm itself up to bring out an Anglo-Saxon edition of Bolshevism and manufacture it in a shape understandable by the sluggish intellect of the newly fleshed imperialists of America. Ultimately through this grand *rapprochement* will the principles of the Russian Revolution, like those of the French, become the first postulates of a renovated humanity, and November 7, 1917, start the Year 1 of a momentous age of World-Liberation. It is on such an understanding that the platform of cooperation between the "Sinn Feiners" of Asia and fighters for the New Order in Europe and America can be erected for the emancipation of the races and classes from political and economic thralldom.

## The Eternal Wisdom

BY PAUL RICHARD

### Thou Art

1. Birth and death are two limits; beyond those limits there is a sort of uniformity.
2. And shall I then no longer be? Yes, thou shall be, but thou shall be something else of which the world will have need at that moment.
3. Can it be that change terrifies thee? But nothing is done without it.
4. Await with calm the moment of extinction or perhaps of displacement.
5. Restore to heaven and earth that which thou owest unto them.....But of this dead man there is a portion that is immortal.
6. Thyself awaken thyself: then protected by thyself and discovering thy own deepest secret, thou shall not change.
7. Thou remainest the same and thy years shall not fail.
8. The moment that this mystery has been unveiled to thy eyes that thou art no other than Allah, thou shall know that thou art thine own end and aim and that thou hast never ceased and canst never cease to be.
9. If thou canst raise thy spirit above Space and Time, thou shall find thyself at every moment in eternity.
10. Thou art,
11. If in the morning you have heard the voice of celestial reason, in the evening you can die.
12. Thence you can see that it is in a clear knowledge that is found our eternal life.
13. Yes, though I walk through the valley of the shadow of death, I will fear no evil.
14. I do not die, I go forth from Time.
15. I begin life over again after death even as the sun every day.
16. I was dead and behold, I am alive for evermore.
17. The day dies, I go towards repose, tomorrow evening the monastery bell shall ring out its accustomed voice, but no longer for me; I shall not hear it again as this I, but swallowed up in the great All I shall hear it still.
18. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness.
19. O death, where is thy sting? O grave, where is thy victory?...Death is swallowed up in victory.

1) Tolstoy.—2) Epictetus.—3) Marcus Aurelius.—4) id.—5) Rig Veda.—6) Hindu Wisdom.—7) Hebrews I. 12.—8) Mohyiddin-ibn-arabi.—9) Angelus Silesius.—10) Delphic Inscription.—11) Confucius.—12) Ruysbroeck. 13) Psalms XXIII. 4.—14) Lebrun.—15) Book of the Dead.—16) Revelation I. 18.—17) Anamander.—18) II Timothy IV. 7. 8.—19) I Corinthians XV. 56, 55.

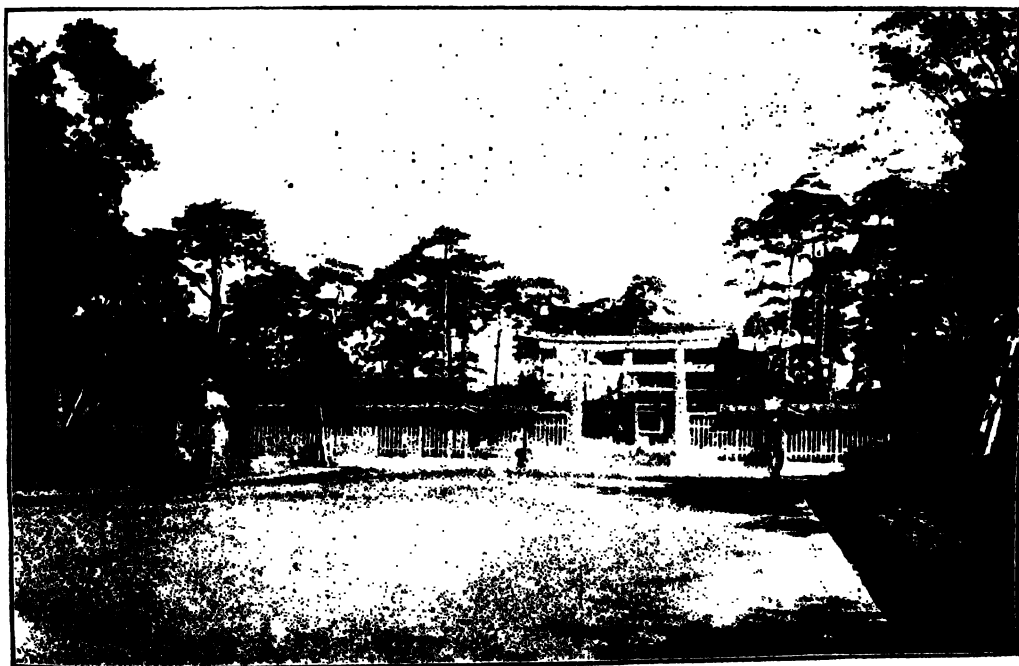
## The Meiji Shrine and His Late Majesty

By MARQUIS SHIGENOBU ŌKUMA.

The erection of the Meiji Shrine, to eternally commemorate the magnificent virtues and glorious achievements of His Late Majesty, the Emperor of Japan, was sanctioned by the Court on November 22, 1913. It expressed a unanimous desire on the part of the entire nation to deify this Great Sovereign as *kami*, which was evidenced in the earnest appeals to the Cabinet Ministers and Elder Statesmen by public-spirited local leaders, in the House of Peers' adoption of a petition sent in by the Imperial Educational Society, and in the House of Representatives' memorial to the Government. An Imperial Ordinance dated December 20 of the same year regulated the organization of an investigation committee for the erection of the Shrine, while the Budget of the expenses involved in the construction was unanimously approved by the 35th session of

the Imperial Diet. On April 30, 1915, the organization of a Bureau for the construction of the Meiji Shrine was promulgated; the Bureau has been presided over by H. I. H. Prince Sadanaru Fushimi.

The people of Japan from remote ages have had the good fortune of having many a wise, just and benevolent Sovereign. Our first Emperor Jimmu, in particular, brought all local chieftains under a single authority on theocratic, universal brotherhood basis. This unification of the country took place 2,580 years ago. Before and after 370 A. D. when the Chinese lore and institutions were brought to Japan from Korea, various improvements were steadily made by illustrious Emperors. Local self-rule was gradually encouraged, local administrators were appointed from among local leaders, by the Emperor Shōmu. It was the Emperor Ōjin who introduced the



The Main Torii Gate of the Meiji Shrine.



continental civilization and fostered the education and industry of the people. In the 7th century the Emperor Tenji, as the Crown Prince to the Emperor Kōtoku, accomplished what is known in history as the Reform of Taikwa (era) by which the power of the strong was restrained, the land was made public property, the population carefully numbered, arable land and houses were given those who had none, a system of mutual relief of the poor, the disabled and the old was established, and a way opened for direct appeal to the Throne. Moreover, when China of the Tang dynasty invaded and annexed Kudara, a part of the ancient great Korea, this Emperor chivalrously fought against the Chinese at the head of Japanese marines and land forces. When Kudara was reduced, over 2,400 Koreans were given safe refuge and land in this country. Once in peace with China, he did not hesitate to adopt superior arts and institutions of that illustrious Tang.

All the Emperors and Empresses, before and since, have always identified themselves with the true interests of the people. But men who stood at the helm of the State in the name of the Sovereign, 1639-1867, made the grievous mistake of persistently adhering to a policy of closing Japan's door to foreign intercourse, which involved the country in internal turmoil and in ignorance of external affairs. The first American Envoy's arrival on our shores, 1853, was however preceded by a small number of Japanese patriots and thinkers who had urged the need of a political reform. When the Emperor Kōmei, the Emperor Meiji's father, died in 1866, the whole country was seething with the burning question whether the Feudal Authority could treat with foreign nations without the Imperial sanction. In January, the following year, the Crown Prince who was in his sixteenth year ascended his Ancestors' Throne. This is the Sovereign who is now enshrined at Yoyogi.

Coming to the Throne so young and yet

at a time of unprecedented national crisis, His Late Majesty succeeded in recovering the political power entrusted to the military leaders for seven centuries, in eradicating the retiring policy of national isolation firmly established for two centuries, in breaking down class barriers and privileges so that the Government might be in the hands of the able and the efficient, and in inducing the people to seek knowledge in the world far and wide. The freedom of conscience was recognized, arts and industries were encouraged, laws and tax-systems were revised, the Army and Navy were reorganized, and a constitutional representative form of government was established. All this conduced to win for Japan a place of honour in the comity of nations. Two external wars were also fought under the Emperor Meiji for the peace of the Far East, which proved to the world that there was no invincible enemy of justice. The Japanese Empire, in consequence, became larger in territory and moral influence. A small island country of the Eastern Seas has thus become a member of the family of great Powers. These wonderful achievements may be partly due to wise counsels of his loyal advisers who were called in to eminence by the dire needs of the times, but in the main they were the natural results of His Majesty's glorious virtues and of the people's confidence in his illustrious Ancestors, which inspired the entire nation with the belief that their loyal support of Imperial wishes would lead them on the path of progress and prosperity.

To commemorate the Emperor Meiji is, therefore, to commemorate his Imperial Ancestors as well, and also to commemorate the unanimous strivings of the entire nation during his reign; nay, indeed, it is an everlasting testimony to the fact that the Imperial House of Japan and the Japanese nation are one and inseparable.

A sudden rise of Japan into prominence during the Meiji era may, without fear of



The South Shrine-Gate.

contradiction, he said to have originated in the famous "Oath of Five Articles," which the then young Emperor made before the gods of heaven and earth and promulgated on March 14, 1868, the first year of Meiji. It stated that all affairs of state should be decided by public opinion as expressed in popular assembly, that both high and low with one mind should boldly carry out all administrative measures, that civil and military officials as well as the masses of people should be made to attain their respective goal so that they would never feel weary of their lot, that the evil customs of former times should be broken through and everything should be based upon the just and equitable principles of nature, and finally that knowledge should be sought for throughout the world thereby to broaden the foundation of the Imperial régime. As soon as this heart-stirring message was published, the historically loyal people of Japan could no longer remain in their wonted state of lethargy. Some civil strife followed, it is true; but it was only through the misunderstanding of the true nature of this radical reform. Soon therefore peace was restored. All feudal clans voluntarily and from patriotic motives surrendered their fiefs to the State; all members of the hereditary *samurai* class gave up the two swords

which they and their ancestors had worn for centuries for the purpose of self-protection and personal dignity, without murmur or hesitancy. Reformation thus went on with an irresistible force, not only through the spiritual guidance of the Imperial Ancestors and the wise counsels of able statesmen, but also, and largely, through the perspicacity of intellect and an initiative and daring spirit on the part of the Emperor

Meiji himself. His personality filled the country with an atmosphere of freshness and vigour. This observation leads us to a narration of the life and character of His August Majesty.

Born as a second child to the Emperor Kōmei on November 3, 1852, the Emperor Meiji passed away in 1912 in his sixty-first year. His first name was Sachi-no-Miya, but it was changed into Mutsuhito when he became the Crown Prince. He was gifted with a good memory, an inventive faculty, and a sympathetic temperament. The young Prince did not forget the date of the death of the father of any one of his personal attendants, and he never failed to offer something to the spirit of the dead on every memorial day. On such an occasion, His Highness used to make some ingenious design of the family crest of that particular person, or devised an artistic figure by modifying the crest, and he saw to it that the Bureau of Imperial Cuisine prepared a ceremonial cake bearing the design or the figure to be offered the departed soul at a memorial service. On happy occasions, too, he always remembered to felicitate his attendants with gifts. This sweet disposition to rejoice and sorrow in common with his subjects, and his wonderful memory and inventiveness, have long been admired



Benden or Imperial Resting Hall.

by those who were privileged to know the young Prince personally.

Very early in life he took to riding, and enjoyed it greatly. In his seventh year, while waiting for the repair to be made of a wooden horse, given him by his Imperial Mother, His Highness would wait upon the Imperial Father on the back of a court-lady with another as an improvised horse-jockey! At each turning of the long corridor to the Audience Chamber, the imitation steed was instructed to say *hihihi* like a real one, the little rider himself pretending to regulate the horse's steps with his stirrups. Of course, on returning to his own room he would not forget to reward the court ladies for their special service with some gifts. One day he wished to give a dress to the horse-lady. But finding that the thing was not ready on the spot, he bestowed on her the toy he had most prized. Throughout his life, in similar way, his Majesty disliked tardiness in recognizing people's merits. He was a born lover of riding so that, during his

reign, he never ceased to personally decide all affairs pertaining to the Horse Bureau, although the general conduct of the Imperial Household affairs was entrusted to the Court officials.

His Late Majesty was particularly fond of composing *waka* or thirty-one syllable Japanese verse. Once he said to a courtier, "A taste for poetry inspires one with new ideas and fresh vigour in a moment of mental obsession by a perplexing problem." From the early age of eight until his demise, during the sixty years of his eventful life, the Emperor Meiji wrote altogether 80,000 poems and every one of them breathed the spirit of a great monarch or sentiments of humanity and ancestor-reverence. Among them the lines expressing the idea that he wished his mind should be as serene, and his heart as broad as the clear limitless sky; or that how lonely the aged father must be at his work in the rice-fields, after all his sons had gone to war, are specially indicative of the character of superman. When-

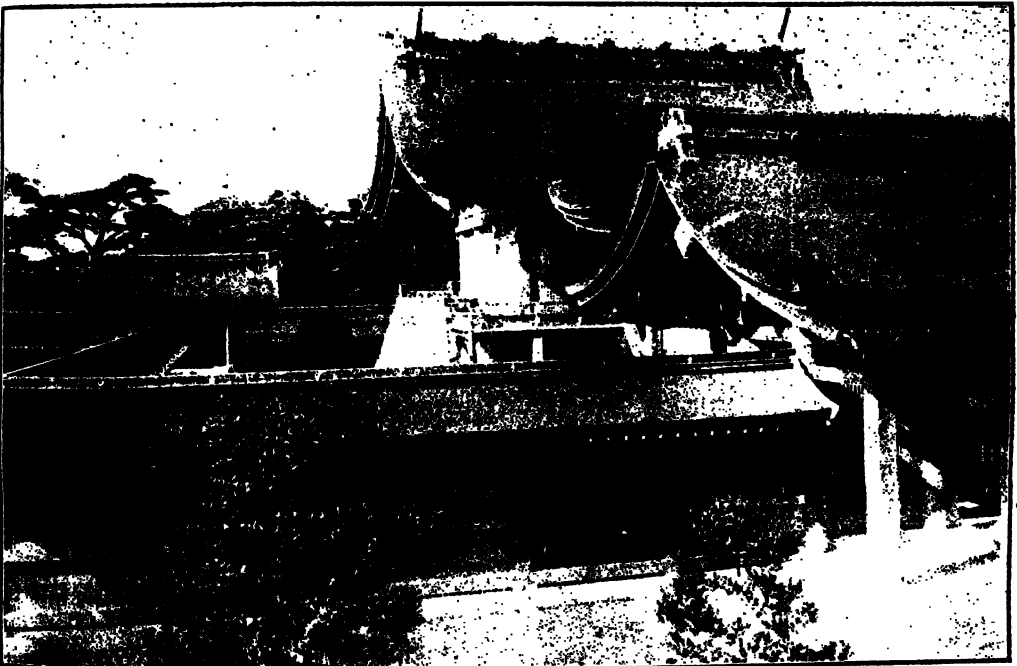
ever such an ode was made public, how it thrilled the hearts of the entire nation!

According to an established usage, he familiarized himself with Japanese and Chinese classics in his early years and his few class-mates were chosen from among the sons of the court nobility. After his accession to the Throne, however, he studied Occidental politics, law, history, and Japanese and Chinese lore with learned tutors, besides attending to the affairs of State. The Imperial Household was re-organized and the Imperial person was surrounded, not by effeminate courtiers and ladies-in-waiting as before, but by simple and sturdy *samurai* from the country—a radical reform that made Takamori Saigō, a veteran statesman of the Imperial Restoration, admire His Majesty's effort at self-perfection all the more. He was so earnest and thoroughgoing in every branch of study that he would not stop questioning his tutor until every word, every phrase uttered by the latter was clearly understood. But at the same time he was

most careful not to break his golden silence and to be always respectful to his tutors, and seldom expressed his own opinions.

Repletion of the Army and Navy was the great work of his long reign. First, the class of hereditary *samurai* was abolished, and in 1870 a conscription law was promulgated. The Imperial Navy at the time of his coming to the Throne, consisted of only seventeen vessels of which the whole tonnage was 17,000; but within forty-five years it became 300 ships and 600,000 tons. At military manoeuvres the Emperor Meiji used to be in personal command with sabre in hand, and once in the vast field of Narashino His Majesty encamped with General Takamori Saigō. Sometimes he would take a long cruise on a warship.

He paid special attention to foreign relations and entertained profound respect for the Ruling Houses of other countries. When the Turkish ship, with Osman Pasha on board as an envoy of the Ottoman



The Main Shrine of the Meiji Jingū.

Empire, met with an accident off the coast of Kii in 1890, the Emperor Meiji shed tears of sympathy, sent a lord chamberlain and a court physician to the spot to render what aid they could to the survivors, and H. M.'s ships Kongō and Hiei were instructed to escort them home. At the time that the late Russian Czar, as the Czarcvitch, visited Japan in 1891 and unfortunately encountered a fanatic's assault, at Otsu, our Emperor immediately started to make a call of consolation and hearing that the wounded Prince had already boarded the Russian warship at Kobe to return to his country at once, His Majesty proceeded thither straightway, shook hand with His Russian Highness and tendered apologies. His personal visit and sympathy greatly helped, it need hardly be stated, to soothe the feelings of the Russian Government and people and thus prevented a serious breach in our friendly relationship with the Northern Power.

Throughout his career the Emperor Meiji patiently endured hardships, lived a thrifty simple life, and showed a big-heartedness in listening to plain-spoken advice. It was during the Russo-Japanese war, that a Minister of State submitted to the throne for Imperial sanction a proposal of a summer vacation for his subordinate officials. His Majesty made no answer for a while; so the Minister again asked his gracious will, when he was, much to his shame and dismay, gently told: "Is there any summer vacation for the soldiers at the Manchurian front?" In the year of his demise when the July heat was excessive and unbearable, two ice-pillars were placed near the Throne to make the chamber a little cooler; but the ever thoughtful Emperor commanded their immediate removal, saying: "I hear there are many people suffering from an unusually high price of rice this year, and I can not bear the idea of lightening the heat for myself alone under such circumstances—henceforward there shall be no

icepillar near me!"

He had an implicit trust in the Cabinet Ministers always, but paid minute and serious attention to all affairs requiring his sanction. However urgently Imperial decision might be requested, His Late Majesty would keep the document until every point in it was clearly understood and considered to be quite right. When the Prime Minister was in audience, the Emperor took special care not to say yes or no lightly; when he disapproved the Premier's proposition, he would say nothing so that his silence might suggest a reconsideration or reinvestigation. On such an occasion some oversight was sure to be detected on further research. When, for instance, a certain Premier presented to the Throne a list of candidates for Imperial appointees to the House of Peers, a second asking for his sanction elicited only one word "re-investigate" from His Majesty, and the document was returned as it was. The said Premier discovered afterwards that one of the candidates was unfit for the honour. The Minister of Agriculture and Commerce once asked for the Imperial sanction about a stallion pasturage; the Emperor after a brief silence simply said "reconsider the matter", and the whole measure was found inconsistent with the principles embodied in the already existing regulations.

Immediately before the opening of the Russo-Japanese war, its pros and cons were hotly debated between the responsible members of the Government, but all of them hesitated and were afraid of suggesting a decision that would seal or unseal the fate of a nation. The Emperor's one word *tutaku* (we shall fight) was sufficient to make all the Japanese of one mind. But His Majesty did not declare war for the mere sake of fighting. His aim was nothing but to establish a lasting peace in the Far East, for which he felt compelled to exercise the great authority of one whose rule was the rule of right, and not of might. That the eternal peace of the

whole world was his ideal was well revealed in an ode the Emperor composed during that international conflict. It sang the pathetic note: "Why do thus wind and wave rage on the four seas where we thought all were of one blood?"

For twenty years no increase was made in the Civil List—such an offer on the part of the Government was refused by the Emperor, though the expenses of the Imperial Court were steadily increasing. They were met by strict economy alone. He also broke through the old custom of confinement in the Palace. Between 1872 and 1887, Imperial tours of inspection were made in the South-western, the North-eastern, the old Metropolitan (round Yamashiro whose capital is Kyōto), the Northern, the Hokkaidō, Chyūgoku and other Provinces. On the occasion of his visit to the Northland, the Emperor noticed many people afflicted with an eye-disease—a fact no single person in the cortege observed,—so he ordered the local administrators to provide for their medical treatment, and at the same time gave a fund toward the work. The same abundant sense of humanity even in his last years inspired the Imperial foundation of a charity society for the medical care of the poor.

When he ascended the Throne in his minority, the first Regent was Nariyuki Nijō, a court peer; next, Sanetomi Sanjō and Tomomi Iwakura, both court peers, were his advisers, while Takamori Saigō, Takachika Kido, and Toshimichi Ōkubo, assisted the two advisers. Hirobumi Itō, Kiyotaka Kuroda, Aritomo Yamagata, Tsugumichi Saigō, Masayoshi Matsukata, my humble self, Kinmochi Saionji, and Tarō Katsura were Prime Ministers to the Emperor Meiji.

His August Majesty with the aid of these able advisers made the Japan of the Meiji era great and glorious. In the moulding of his god-like personality, however, we can not leave unmentioned the part played by the loyal and faithful Takamori Saigō, the greatest of all Res-

toration statesmen. He it was who recommended such high-spirited young men as Shinpachi Murata, Tomocnosuke Takashima, Yoshitake Shima, Masayoshi Tsutsumi and Kakutaro Seko, as gentlemen-in-waiting to the youthful Majesty. It was Saigō, again, who brought close to the Imperial person such a model of Japanese chivalry as Tetsutarō Yamaoka. In the early years of his reign, there was nothing unmanly in the atmosphere of the Imperial Court. Eifu Motoda's lectures, in particular, always revealed an unswerving determination and an earnest desire to make His Majesty a peerless and absolutely ideal monarch. Tomozane Yoshii, the incarnation of loyalty and kindness, also added to the born qualities of the late Emperor.

We Japanese of the present time should not indulge in mere retrospection of the past. A heavy responsibility falls upon our shoulders to carry to perfection the



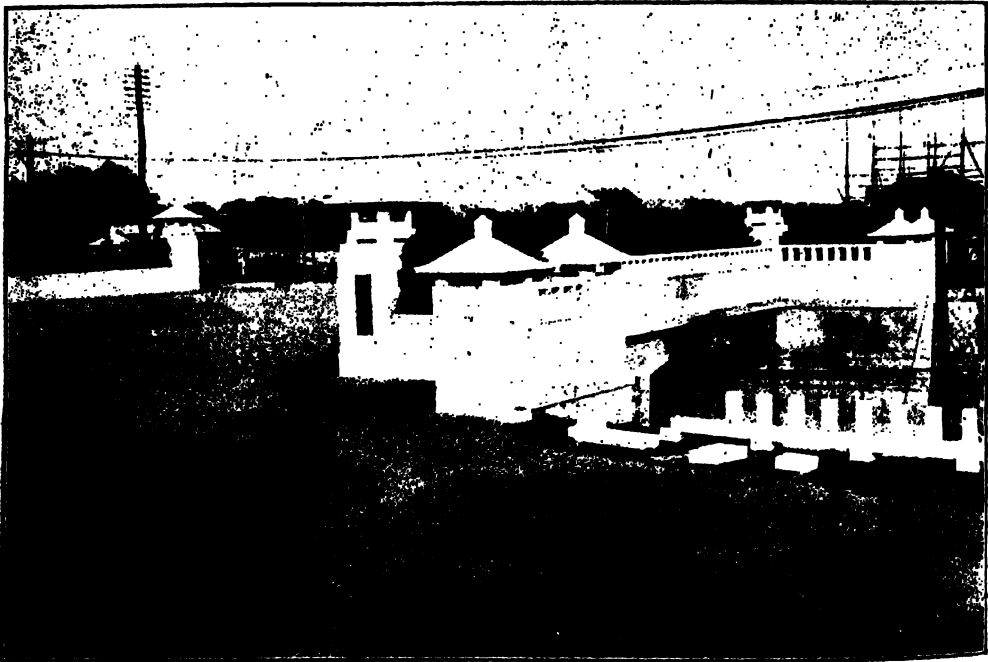
Shinkyū or Sacred Bridge.

glorious work begun by our Meiji Majesty, to uphold before the whole world the essence of our national spirit as embodied in his humanity, his faithfulness, and his wisdom. The construction of the Meiji Shrine is but a concrete expression of the realization of this moral obligation by the entire nation of his Japanese subjects.

Her late Majesty the Empress Dowager Shōken is also commemorated in the Meiji Shrine. She ably but inobtrusively assisted the Emperor Meiji as a devoted and sagacious helpmate, offering him counsels on affairs of the State and the Court and participating in the joys and sufferings of the people. She was indeed possessed of all the feminine virtues. Like His Late Majesty, the Empress also excelled in the art of versification; but like him, again, she sang from a heart that throbbed for the true interest of mankind. "A shallow stream, if dammed up, will overflow its banks; so the popular mind should be allowed to flow freely on in its natural course"—was a revelation of Her Majesty's

idea of government. She did so much, in particular, to encourage the education and uplift of women and girls and in the promotion of charity, in all its branches. While the work of the Committee of Investigation for the Commemoration of the Emperor Meiji was in progress, Her Majesty too passed away and in consequence the Home Office notified the people on May 1, 1915, that Their Majesties would be commemorated together in accordance with the recommendation of the Committee.

The Meiji Shrine belongs to the highest class of shrines called *Kwampei*, that is to say, it is a State shrine. Its site was selected by the afore-said Committee from among various places that have been recommended or offered by the people. Yoyogi is to the west of the Imperial capital—so near the city and yet so quiet and full of natural beauty. Because Their Majesties reigned at Tōkyō for forty-five years, it was fortunate that such an ideal spot should have been found at a short



A Bridge Leading to the Shrine.

distance from the Imperial Palace. The title "Meiji Shrine" was taken from the name of the era which signifies "Bright Rule." More than one era name were often used in former times, during the reign of an Emperor or Empress, but after the Restoration of 1868 it was decreed that one era name to one reign should be the rule. In the case of our late Majesty, the name of the era was made his posthumous title as well. At the time of the Restoration, a question arose at the Court of Kyōto—Restoration of what period of Imperial rule? Learned Misao Tamamatsu's opinion prevailed and it was agreed that the late Emperor's Government was a reversion to the time of the first Emperor Jimmu when there was no class rivalry or no religious controversy or no hereditary privileges. A representative form of government in which the Sovereign and his people co-operated as one body politique was anticipated in this early decision. As the Emperor Jimmu is commemorated at Kashiwabara, Yamato, where he established his rule, so the Emperor Meiji is now enshrined in Tōkyō-Fu where his Court was removed after the Imperial Restoration.

The precincts of the Meiji Shrine are divided into the inner and outer courts. The Inner Court comprises 220,000 *tsubo* while the Outer Court comprises 180,000 (one *tsubo* about 6 feet square). One broad walk separates the two courts. In

the Inner Court there are Honden or the Main Shrine, Haiden or the Hall of Worship, and Homotsuden or the Treasure House. Of course there are, besides, shrine-gates attached to the Main Shrine and the Hall of Worship, and other constructions. An old Palace, a Shrine Office, and a Tea Room are also found there. In the Outer Court there are to be a building in commemoration of the Imperial funerals, a picture gallery in commemoration of the lives and characters of Their Majesties, a hall in commemoration of the compilation of the Constitution, and a stadium for games and sports. The architecture of the Main Shrine is called Nagarezukuri or "Flowing style" from the shape of the roof, made from *hinoki* bark and *kaya* grass. The edifice in itself is of plain wood. And the general effect is one of grandeur in simplicity, which is heightened by the awe-inspiring stillness of the surrounding trees and waters. The place thus befits the moral object of the Shrine to remember the great deeds and august virtues of Their Majesties.

For the completion of the Inner Court and its edifices, altogether 5,219,563 yen has been expended, while the work of the Outer Court will require roughly 8,500,000 yen before it will be completed in a few years. The first-mentioned sum was defrayed from the National Treasury, while the latter will be raised by popular contributions.

## Preservation of Historic Sites, Beauty Spots, and Natural Monuments in Japan

By. DR. HIIZU MIYAKE.

A bill providing for the preservation of the historic sites, beauty spots, and natural monuments was passed by the session of the Imperial Diet for 1918-1919. The

bill became a law on April 9, 1919, and on October 25 the Commission for the Preservation of Historic Sites, Beauty Spots, and Natural Monuments was appointed by



the Government, thus marking a new epoch in the annals of the preservation of the places of interest in this country.

It is true that the people in this country have recently begun to take a keen interest in the preservation of historic sites, beauty spots, and natural monuments, but as this kind of work is attended with great difficulties, it is no easy task to accomplish the object. But nonetheless the promulgation of the law for the purpose and the appointment of the commission must be admitted to be a very opportune piece of policy.

It is a well-known fact that Dr. Conwentz of Germany was the pioneer in the preservation work, and it is only fifteen or sixteen years ago that we were acquainted with the keen interest which various foreign countries were taking in this direction. The question had been discussed among the intellectuals of this country, but the people in general gave no thought whatever to it.

In order to draw the public attention to the problem, I contributed an article on the growing destruction of famous trees in Japan and the necessity for their preservation, to the *Toyo Gakugei Zasshi* (Oriental Scientific Monthly) in 1906. Since then, I have given much time and consideration to the problem and gathered instances of the destruction of the natural monuments, beauty spots, or historic sites. It is an indisputable fact that places of interest and natural monuments in this country are subject to a far greater destruction than is generally believed. I thought it my first task to arouse the public interest in the question and enlisted the assistance of Dr. Shu Miyake, a member of the House of Peers, Marquis Yorimichi Tokugawa, a member of the House of Peers, Count Satotaka Tokugawa, also a member of the House of Peers, and the late Mr. Yoshio Tanaka, in the winter of 1911. Through their kind and public spirited assistance, a memorial for the preservation of historic sites and natural monuments was addressed

the following spring to the Diet in the names of Count Shigetomo Ohara and one hundred and sixteen other persons. It was adopted by both Houses. This served to draw the attention of the people to the preservation question.

In pursuance of the memorial, the Government instructed the provincial authorities regarding the preservation of natural and historic monuments. It also compiled and distributed pamphlets dealing with the historic sites and natural monuments in Tokyo Prefecture.

Now that the preservation work was in a fair way of developing, we had to consider practical and concrete measures for the successful operation of it. With this object in view, the supporters and sympathisers of the memorial organised an association, in November, 1911. It was called the *Shiseki Meisho Tenmenkinenbutsu Hoshonkyokai* (Society for the Preservation of Historic Sites, Beauty Spots, and Natural Monuments), its object being to preserve not only historic sites and natural monuments, but also the beautiful spots which are so numerous in this country.

Since its inauguration, all the members of the Society, including President Marquis Yorimichi Tokugawa, have been active in the investigation and preservation of the historic sites, beauty spots, and natural monuments. Every time a question arose, they made a useful suggestion to the government authorities. And it was not seldom that their activity served to save historic sites, beauty spots, and natural monuments from destruction. Their activity has not been limited to Tokyo alone, but on the contrary, it has been extended throughout the country. In addition to the bulletins which the Society publishes regularly, it also holds lectures on the subject, usually twice in a year, spring and winter, with a view to arouse the interest of the nation in its work.

Although the preservation of the places of interest is carried out by the Government in this country, in foreign countries

the practical work is generally done by public organisations or private persons. In Prussia, it is a branch of the government enterprises and has achieved fine success. In Switzerland and America, however, where preservation work is also making a great progress, it is not conducted as a government enterprise, but is taken care of by societies organized for that purpose. Switzerland has an excellent Society for the Preservation of Natural Monuments. There is a similar organisation in America with its headquarters in New York. It is supported by many leading persons in America and receives much financial assistance from the millionaires. The organisation in America not only looks after the preservation of natural monuments and beauty spots; but it also gives suggestions as to the laying out of parks.

Foreign organisations for preservation, function in various ways. That of Prussia concerns itself chiefly with the preservation of natural monuments, while that of America pays attention not only to the historic sites and beauty spots but also to natural monuments. As Japan is an old country, it is full of historic sites. It is, therefore, needless to say that we should do everything in our power to preserve the numerous historic sites and monuments. At the same time, we must remember the fact that our country not only abounds in beautiful scenes but also in rich flora, fauna, and mineral deposits. This is the

reason why we should try to preserve them. Of course it will not do to try to preserve everything of interest, but we should endeavor to preserve all that may well be prized as national treasures.

But appraisement is no easy task. It is attended with great difficulty, when we come across a practical case. It often happens that there are many things whose values are not clear. In such cases, we must refer them to the decision of experts. There is no necessity to preserve each and every old or curious thing, unless it be possessed of sufficient value to justify its preservation. For instance, there are so-called many famous trees in various parts of the country. But when they are subjected to investigation, it often happens that they are not worthy enough to be preserved. On the other hand, an invaluable natural monument can be found in a thing which attracts but little attention of the public.

Limited space at our disposal forbids us to dwell at full length upon the investigations made in connection with the preservation work, but suffice it to say that our cherished object to make the Government care for the preservation of the natural monuments, the historic sites, and the beauty spots, has been attained at last. And it is my firm belief that the preservation of those things will go a long way toward the safeguarding and fostering of our national spirit.

## Professor Fenolosa and Japan's Culture

By NAOMIKO MASAKI, Director of the Tōkyō Academy of Art.

**I**N 1852, when Commodore Perry came to Japan to open her to the American commerce, a boy was born at Salem, Massachusetts. Who would have thought that he should exert a great influence upon the culture of this country, especially in the line of art?

It was he the famous Ernest Fenolosa, who was able to check the degenerating tendency of art in Japan and imparted to it a new and stronger life. On the 21st of September last which was the thirteenth anniversary of his death, a memorial service in his honor was held in Tōkyō by his

friends and his former disciples. On the same occasion, his monument was unveiled in the compounds of the Tōkyō Academy of Art.

\* Fenolosa graduated from Harvard University, where he made an exclusive study of philosophy, taking a keen interest in Hegel's philosophic system. Upon his graduation from the university, he was recommended by the university president to the Tōkyō Imperial University as a Professor, with the assurance that he would make contributions to the cause of science in Japan in spite of his youth, though the President of Harvard University had hitherto never recommended so young a scholar to any foreign university.

Indeed Fenolosa was the youngest professor of the Tōkyō Imperial University. The late Baron Hamao, the then President of the Tōkyō Imperial University accepted the recommendation. This was in 1878 when Fenolosa was in his twenty-sixth year.

On his arrival in Japan, Fenolosa found her still in the midst of violent convulsions. The civil war in Kyushū had hardly been suppressed, while the struggle between the radical and the conservative elements had culminated in the assassination of Minister Ōkubo of Home Affairs. In a word, Japan had been still suffering from the aftermath of the great upheaval of 1868, no early settlement being in sight.

Hardly had the Restoration of 1868 been brought into being, when a serious disturbance took place in Saga, Kyushū in 1874, closely followed by the rebellion in Kumamoto in 1876 and another of Saigō in 1877. Therefore a deep feeling of unrest had been prevailing throughout the country, the people in general having profound misgivings about the future of their country.

Fortunately, however, peace and order were soon restored with the downfall of the Great Saigō who led the rebellion in 1877. The civil war which threatened the country with everlasting turmoil was

nothing but the result of the collision between the radicals and the conservatives in this country. The radicals emerged victorious from the civil war, while the conservatives collapsed miserably. Their victory was doubtless due to the fact that the people, from the high government officials down, had been enthralled with a blind admiration for Europe and the things European. The order of the day was then to live and behave like the Europeans, the gentry of the country being addicted to dancing with foreigners day and night, to consummate their so-called European culture. It was then that an opinion was gaining strength among these blind admirers of European culture for making English the national language. It may appear preposterous now, but it was advocated in dead earnest by them.

During these critical times in Japan, Professor Fenolosa passed eight years in this country from 1878, filling the chair of philosophy in the Tōkyō Imperial University. He sounded a warning to the Japanese people that they were on the verge of losing their valued nationality. Especially the Professor emphasised the necessity of preserving Japanese art.

His pupils now are occupying prominent positions in society. To name a few of them: Dr. Tetsujiro Inouye, Professor of the Tōkyō Imperial University; Dr. Nagao Ariga, Advisor to the Peking Government; Dr. Yūjiro Miyake, a leading publicist; and Mr. Jigoro Kanō, formerly Director of the Tōkyō Higher Normal School and now the President of the Kōdōkan Jūdō Hall studied under the Professor.

Practically all the Japanese had passed under the glamor of European culture and despised their time-honored culture. But the Professor opened their eyes to the true value of their possessions which were handed down from their forefathers. His warning was received with immediate response, and the Japanese people began to see their heirdom in the true light,

getting rid themselves of the European enthrallment.

Indeed it was the disciples of Professor Fenolosa who took the lead in the agitation for the preservation of nationality, and things Japanese. About 1886, the agitation for the preservation of the nationality began to exercise great influence upon the life of the Japanese people.

As for the Japanese art, its importance had been emphasised by Tsunetami Sano, Cabinet Councillor, after his visit to the Vienna Exhibition in 1873 where he found the Japanese art by no means inferior to that of Europe.

Thus it is true that the Cabinet Councillor was earlier than Professor Fenolosa in his advocacy of the necessity of the preservation of the Japanese art. But the warning of the Professor appealed more strongly to the Japanese than his, probably because it came from a foreigner whom the people held in high esteem. Professor Fenolosa emphasised that the art in this country stands comparison with the art of any other country, at the same time reminding the Japanese of the fact that their art is based upon their own nationality, and urging upon them the necessity of taking adequate measures and that in time, for the preservation of their art.

His counsel was adopted by the Minister of Education, Yūrei Mori who in 1886 decided to encourage fine arts in this country. With this object in view, the Minister ordered me to Europe to inspect the art education. In the following year, an Imperial edict was issued, proclaiming the establishment of the Tōkyō Academy of Art, which was opened in 1889. At the school, Professor Fenolosa lectured on aesthetics.

Before the opening of the school, an art commission was appointed by the Government to study Japanese pictures, from the prominent artists which included Hōgai Kanō, Gahō Hashimoto, Gyokushō Kawabata, and Zeshin Shibata. The

members of the commission listened to the instructive opinion from the Professor, while the Professor himself learnt from them the history and the actual conditions of Japanese art. It seems, however, that the Japanese artists received great influence from the Professor's suggestions and instructions. It is the opinion of the art connoisseurs that the works of Hōgai Kanō, one of the greatest painters in the Meiji Era were greatly influenced by Professor Fenolosa. His works were exhibited at the Tōkyō Academy of Art on the day of the unveiling of the monument in the honor of Professor Fenolosa.

Professor Fenolosa applied the European methods of art study to the Japanese art, a great contribution to the cause of art in this country. Indeed the birth of the Tōkyō Academy of Art is due to the noble efforts of the Professor. As he taught for a long time at the school there are many old graduates from the school who studied under him. The monument has been erected largely by those old graduates in appreciation of the kind guidance they received from the Professor.

After he taught for four years at the Imperial University as well as at the Tōkyō Academy of Art, he returned to America and became the chief of the Far Eastern Art Section of the Boston Museum. In 1901, he again visited Japan and sojourned about four years, during which time he studied the *no* dance and the Japanese and Chinese poetry, thus qualifying himself for a perfect understanding of Japan and the Japanese. He was at once a philosopher and a poet, his poetical works being much appreciated in America.

Fenolosa also realised that it is necessary to know Buddhism for the true appreciation of Japanese art, and was converted to Buddhism by the Rev. Mr. Keitoku Sakurai of the Enjōji Temple of the Eizan Monastery. At that time, Mr. Bigelow, an American millionaire, had

been in this country to collect Japanese articles of art and contributed them to the Boston Museum. Under the direction of Professor Fenolosa, he purchased a large collection of art objects. He also became a disciple of the Rev. Mr. Keitoku Sakurai who lived at Ōtsu near Biwa lake.

It was arranged by Prof. Fenolosa, Mr. Bigelow, and other disciples of the Rev. Keitoku Sakurai to erect a Buddhist temple in Tōkyō so as to invite him to the capital for preaching. The priest passed away, however, while the projected temple was nearing completion. Later the temple was removed to the compounds of the Tōkyō Academy of Art, where it was rebuilt into a clubhouse for the graduates and the students of the school.

Professor Fenolosa was the possessor of an extremely clear head, and was a man capable of despatching works with an easiness which would prove too heavy for the ordinary men.

During his second visit to this country, the Bijitsu Kyōkai (Fine Art Association) organised an exhibition of "ukiyoye" (genre pictures). The day previous to the opening of the exhibition, Professor Fenolosa made a detailed catalogue of more than one hundred exhibits, with his annotations and criticisms as to when they were made and what merits or demerits they had. All this was done in a single day to the surprise of his friends and disciples without any reference books.

His method of study also was an object of admiration. He was a bold critic and his judgment proved correct on nine occasions out of ten. Asked by his friends about the secret of his judgment, he said that it was no mystery. What is needed, he said, is scientific research. Though a genre picture bears no signature of its artist, we can know when it was made, if only we take the trouble to acquaint ourselves with the picture book and popular novels which are without exception illustrated by the genre artists, because it is the fundamental principle of

the genre painting to depict the social life of a particular period. For instance we can readily know when a particular genre picture was painted by noticing the manner of hairdressing appearing in the picture which is peculiar to a certain period, as can be ascertained from the illustrations in the picture books or popular novels.

During his second visit to this country, Professor Fenolosa made no small contributions to the cause of art in this part of the world. He returned to America, with a deep appreciation and admiration of Japanese art. As he was an ardent admirer of Japan, he was at first suspected by his fellow-countrymen of being a paid propagandist of Japan. But they came to know his true motive which was based on a sympathetic appreciation of the Japanese art.

In 1908 the Professor went over to Europe with the object of publishing his works on Oriental art. In London, he delivered lectures on Japanese art. On September 21, the day previous to his departure for America, he succumbed to a cerebral hemorrhage. In accordance with his will, his remains were brought to Japan by his Japanese friends and buried in the precincts of the Miyadera temple at Ōtsu on Biwa Lake which commands a fine view of the lake.

The recent memorial service in his honor on September 21, the thirteenth anniversary of his death, was conducted by his friends and his former disciples, Dr. Ariga who was his former pupil and assistant taking the most active part.

It may be seen what a great influence the Professor exercised on the culture of Japan and how deep connections he had with the Fine Art Academy of Tōkyō. Indeed we the Japanese owe him a debt which we can never repay. In this connection, it is most regrettable that he failed to publish his works on Japanese art, though he had an intention to do so. But Mrs. Fenolosa has succeeded in publishing his works on the history of the Far Eastern art. This book has been translated by Dr. Ariga into Japanese.

## Curiosities of Hindu Epigraphy

By V. S. SUKTHANKAR.

(Continued from last issue.)

AT this place we may conveniently describe some other records in non-Indian dialects. We will first turn to certain inscriptions round crosses in two of the churches of Southern India. One of these churches is no other than the one on St. Thomas's Mount near Madras referred to in the last paragraph; while the other is a small church at Travancore in the extreme south of the Indian peninsula. One inscription which is in Syrian is, as far as I know, the only Syrian record discovered in India. It has been identified as the first part of *Galatians* vi.14: "*But far be it from me to glory, save in the cross of our Lord Jesus Christ*". The other inscriptions under reference are short records in a Middle Persian dialect called Pahlavi. These Pahlavi records, which appear to be all of the same import, are not altogether free from uncertainty; but the following tentative rendering of them has been proposed by a celebrated Persian scholar: "*He whom the suffering of the self-same Messiah, the forgiving and up-raising, has saved, is offering the plea whose origin was the agony of this.*" Regarding the date of the Syrian record nothing definite can be said; but the other records may, in the opinion of experts on the subject, be assigned to the ninth or tenth century of the Christian era.

The spade of the explorer at work on the north-western frontier of India has restored to the historian much material which when properly worked up will add many chapters to the mutilated chronicle now available of a very interesting period of Indian history. One of the most remarkable of these discoveries is the fragment of an Aramaic inscription exhumed on the site of the ancient city of Taxila from the debris of a house of the first

century B. C. The inscription was carved on an octagonal pillar of white marble of which only a small fragment has been recovered. Owing to the mutilated condition of the record its meaning is still enveloped in obscurity. The alphabet and the language, which are archaic Aramaic, are said to suggest a date somewhat later than Carpentras Stele and have considerable affinity with the papyri of the fifth and fourth centuries before the commencement of the Christian era. The discovery of this record enables us to trace with confidence the origin of a Hindu alphabet current in the north-west of India during the fourth and subsequent centuries B. C. It is perhaps necessary to point out here that though the Aramaic language was not—as is sometimes asserted to be the case—introduced as a *lingua franca* by the Persian empire, it was used by the Persian Government for official purposes. In much earlier times the Aramaic writing was in use for trade purposes side by side with the cumbersome cuneiform system, which in course of time was altogether supplanted in Persia by various forms of the Aramaic script.

No list of Indian epigraphic curiosities can be complete without a mention of the monumental slabs from Central India on which lengthy poems and dramas have been engraved by royal patrons of literature and the fine arts. Bhoja (ca. 1050 A. D.), king of Dhara, was not only an enlightened patron of learning but himself a writer of some ability. Works on poetics, astronomy, architecture, and other subjects are attributed to him. Let into a wall of a building which in his time had probably been an academy of some sort were found inscribed slabs which are monuments of colossal industry and

superb workmanship. First we will describe an inscription of eighty-three lines, which comprises two poems in a Middle Indian dialect containing together 218 couplets. The engraving has been done with such neatness and precision that this lithic record may rank as the most remarkable specimen of the stonecutter's art of all times. The slab of polished black stone on which the record is incised measures roughly 5 feet 8 inches by 5 feet. It was found set up with the writing facing inwards in a wall of a Muhammadan mosque into which the academy of Bhoja was in subsequent times converted. The peculiar orientation of the slab was the work of the Muhammadans who had usurped the Hindu building for their own purposes, and, as remarked above, converted it into a mosque. The Hindu engraving was a work of the *kafirs*, i. e. the infidels, and as such could naturally not find a place in the House of Allah. The bigoted iconoclasts were fortunately not blind to the value of a massive slab of polished stone, nor to the uses to which such a slab could be put. They replaced the slab in its original position with the inscribed face turned inwards, in which position it remained until a mere chance revealed a few years ago what was on the reverse of this slab as it then stood fixed in the wall of the mosque, and the massive block of stone was turned over once again so as to expose the inscribed surface.

An inscription bearing a strong family resemblance to the preceding and containing a fragment of a drama was engraved in the reign of another mediaeval Hindu king, by the name of Arjuna, who was a descendant of Bhoja of Dhara mentioned in the last paragraph. Arjuna was apparently as great a lover of the *belles lettres* as his illustrious ancestor, and he also has the distinction of causing the *chef d'oeuvre* of his favorite court-poet to be committed to writing in indelible letters. The slab on which this inscription is en-

graved was found set up in the same mosque, and like the other with the writing facing inwards. The slab was taken out in 1903 and is now kept framed at the mosque. The inscription, which is perfectly intact, consists of eighty-two lines of writing and comprises the first two acts only of a four-act drama in Sanskrit and Prakrit. It is to be presumed that the remainder of the play was set down in the same manner on another slab, but this other slab has not been recovered. It is interesting to note that the prologue of the record implies clearly that the play was enacted in the presence of the royal patron who had subsequently caused it to be engraved on stone. As the hero of the drama is no other than the king himself, it appears to be a reasonable presumption that the plot of the drama is not without a historical basis. The little fragment may thus with some probability be regarded as reflecting a more or less faithful picture of the court-life of the times.

At Ajmer in Rajputana we have stone inscriptions which contain the fragments of two other Hindu dramas in Sanskrit and Prakrit. The inscriptions are set down on four slabs of polished basalt. The slabs include together 156 lines of writing and measure respectively: 3 feet by 1 foot 10 inches, 3 ft. 6 ins. by 1 ft. 11 ins., 3 ft. 2 ins. by 2 ft. 2 ins., 3 ft. 4 ins. by 2 ft. The technical execution is faultless. The dramas deal with the exploits of a mediaeval king of Rajputana, and are dated in a year corresponding to 1153 of the Christian era.

The fascination which the study of grammar has at all times exercised over the Hindu mind has materialised itself in one instance in the preparation of certain engravings consisting of alphabetical charts and inflectional terminations of nouns and verbs. One scheme—the simpler of the two—takes count of the letters of the alphabet and nominal terminations; while the other is devoted to verbal terminations

exclusively. The first series is arranged so as to form a figure representing a serpent, the letters of the alphabet forming the body of the serpent, and the terminations its tail. The second series is a more complicated scheme including two intertwining serpents so arranged that the elongated bodies of the serpents cut each other at regular intervals and form little meshes in which the terminations are pigeonholed. In passing it may be pointed out that the Hindus have from the earliest period of their cultural existence shown their predilection for a systematic study of the grammar of their own dialects. Not only did they at a very early stage work out an alphabet which now ranks, in the opinion of those who are qualified to speak on the subject, as the most scientific alphabet in general use at the present day, but they also perfected the science of grammar to an astonishing degree. The masterly way in which the Hindus formulated and solved grammatical problems has called forth unqualified words of praise from modern workers in the same field; and it is not an exaggeration to say that the Hindu grammarians had in some measure anticipated the results of the modern science of comparative philology. In fact it was the study of Hindu grammar which gave the initial impetus to the evolution of the modern methods of linguistic analysis. The above inscriptions, which on palaeographic and other grounds may be assigned to the eleventh century, must have been set up in a grammar school of the period to which they belong, no doubt with a view to place the important factors of Sanskrit grammar constantly before the eyes of the junior students. There are replicas of these engravings at two or three places in Rajputana and Central India.

We will now proceed to the notice of a curious little archaic record inscribed on a wall of a temple in Central India, which quoting a veterinary authority enumerates the average duration of life among a num-

ber of domesticated quadrupeds. It is worthy of note that the respective ages assigned in this inscription to the different animals are in remarkable accord with the modern estimates of longevity of these animals. It should be borne in mind that exact records regarding the longevity of mammals are remarkably few. The existing records are besides mostly those of animals in captivity, which must differ to some extent from those of the same animal in a free state of existence. The first animal in our list is the Indian elephant. Elephants are usually supposed to be capable of reaching great ages: our record assigns a hundred and twenty years to a healthy elephant. Actual records apparently do not reach above thirty or forty years. Our inscription further assigns thirty-two years to the horse, which is in fair agreement with the limit of thirty to thirty-five which is mentioned as the average duration of life of horses and zebras. Domestic cattle may, as is well-known, live from twenty-five to thirty years, and we find that our record assigns twenty-six years to cows and domestic buffalos. There appear to be no exact records of the duration of life of camels. In the absence of these it is interesting to note the age limit twenty-five which we find in this text for these animals. Sheep and goat live from twelve to fourteen years, and deers are reputed to live longer than sheep. Accordingly we find in our inscription rams and goats and deer classed together as animals which attain the age of sixteen years. Even dogs have received a notice in our table of longevities. The duration of their life is set down as twelve, which figure is perhaps just a little too low.

In conclusion we will devote a few lines to the description of a record which is perhaps the only one of its kind in the world, and is certainly the only one of its kind in India. The inscription which is written in characters of the seventh century, is engraved on a massive block



of stone situated within the confines of a remote Independent Native State in South India. It consists of nothing less than the text of notes of seven typical modes (*ragas*) of Hindu music arranged for the Indian lute! The record runs into thirty-eight lines, and refers to itself as the composition of a certain king, intended by him for the use of his pupils. A work scientifically tracing the history of Hindu music is yet a desideratum. This inscription which has preserved unimpaired the music of thirteen hundred years ago is a

mine of reliable information for the historian of Indian music. The significance of many of the symbols used in this record is still involved in obscurity. We are moreover in the dark on the subject of the exact scale of notes which was then in use. Thus some pioneer work is necessary before we shall be in a position to do full justice to this remarkable find. But once the key to a satisfactory interpretation of this record is in our hands, the inscription may safely be relied upon to yield its secret of the forgotten melodies of a bygone age.

## Lokmanya Bal Gangadhar Tilak

By KESHO RAM SABARWAL

"Whenever there is decay of righteousness, O Bhārata, and there is exaltation of unrighteousness, then I Myself come forth"; says Shri Krishna in his immortal work the *Bhagvad Gita*. India, impoverished and emasculated, groaning under the yoke of a foreign power, held in subjection by an alien sword, mercilessly exploited by the capitalists of another land, and moaning under the economic fist of strangers, ruined industrially and financially, squeezed and mulcted in a thousand ways, cried for help and the Lord fulfilled His promise by sending His Representative to help her sons in the salvation of their Motherland. This Ambassador of the Master, who came to us in the garb of Bal Gangadhar Tilak descended from Heaven on 23rd, of July 1856 and went back to Him on the morning of 1st August 1920, after having completed his mission of awakening the sleeping masses of India to their sense of duty.

If I were asked to point out as to who built the frame work of Indian Nationalism and breathed life into it, who by his selfless devotion to the cause of his bleeding Motherland, his undaunted courage, his adamant will, his invincible tenacity of purpose, and above all his purity of character inspired the suffering millions

of India with a spirit of true nationalism, made them realize their position of slaves, taught them the ways and means of throwing away their serfdom, brought home to them the fact that they were



The Late Mr. Bal Gangadhar Tilak.

free citizens of the world, and guided them to the proper channels through which to assert their rights and become masters of their hearths and homes out of which they were being driven out by the strangers within their walls, I should point to the late lamented *Lokmanya* (Honoured of the People) Shriyut Bal-Gangadhar Tilak.

Mr. Tilak was born in 1856 at Ratnagiri, of a family of Chitpavan Brahmins, a race that has already made a mark in Mahratta history. His father, who was Assistant Deputy Educational Inspector for the districts of Poona and Thana, in the Bombay presidency, died when Bal Gangadhar was only sixteen, and was about to matriculate from school. This tragic event, instead of depressing the spirits of our *little hero*, spurred him on to complete his education. In 1876, at the tender age of twenty, he passed the B. A. examination with first class honours from the Deccan College, and took the L.L.B. degree of the Bombay University, with distinction, in 1879.

While studying law he made the friendship of the late Mr. Agarkar, afterwards the Principal of the Fergusson College of Poona, and the two youths after long deliberations made up their minds to start a private High School and a College for the purpose of imparting healthy education to the younger generation. Their plans found a consenting echo in the bosom of many eminent men of that time. Their combined efforts culminated in the founding of the Deccan Educational Society in furtherance of whose policy the Fergusson College at Poona came into being. Simultaneously with the educational work, the two newspapers the *Mahratta* and the *Kesari* were started.

After sometime Mr. Tilak withdrew from the educational work and took charge of both the papers, the *Mahratta* and the *Kesari*. In spite of the many ordeals through which Mr. Tilak and his papers had to pass, both the papers now command a larger circulation than any other English or vernacular paper in India.

Mr. Tilak was made of the stuff of which the *Rishis* of old were made, and

the purity and charm of his character compelled the admiration of all who came into contact with him. The sufferings of his countrymen were those of his own and he never shirked from serving them with all his might. Famine and plague have been the two curses of India for the last two centuries. In 1896 when Maharashtra was in the grips of a severe famine, the severest which the country had ever witnessed, Mr. Tilak lost no time in coming forward to the rescue of his famine-stricken countrymen. He opened cheap grain shops and urged upon the government a generous application of the provisions of the Famine Code and offered many other suggestions, which if accepted, would have gone a great way toward alleviating the volume of distress. The alien rulers perhaps thought it beneath their dignity to take his advice and it fell upon deaf ears. Mr. Tilak was again to the front when a virulent epidemic of plague broke out in the Bombay presidency. He started a plague hospital and more than once risked his life by offering to stay with the plague-stricken people, during times when many of his opponents and the so-called leaders made themselves scarce.

But the Lord wished it otherwise. His real work was yet to begin. To set the example of a *Samurai* for the youths of India was his great task and he accomplished it with the ability and acumen of a real leader. He taught them that a warrior always comprehended his trust when he entered the fray and remained faithful to the same through storm and stress.

On the 22nd June, 1897, Mr. Rand and Lieutenant Ayerst were murdered at Poona by some unknown person. Mr. Tilak had always been an eye-sore to the authorities, and during the excitement, an article in the *Kesari* gave the authorities an effective handle to create a scare against him, as a result of which the Bombay Government gave sanction to prosecute Mr. Tilak, as if his propaganda was indirectly responsible for the murder of the two Europeans. Mr. Justice Strachey presided at the trial with a jury of five European Christians, one European

Jew, two Hindus, and one Parsee. The six Europeans returned a verdict of "guilty," and the three Indian jurors of "not guilty." The judge accepted the verdict of the majority and sentenced Mr. Tilak to eighteen months' rigorous imprisonment, and denied him even the right of appeal. Later on, however, Professor Max Muller, Sir William Hunter and others presented a powerful petition to Queen Victoria, imploring her to grant reprieve to the distinguished scholar. Mr. Tilak was, accordingly, released on the 6th September, 1898.

The most remarkable and epoch making event of his life was his second trial in 1908 before Justice Davar, a Parsee gentleman who was formerly an advocate and defended Mr. Tilak in his previous case. He was charged with "sedition," which in India means plain speaking, love of one's Motherland or a ventilation of their grievances by the subject people against the aggressiveness of their alien masters. With all the resources of a powerful government pitted against him, Mr. Tilak conducted his own trial and spoke for six days with an ability that evoked the admiration of friends and foes alike. After a long trial, he was sentenced to six years transportation and a fine of one thousand rupees. The articles which brought about his conviction were written, neither in English nor in the mother tongue of the Parsees, but in the Marathi language. The Jury was a specially empanelled one, seven European members of which who could not read a word of Marathi gave a verdict of "guilty" and the two Parsee gentlemen that of "not guilty."

As a protest against his conviction, riots took place in Bombay and other parts of the country, and the Government realized for the first time the amount of Tilak's influence over the masses. He was refused leave to appeal to the Privy Council, but the Government of Lord Sydenham realizing the gravity of the situation commuted the sentence to six years of simple imprisonment. But Mr. Tilak was neither depressed nor discouraged. He knew that he was a thorn on the side of the bureaucracy who were bent upon removing him by hook or crook. After

a verdict of "guilty" had been pronounced by the Jury, Mr. Justice Davar said to the accused: "Do you wish to say anything before I pass sentence?" In reply, Mr. Tilak uttered the following words from the dock in a solemn and piercing tone, which have become a part of Indian history:—

**"All I wish to say is that in spite of the verdict of the Jury I maintain that I am innocent. There are higher Powers that rule the destiny of things and it may be the will of the Providence that the cause which I represent may prosper more by my suffering than by my remaining free."**

At the time of Mr. Tilak's last conviction the *London Times* remarked:—

"Mr. Tilak remained at the moment of his conviction the most conspicuous politician in India and among large sections of the people he has enjoyed a popularity and wielded an influence that no other public man in the Dependency could claim to equal."

After spending six long and weary years within the prison walls of the jail at Mandalay (Burma), *Lokmanya* Tilak's returning back home in 1914 was a pleasant surprise to his countrymen who had all these years been praying for his safe return, and there were great rejoicings throughout India. Very few had expected that old age, weak constitution and the privations of a jail life would ever spare him but as the drama which was being staged at the will of the Lord was to be completed, the *Lokmanya* came out of the jail with strengthened nerves and sharpened skill. After coming back home he learnt with great pain the death of his beloved wife, the news having been withheld from him while he was serving his sentence. This sad event, however, did not dispirit him and once more he threw himself heart and soul into politics and served his Motherland till the last breath.

Mr. Tilak was not only a politician but also a profound scholar, an ardent student of history and a man of originality, stainless character and sweet manners. He was a brilliant mathematician too, and

used to teach science and Sanskrit while a professor at the Fergusson College, Poona. His Commentary of the Bhagavad Gita which he wrote within the prison walls at Mandalay will for ever remain a monument to his deep erudition. His "Arctic Home of the Vedas," and "Orion or Researches into the Antiquity of the Vedas," won for him the respect and attention of such eminent Orientalists, as Max Muller, Weber, Jacobi, and Whitney who acknowledged the learning and originality of the author. Dr. Bloomfield of the Johns Hopkins University, referring to Tilak's Vedic Researches, said in the course of an anniversary address:—

"But a literary event of even greater importance has happened within the last two or three months—an event which is certain to stir the world of science far more than the beatific reminiscences. Some ten weeks ago, I received from India a small duodecimo volume in the clumsy get-up and faulty typography of the native Anglo-Indian press.....nor was the preface at all encouraging.....But soon the amused smile gave way.....I was first impressed with something leonine in the way in which the author controlled the Vedic literature and the occidental works on the same.....I confess that the author has convinced me on all the essential points. The book is unquestionably the literary sensation of the year just before us; history the chronic readjuster, shall have her hands uncommonly full to assimilate the results of Tilak's discovery, and arrange her paraphernalia in the new perspective."

Mr. Tilak was a man in whose mind burned the fiery flames of true patriotism, and an indisputable leader of the Indian Nationalists he was beyond doubt the most powerful and influential Indian leader of his time, combining in him a brilliant intellect with a personality that appealed irresistibly to the masses. He scorned ignoble ease and was particularly happy when face to face with an undertaking in which the odds were against him. His principle was that the worst of obstacles quail before a resolute will, and himself possessing a will as firm as adamant he always stuck to his guns and never

wavered or lost heart even in the darkest hours of his life. His unique and life-long sufferings in the cause of the Motherland had immortalized him as a true son of the Great Mother. His one ambition in life was that of serving his country at whose altar he had consecrated his all even his life. Even his worst enemies had always paid their tributes to his fervent patriotism. In the words of Mahatma Gandhi, "Love of India was the breath of life with Mr. Tilak and in it he has left to us a treasure which can only increase by us."

Except Mahatma Gandhi, Mr. Tilak enjoyed the unique position of being an object of worship by the dumb millions. One of the brightest stars in the firmament of Indian public life, his name was known and revered even in the remotest helmets of the Indian continent. The name of Mr. Tilak carried with it a magnetic spell and wherever he went Hindus, Mohammadans and Christians without distinction of caste or creed vied with each other in touching the dust of his feet, while to be able to touch his person was considered a piece of rare good fortune.

*Lokmanya* Tilak is no more among us. He has gone back to Him from Whom he had come. But he has left a great heritage and it must be the bounden duty of the youths of India to keep burning the fire of Nationalism once kindled by him. To keep his memory green they must try to emulate his most noble and most patriotic example always keeping in view the following message left by him before taking leave of this world:—

"The national work which faces us to-day is so great, extensive and urgent that you all must work together with zeal and courage greater than I may have been able to show. It is a task which is not one that can be put off. Our Motherland calls every one of us to be up and doing. And I do not think that Her sons will disregard this call. However, I feel it my duty to beg of you to respond to this call of our Motherland and banishing all differences from your minds strive to become the embodiments of national

ideals. Here there is no room for rivalry, jealousy, or fear. God will help us in the fruition of our efforts, and if not by us, it is certain that the fruit will be gathered by the next generation."

*Lokmanya* Bal Gangadhar Tilak occupies the highest niche in the shrine of gratitude

of the people of India, and when the day dawns for India to take her honoured place among the free nations of the earth, "there will be no other name more meriting inscription upon her floating banner than that of Bal Gangadhar Tilak."

## A Short Talk on Japanese Ukiyoe Masters Before a California Etching Club During the Panama Pacific Exposition 1915.

By H. SHUGIO

THERE are already so many books and monographs on Japanese Ukiyoe written by American, English, French and German authors that there is no need for any one to write upon the subject and I am afraid there is nothing for me to add that may be of any interest to you, but as I am asked to say something upon this subject I beg you to suffer me to speak a few words upon it and I shall take it as a great favor if you will be good enough to have a little patience to listen to what I wish to say about some of our Ukiyoe masters.

Our Ukiyoe or popular school is said to have been founded by Iwasa Matahei, but there are a few Japanese writers who seem to think that Hishikawa Moronobu was the real founder of this school and I am inclined to agree with this opinion. The speciality of the Ukiyoe school, as you all know, was threefold—picture painting, print designing and book illustrating,—and one who does not work in all of those three branches is not to be considered an Ukiyoe artist.

Iwasa Matahei, as far as I am able to ascertain, was a painter and did not make any design for prints or illustrate any book. Besides he himself claimed to be a painter of the Tosa school as it is

clearly proved by his own signature upon one of his famous portraits of the thirty six poets which are in the temple of Kitain of Kawagoye. He was undoubtedly a great pioneer in the popular school of his day and he had many distinguished Ukiyoe artists who followed his foot steps closely in their paintings. Moronobu was one of his great admirers and he formed his style upon Matahei chiefly, although he took a great deal from the Tosa school as well as the Kanō school.

Hishikawa Moronobu, as you already know, was a son of an embroiderer, a native of a small village of Hota in the province of Awa on the eastern shore of Yedo bay. He came to Yedo (present Tōkyō) with his father who worked in his profession in the new capital of the Tokugawa Shōgunate, and he assisted him for some years by drawing designs for embroideries; but he gave it up when he became too busy with his own favorite work of book illustrating, print-designing and painting. Generally speaking, his works are bold in design, full of powerful sweeping lines and wonderful in the massing of blacks in his prints and illustrations and also in his paintings, they are rich in color and refined and well balanced in compositions. There is an

example in our Art Section of his book illustrations printed in black which gives you a good idea of his style. The picture represents five girls at a chrysanthemum flower show, and it is a double page illustration from his famous illustrated book "Iwaki Yedsukishi" published in 1682.

Torii Kiyonobu, founder of the Torii branch of our popular school, was a native of Ōsaka and a son of an actor, Torii Kiyomoto, who was an amateur painter of some note. Kiyomoto was the first artist who painted a sign board for the famous Dotombori Theatre in Ōsaka. He moved to Yedo from Ōsaka in 1645, when he was 42 years old, and settled down in that city where he painted a sign board for the Ichimura and other theatres. Ever since that time the Torii artists have monopolized the painting of theatre sign boards for all Yedo theatres during many generations. Kiyonobu followed Moronobu in his style and he was especially famous for his portrait of the first Danjurō, the great actor of the Ichikawa family. He painted the sign boards of the four great theaters in Yedo and made designs for the play bills also. There is a reprint of a two color print by him in our Art Section which represent two actors, Sanokawa Ichimatsu and Yamamoto Iwanojo. The two colors are pale pink and dull green. This print is what we call Beni-Ye.

Okumura Masanobu, a follower of Moronobu and founder of the Okumura branch of the Ukiyoe school, was also a great master. He was a publisher by profession as well as a painter. His style is very graceful and refined showing a strong and distinct individuality. We have a reprint of his Urushiye print representing the Second Danjurō in a stage character which was printed about 1725. The Urushiye print is a black print which is hand colored. Masanobu, some assert, was a pupil of Kiyonobu, but one is unable to find any trace of Kiyonobu

style to prove the assertion.

Suzuki Harunobu, a distinguished pupil of Nishimura Shigenaga and one of the greatest masters of the Ukiyoe school, has the great honor of having introduced the Nishikiye (Brocade picture) printing, and because of his artistic color sense, our colored print became a work of fine arts. He has the first color print designer who created those beautiful Surimono prints (print de luxe). A small calendar for the year 1765 was one of his earliest Surimono which was printed to be presented to his friends as a New Year's greetings. There is a reprint of Harunobu's color prints in our Art Section which is one of the brocade picture prints probably printed about 1769 a year before his death. The picture represents a young man holding a tame mouse in his hands and a young girl standing in a room near a paper window with a duster in her hand and talking to the young man. It is charming in composition and delicate in color scheme.

Among his contemporaries we have several other great masters, Kitao Shigemasa, Katsukawa Shunshō, Torii Kiyonaga and Utagawa Toyoharu. Of Harunobu's celebrated pictures there are the portrait prints of Onami and Ōmitsu who danced in the temple of Yushima Tenjin, Osen of Kagiya tea house in Yanaka and Ōfuji of the Yayagiya Brush and Tooth-pick house in Asakusa.

Katsukawa Shunshō, a pupil of Miyagawa Shunsui and the founder of the Katsukawa branch of the Ukiyoe school, was a great master and is famous for his wonderful actor prints. He studied under Sūkoku, a noted pupil of Hanabusa Itchō for a short time, and it is from this source that we see some Kanō influence in his paintings. The world famous Ukiyoe artist Hokusai was a pupil of Shunshō and in the early works of Hokusai one notices the strong influence of his master's style.

We have one of Shunshō's masterpieces

"Beauties under the Cherry tree" painted in ink monochrome, and a reprint of an illustration of Seirō Bijin Sugata Kagami Awase which was illustrated by Sunshō and Kitao Shigemasa and published in 1775. The picture represents three women on the veranda of a house. One woman trying to wash her hands and two women standing by behind her.

Torii Kiyonaga, a great master and the greatest artist of the Torii branch of the Ukiyoye school, was a wonderful draughtsman and undoubtedly the most popular painter of his day among the famous Ukiyoye artists. He dominated the Ukiyoye school after Harunobu's death, his influence being felt by nearly all the Ukiyoye artists of his time.

We have a reprint of one of Kiyonaga's famous prints which represents two women in a field near a stream—a woman with a large Sun hat standing and the other stooping to gather the iris flowers.

Saito Sharaku, one of the great masters of the Ukiyoye school, was a "No" actor by profession. He was attached to Lord Hachisuga of Awa. He painted and designed for color prints very striking portraits of famous actors, in his realistic style. He did not work for a long time at print designing and his prints are very rare. We have five reprints of his famous actor prints in our Art Section which show his wonderful realistic treatment.

Kitagawa Utamaro of whom M. Edmond De Goncourt wrote so delightfully was a great master in painting the beauties of his day and his name has been better known both in Japan and foreign countries than any other Ukiyoye painters perhaps except Hokusai and Hiroshige. Utamaro was the son of a very noted artist; and he was born with an artistic inheritance. He was the most popular Ukiyoye artist of his day and his designs for color prints were in great demand among publishers in Yedo. There are a great number of the famous color prints of Utamaro in this country, in Museums and in private

collections. There is only a reprint in our Art Section. The picture represents two figures, a woman and a maid standing.

Hosoda Yeishi, a contemporary of Utamaro, was one of Ukiyoye painters who belonged to the Samurai Class. His paintings and color prints are always refined and his colors are usually harmonious and delicate. He formed his own style out of the Kanō school and of Okumura Masanobu with some influence of Kiyonaga added.

There is a Yeishi reprint in our Art Section which is a picture representing three girls standing under a cherry tree: A harmony in black, brown, purple and yellow. This original was printed about 1790.

Toyoharu, founder of the Utagawa branch of the Ukiyoye was an artist of the popular school who was somewhat influenced by European art and his landscape prints show its influence slightly. His style is rather refined having graceful brush strokes. His school has grown larger than any other branch of the Ukiyoye school, producing many noted artists such as Toyokuni, Toyohiro, Kuniyoshi, Hiroshige, and Kunisada.

Katsushika Hokusai, the greatest Ukiyoye artist Japan has produced, was an artist pure and simple, loving his art and living for his art. He has left us a wealth of art works in his prints, his illustrations and his paintings. So many of our artists and craftsmen owe, to him for many inspirations. His service in the field of this industry is remarkable. I believe his influence was also felt to some extent by many great artists in America and in many European countries, and his name is known perhaps better than any other Japanese artist among foreign painters. I wish to repeat to you Hokusai's preface to his Hundred Views of Mount Fuji:

"From the age of six I had a mania for drawing the forms of things. By the time I was fifty I had published an

infinite number of designs, but all I had produced before the age of seventy, are not worth noticing. At seventy five I learned a little about the real nature of animals, plants, trees, birds, fishes and insects. In consequence when I am eighty, I shall have made still more progress. At ninety I shall penetrate the mystery of things: at one hundred I shall certainly have reached a marvellous stage and when I am one hundred and ten, everything attempted, be it a line or dot, will be alive. I beg those who may live as long as I, to see if I do not keep my word. Written at the age of seventy five by me once Hokusai, today Gwakio Rōjin, the old man mad about drawing."

We have a small reproduction of Hokusai's painting, representing two women, one of his early works, after he took the name of Hokusai, having given up his former names of Shunrō and Sori. There is a certain charm in this picture which none other could have expressed but the great Hokusai.

Andō Hiroshige, the great landscape artist of the Ukiyoye school, is quite well known among American and European art lovers and you all know about his artistic career and his art works probably much better than I do. Hiroshige's reputation as a landscape painter has been now fully established and I am glad to know his works are more and more appreciated by foreign art lovers as well as by Japanese. He was a very keen observer of nature and man, and he had the good habit of taking notes of all that interested him. He was very fond of composing comic poems and took great delight in illustrating them. He was a man of a natural artistic temperament, very poetic in sentiments and with some sense of humour. In our Art Section there are two reprints of his color prints, one is the famous triptych of the 'waterpool of Awa and the other, one of the hundred views of Yedo. I am a great admirer of Hiroshige and I was

delighted to find in San Francisco a very charmingly written book on this wonderful landscape artist by Mrs. Amsden. I have read her book already many times since I came over here from Japan and I wish to thank the distinguished authoress for the pleasure her book has given me. In closing my short and imperfect talk, I wish to tell you how our prints are printed as I believe it may be rather interesting to some of you.

The blocks for wood cuts are made of either Tsuge (boxwood), Adsusa (Catalpa) or Yamazakura (mountain Cherry) which are of very fine and hard texture. The woods are in the first place well dried in a place where the sunlight does not penetrate and then cut into blocks of certain sizes and thickness. When they are ready for cutting or engraving, the picture to be cut is drawn on thin paper and pasted on the blocks reversed, with very thin and weak rice paste and then carefully rubbed by hand. It is then left to be dried and when it is quite dry, the cutting is done. Our registering is also different from your usual method. It is done by two marks, namely one register is the right angle, called Kagi or Key, cut on the lower corner of the right hand side of the block and the other register, a very short and straight line on the lower corner of the left hand side which is called Kentow or pointer. The printer uses a low table on which he places the wood block to print from, then he washes the block with water and wipes it off. Then he gives a coat of liquid ink to the block with a brush made of horse hair and places over it a sheet of paper slightly moistened which is then rubbed over with a baren, a round hand roller of about five inches in diameter made of bamboo sheath. In printing a picture in colors it is necessary to have as many blocks as there are different colors in the picture so that if there are five colors in it the above process is to be repeated five times. Our picture printers or rather



I should say our color printers are generally good printers with a right sense of color and they are quite skilful in producing delicately graduated tints. The graduated tints and colors are entirely produced by the skill of the printers, the quality of paper and the colors used in printing. When the graduated tints are required in printing, the colors to be used are mixed with thin rice paste and a certain quantity of the plum vinegar which is said to enhance certain colors.

Embossing or dry impression which you see sometimes in our color prints is done by printing or rubbing the sheet of print upon a specially cut block with a hand roller after it has become quite dry.

Of our wood block prints there are several varieties:

- Block print which we call Sumizuri:
- Cinnabar print which we call Tanye:
- Lacquer print which we call Urushiye:
- Pink or red print which we call Beniye or Benizuri:
- Brocade picture print which we call Nishikiye:
- Blue print which we call Aizuri or Aiye:
- Purple print which we call Murasaki-Ye or Murasakizuri:
- Print de luxe or extra fine print which we call Surimono:

## Taketori Monogatari, a Classical Tale.

How Lady Kaguya Returned to the Moon.

By MASUJIRO HONDA, L. H. D.

### Lady Nocturnal Resplendency.

"Once upon a time there was an old man, who used to cut bamboo on hills and in dales and make baskets and other things therewith. His name was known as Sanugi-no-Miyatsukomaro (Palace-Builder from Sanuki Province). Finding a tree that shined among the bamboos he was cutting down one day, the old man came close to it and discovered a most lovable being, about three inches tall, inside this shining bamboo. 'I know' said he, 'because she was found in the bamboo which I use every morning and evening, she must become a child of mine, (as the bamboo becomes baskets, which are the children of my creation).' He put her on his hand, carried her home and gave her to his old wife to take care of. Her beauty was beyond imagination. As she was very tiny, she was brought up in a basket. In cutting bamboo after this discovery of a child, time after time the Bamboo-Cutter

Old-Man found a bamboo that contained gold in every hollow between two joints. Thus the old-man became richer and richer. The little baby also grew bigger and bigger, so that in about three months she was a goodly sized person. Her hair was done up according to her age, her wearing long skirt was solemnized with a rite, and she was kept in her chamber, as a young lady should be, carefully attended to by the old couple. Her personal charms were peerless and they filled the whole house with light—there was no dark corner in it. To behold her was the healing of the old man, whenever he was ill and suffered; it soothed him to see her whenever he was angry."

### What the Story Tells.

Thus begins the story of Lady Kaguya or "Nocturnal-Resplendency" which was the original title of the Tale of the old Bamboo-Cutter. The author is unknown but the date of the

book must be somewhere in the Ninth Century, for the whole story is a satire upon an effeminate, though highly cultured, court life at Kyoto, in which the women of the all-powerful Fujiwara Family were courted by courtiers in order to acquire political influence through a conjugal alliance with a regent or an Empress' father. As Japanese classics, Chinese lore and Buddhist philosophy combined to produce such an age of literature, antecedent to a long period of feudalism which alone could subordinate local chieftains and daimyos to the Imperial authority, so does "TAKI-TORI MONOGATARI" derive its fancies from Chinese, Hindoo, and probably farther Oriental literatures, as well as from Japanese life and legends. The language used is archaic, but simple and forceful; it is full of delicate touches, poetic imageries, and adroit circumlocutions, where genteel folks' advances and their repulse by the heroine are described. The book consists of two Japanese volumes, though only sixty pages in modern print, and an entire translation is out of place in these columns. Telling the gist of intervening incidents as briefly as possible, we shall quote the last passages that form the theme of the frontispiece\* of this number. The book often gives Japanese girls an argument for declining the conventional marriage arranged for by their parents and friends.

### Courted by Five Rivals.

All men, high and low, hearing of the wondrous enchantment of the Bamboo-Lady, desired to win her, or at least to get a glance of her; they were infatuated before seeing her! Unable to sleep in peace at night, some of them would bore a hole in the fence

around her house to peep through and steal a look at the resplendent damsel. The word *yobai* originated from this, for it means "a man's going an all fours on a dark night in order to grope his way to his lady-love's place." Among many who repeated their visits in vain, there were five who particularly yearned after her and walked about her abode quite forgetful of their meals. Two of them were royal Princes, and the rest were court nobles. Their love-letters or love-poems sent in were not answered, their entreaties to the old Bamboo-Cutter were only met with—"Sorry, but as she is not our own by blood, we cannot do anything against her wishes". Their courting in a "waterless" (July) sun-scorching month was not noticed, their advances in a frosty "priest-busy" (December) season amounted to nothing. Going home these men would pray to the gods, meditate, and make up their minds to give up this useless undertaking; but all this was quite in vain. At last one day, the old man prevailed upon Lady Kaguya to interview the pentagonal rivals one by one; in the evening, as usual, they came serenading with a flute, a song, or beating time with a fan. The old man told them her message that, to choose one out of five equally attractive gentlemen, they must show her which of them would succeed in accomplishing a miraculous feat.

### An Emperor's Advances.

Prince Stone-Mason was asked to bring from India a stone basin reputed to have been used by Buddha (Sakyamuni) himself. Prince Carriage-Bearer had to take a branch of a silver-rooted, gold-trunked white-jewel-fruited tree, in Mount Hōrai of the Eastern Seas, and give it to the lady of his heart. Right-Hand Minister Abe's adventure was to obtain a fur coat of fire-proof rat skins from China, while Otomo-no-Dainagon's was to wrest a five coloured gem from a dragon's neck. A turtle-shell carried by a swallow was demanded of Isonokami-no-

\*It was painted by Keikwa Kikkawa. Mr. Kikkawa first studied under a great master of the Tosa school of Japanese art, Painter Tamekata in Kyōto. Like the contemporary Kyōto master, Seihō Tatenouchi, he later assimilated some of the excellences of European art, besides taking in the good points of other Japanese schools. He was distinguished for his skill in portrait-painting in general, and in Buddhist pictures in particular. He may be called the founder of a neo-Tosa school of painting.

**Chūnagon.** Needless to say they all spent years in search of their rare specimens. Of course they could do no other than to produce sham substitutes accompanied by false descriptions, in prose and poetry, of their adventures, as well as by true accounts of the sentiments that inspired those adventures; but their artifices were discovered and exposed; they had to go away in shame and heart-broken. At last the fame of the resplendent Kaguya reached the ear of His Majesty, who sent a court lady to the Bamboo-Cutter's house to confirm the reputation. But the young beauty refused to be interviewed even by an Imperial messenger of her own sex, so that her foster mother was rebuked by the court lady for an ordinary mortal's impudence to the highest personage in the realm. This rebuke hardened Kaguya's heart all the more. She said through the old dame, that His Majesty had better kill such a disobedient subject at once. The visitor returned to the Palace and reported. Instead of chastising the offender, her rebuff only whetted all the more the Emperor's curiosity and desire who was of the opinion that he could successfully court the artful charmer. The old man was, then, summoned to the Palace and demanded to offer his foster daughter to His Majesty. If he did, he was told, a court rank would be his reward.

### **Stealing a Glance.**

Lady Kaguya still insisted, if forced to court service, she would die and disappear as soon as the Bamboo-Cutter was made a courtier. The latter naturally would have her live long and beautiful, besides being rewarded himself. She had rejected even such devotion as evinced by the five Princes and Peers, retorted she, and it would be shame for her to listen to a new acquaintance. Eventually the exalted personage pretended to go-a-hunting by the old man's abode, went inside, saw a person enshrouded in light and beauty. This must be the one, he thought, but his coming near her made her run away.

He caught her by the sleeve, she covered her face. The first glance was enough, however; the Emperor persuaded Kaguya to come to the Palace with him, while the enchantress said—"If only I was born in this country, you would have power to command my service; but as I was not, it would be impossible for you to take me home." His Majesty still persisted, tried to carry her away in his palanquin, when she became a shadow all of a sudden. He entreated her to resume her resplendent beauty, which he said he would admire where she was, instead of in his own Palace. So she became the self-same Kaguya once more. This enamoured him more than before, the old man was richly rewarded for having thus conspired to enable the Emperor to steal a look of Kaguya, and the Imperial retinue were handsomely entertained by the humble host. With difficulty and endless regrets, he tore himself from her presence at last, feeling at the same time that his soul stayed with the lady for ever. After seating himself in the palanquin, he wrote a poem and sent it in to Kaguya expressing how heavy was his heart on his return trip. In her "ode in reply" (*senka*) she still intimated the idea that a gilded palace was not for one brought up in a thatched cottage.

### **The Lady of the Moon.**

After three years of exchange of messages, those of yearning and wooing from one side and replies in well-guarded but by no means disrespectful terms from the other side, Lady Kaguya began early in the spring to be sadder than usual at the sight of a lovely moon. When nobody about she would weep piteously. The full moon of the seventh month made her very pensive indeed. The old Bamboo-Cutter asked why she was so unhappy in this world of happiness, and she replied she was not sad but only lonesome and homesick whenever she saw the moon. Until the moon rose in the evening she would not become pensive, but as soon as it

rose she would be sad, sometimes cry—her foster parents and attendants did not know why. Lest her departure might make them unhappy, she said at last, she kept her silence so far, but that she could not go on like that forever, and so would confess all. She did not really belong to this world of ours, came from the moon whither she must return soon in the harvest-moon night that year. The old man cried and wept and said he could not live without such a lovable foster child. But she had her real father and mother in the moon and came to this world only for a brief visit, which had been prolonged into years of a pleasant sojourn. The idea of her leaving them grieved the female attendants even, so that their throats were choked and they could not eat or drink. The Emperor heard of this and sent an envoy of comfort to the old man, whose hair grew all white out of sorrow, who became bent with age through grief, whose eyes were inflamed from weeping. The Bamboo-Cutter suggested to the Imperial messenger that men should be despatched by the Emperor to check the heavenly escorts from the moon when they came to fetch the lady of nocturnal illumination.

### **Her Final Ascension.**

The harvest-moon day came. Two thousand men of the Imperial Guards kept watch over the Bamboo-Cutter's house. The old woman held Lady Kaguya tight in her arms in a thick-walled room, while the old man was stationed outside the closed entrance. The damsel from the moon knew that bows and arrows would be of no use against the heavenly escorts, only she was grieved to have to leave the earth without returning any of the kindness and devotion of the mortal couple. The early evening hours passed. About midnight it became lighter than day-time around the house. So bright was it that it seemed as if ten harvest-moons were put together—so light that they could see the pores of their skin. From the firmament, people descended, riding on clouds, and stood in

lines some five feet above the ground. Seeing this, those inside and outside the house felt as if they had a nightmare and lost courage to fight. They tried in vain to fix the arrows, for their hands had become benumbed. The bravest braced themselves up to shoot but missed the mark. So, they too, simply without fighting, stared at each other vacantly as if they were idiots. Those standing above the ground were clad in garments of matchless purity. They had with them a flying chariot and a silken canopy. The chief envoy from the moon sent for the old Bamboo-Cutter, who, despite his hostile intentions, lay on his face like a drunken man. The envoy said:—You little thing had done a bit of good, so in reward the Lady was sent to you just for a while. But instead she stayed on years and you became such a rich man. Lady Kaguya was sent here to live a lowly life with you because she had sinned. Her sin is now expiated and she is welcome back. It is useless for you to weep or resist. Surrender her ladyship quickly. The old man's remonstrances about having cared for Kaguya more than twenty years, and so on, were unheeded. The flying chariot was placed on the roof and the lady was asked to leave her earthly abode at once. All the doors opened of their own accord. Lady Kaguya went out of the chamber, and the old woman wept helplessly as she could not stop the departing angel. The latter said to the weeping old man that she too was sorry to go, and asked him to watch her ascension. At the same time she gave him a written line of farewell, saying:—“If only I had been born in this country, I would have waited upon you till you had passed away. I am very sorry indeed to leave you. Please keep this dress which I have worn as a memento. Look at me whenever the moon is out. This parting so grieves me that I fear I may fall down from the sky in my upward flight.” “Among the heavenly beings who came, one brought a

heavenly winged robe, in a case; another brought an elixir of immortality. A third heavenly being said:—'May your ladyship be pleased to partake of the medicine in the pot, as you must be indisposed from having lived on impure food!' She put a drop of it in her mouth, and then thought of leaving a little of it, wrapped up in her cast-off dress, as a tonic for the heart-broken old couple. This however was prevented by a fourth heavenly being. They offered to put the winged robe on

her, when Lady Kaguya bade them tarry awhile till she should write a letter before being dressed in heavenly robes, for then she should forget all earthly affairs." Through a heavenly attendant she asked the Commander of the Imperial Guards to take a farewell letter and a poem to His Majesty. As soon as she put on the winged robe her loving and sorrowing disappeared. Riding in the chariot and escorted by one hundred heavenly beings, she ascended sky-ward.

## Shizuka Gozen

By KEIU KUZUU

**A**BOUT six hundred years ago there lived in this country a hero by the name of Minamoto Yoshitsune. He it was who had gallantly fought and helped his brother Minamoto no Yoritomo to crush the Heikes who for a number of years had been the dauntless enemy of the Genji Clan.

The illustrious Yoritomo was not only victorious in war but showed himself to be possessed of a wonderful aptitude for statemanship and soon succeeded in pacifying the whole of Japan. Becoming a Shōgun he established his power at Kamakura.

The increasing popularity of his youngest brother Yoshitsune did not however, grace Yoritomo with a tranquil heart for soon the fires of jealousy began to threaten and they were incessantly fanned by the calumny of sycophants until they burst forth into unquenchable hatred toward the man who had so lately aided him.

After he had utterly vanquished the Heikes Yoshitsune made his way to Kamakura in order to recite his victories to his brother who now bore the title Sei-i Tai Shōgun. The heartless Yoritomo would grant no hearing to his brother,

and although Yoshitsune importuned again and again, his only answer was a relentless reprimand;—dismayed and disgraced he turned toward home.

While Yoshitsune was staying at his Horikawa residence in Kyōto, Yoritomo sent about one hundred warrior priests there, to arrest him. They were led by Tosanobō Masatoshi, and were in the guise of pilgrims, presumably on their way to the famous Kumano Shrine in the province of Kii. Being timely warned of this plot, Yoshitsune, upon the arrival of the priests at Kyōto summoned Tosanobō Masatoshi to his residence and asked him to disclose the mission which had brought them to Kyōtō.

The wary priest replied that he and his men were en route to Kumano to worship at the famous shrine there, and to prove his integrity he gave a written pledge to Yoshitsune that upon no conditions did he intend to make an attack. A sumptuous feast was prepared and Shizuka Gozen (the beautiful mistress of Yoshitsune) entertained Tosanobō with her marvellous dancing, at the close of which she fervently begged him to intercede for Yoshitsune as he had fallen

in disfavour with the Shōgun because of the wiles and slanders of those who constantly fawned upon Yoritomo. Tosanobō dispelled the fears of Shizuka with a promise to do all that he could to heal the wound that gaped between the two brothers. The would be assassin, dis-

reminded him of the danger of Tosanobō Masatoshi returning and surprising the residence during the night, for she had perceived that when their guest was departing his eyes had glanced suspiciously about the place. So she had sent a maid to watch him. The maid not



Tosanobō Masatoshi assaulting the Horikawa mansion  
with his priest warriors.

patched by the Shōgun, was permitted to return in safety to his lodgings. The indomitable Musashibō Benkei remonstrated with his lord for allowing this unconquered enemy to escape, but was answered by Yoshitsune in these words:—"If my brother should desire my arrest, he is able to send legions against me; but he has dispatched only a hundred or so here. He does not wish to disturb the Emperor or incur the ill-will of the people. Besides, can I kill a pilgrim on his way to the Kumano Shrine, who goes there on behalf of my brother? Should I do so, would I not be guilty of a revolt against my brother and injure the memory of my 'deceased' father?"

In the meantime the night was advancing and Yoshitsune retired. Shizuka Gozen

returning in due time she had cautiously dispatched a man servant who had just brought her word that the maid was lying dead before the lodgings of Tosanobō Masatoshi. She therefore requested Yoshitsune to take special care. Her valiant master scornfully dismissed this thought from his mind, saying "let them come if they dare"—and fell asleep.

Not so however, the faithful Shizuka Gozen; she hastily made ready armours, swords, bows and arrows and waited for the approach of the enemy.—It was past midnight. Hark! the sound of hoofs was heard. Shizuka hastily awakened her lord, and gave him the weapons most fitted to his need and when 'Tosanobō had reached the gate, there stood Yoshitsune and his men with their bows drawn.



Shizuka Gozen taking leave of Yoshitsune, her lord.

Shizuka called her maids and armed them for the imminent attack. An alarm was given and from all parts of the town Yoshitsune's retainers rushed to the rescue of their lord. Thus Tosanobō and his band were surrounded by the forces of Yoshitsune and defeated.

Tosanobō tried to escape but was taken prisoner. Yoshitsune for fear of opening a quarrel with Yoritomo did not wish to have his prisoner killed. The warrior priest—begged—to be killed. "There is an old proverb that the orang-outang holds his blood dear," the rhinoceros his hide, and the warrior his fair name. As I have failed, I can not look upon my lord's face again. So I beg you to end my life." Yoshitsune ordered him to be beheaded. The news of the death caused Yoritomo to send a strong force under Hojō Tokimasa, his father-in law, to take

Yoshitsune prisoner.

Upon hearing this, Yoshitsune got permission from the Emperor and fled to Kyūshū. A storm, however, forced him back to land and he took refuge in the province of Yamato—the Switzerland of Japan, and, in the spring time, a veritable garden of cherry blossoms. Shizuka Gozen determined to share the sufferings of her lord and followed him and his retainers into the snow covered plateaus, for it was midwinter then. Her fortitude under these privations and her unquavering faithfulness to Yoshitsune are among the traditions of the court today. Benkei and other loyal followers persuaded the unwilling Yoshitsune to send Shizuka Gozen back to Kyōto in order that they might make a more hasty flight from their enemy who seemed to come close upon them in a short time.

Unhappy as she was to part from her lord, Shizuka Gozen obeyed.

In tears, she descended the mountain carrying with her a souvenir of their last moments together—a mirror—Yoshitsune's gift to her. Yoshitsune ordered six warriors to accompany her, but the warriors' fidelity to their lord was not so strong as Shizuka's; they fled leaving her in an unknown mountain to wander in the snow until dawn. Fortunately, as the morning light streaked through the sky she came upon a temple. There was a fair at the temple and it was thronged with visitors worshipping—Buddha. After their prayers were over, the worshippers commenced singing and dancing. The lonely Shizuka Gozen prayed to Buddha for the immediate coming of the day when she again would see her lord Yoshitsune. She mingled with mass and it came her turn to dance. Her grace and charm aroused the curiosity of the spectators and that Shizuka Gozen was among them

was soon known by all. The good priest of the temple gave her safe escort to Kyōto. For a time she was able to hide herself at her mother's house without molestation, but at last she was discovered by Hojō Tokimasa—the father of Yoritomo's wife—and sent to Kamakura,

Shōgun and his retainers and they became so insistent that Shizuka was obliged to yield to their commands.

Every move of her body was filled with grace—and to the accompaniment of flute and drum her songs sang out the rich and sweet words of homage to



Shizuka Gozen dancing a graceful dance in honour of the Hachiman Shrine, Kamakura.

where she was ordered to remain until Yoshitsune's child should be born.—The Shōgun decreed that if the child should be a son, he should be killed at once. Hori Toji was put in charge of the expectant mother.

Hearing of her skill in dancing the Shōgun ordered her to dance for him. This Shizuka Gozen refused to do. Her refusal heightened the desire of Yoritomo, so he conceived of a fine ruse and made the wife of Hori Toji take the wilful lady with her to the Tsuruga-Oka-shrine for worship on April 8th, of the same year. On the appointed day, Yoritomo and his followers visited the shrine, and the Shōgun again commanded Shizuka to dance in honor of the deity; again she refused. Her mother offered to dance in her stead, but this further displeased the

Yoshitsune. The enraged Yoritomo ordered that Shizuka Gozen be beheaded at once, saying that whereas she should have sung laudatory songs to him and prayed to the gods for blessings on the Genji's she had sung only of her attachment to the rebel leader Yoshitsune—A crime beyond pardon.

Unperturbed she awaited execution. But Masako—the Shōgun's wife—could not bear it and so begged Yoritomo to spare Shizuka's life. Worse days, however, were in store for this unfortunate woman. A few months later, this woman of only nineteen years gave birth to a son doomed even before his first breath to die. Her lord Yoshitsune fled to Ōshū, but was killed by the Shōgun's forces. She and her mother became nuns—that they might offer unceasing prayers for the soul of Yoshitsune.



## Soviet Russia as Seen by a Japanese

*(Continued from last issue).*

### (Part II)

Thus I escaped from Moscow. Until I got out of the Soviet city, I had been haunted by feelings of unrest, but once I found myself in the suburbs, I felt an unspeakable pleasure in outmanoeuvring the Soviet authorities who had been trying to coerce me into submission.

I took the road leading to Riga. Though the railway service had been in operation as far as the battle front I hesitated to take a train for fear of arrest, as the examination of passports was rigidly enforced on the trains. When I escaped from Moscow, I expected that there would be a plenty of food in the provinces, an inducement which had appealed strongly to me.

But alas, my expectation was falsified as soon as I got out of Moscow. I found it absolutely impossible to secure foodstuffs in the provinces. As the peasants felt no need of money, they could not be induced to sell their foodstuffs at any price. The difficulty in getting food grew more serious as I journeyed farther from Moscow. Each day I made it a rule to ask some rich families for food, but never passed a day enjoying three meals. In the day time, I wandered in the forests in search of berries and by night I tried to appease my hunger with radishes which I found in the fields.

I soon learned that it was comparatively safe to seek shelter in a church at night, but there were many nights when I could find no shelter at all, being obliged to sleep in the fields.

The shortest and the easiest way to take was to go along the railway line, but it was hazardous for me to do so, as it was guarded by Red soldiers who shot all the deserters from the front. An utter stranger, though I was, I was obliged to follow this dangerous route.

When I approached the Dvina river, I thought that I had already crossed the

river, probably owing to the mistaken reading of the map. It was a dark, rainy evening, and I was walking with my face downwards, when I was surprised by a call to halt. I found myself at the approach of the bridge guarded by armed soldiers. I lost no time in offering about one thousand roubles to the guards and asked them to let me pass on. The soldiers would not permit me to cross the bridge, but they did not attempt to arrest me. On the contrary, they were kind enough to suggest that I cross the river by a ferryboat a little way below the bridge. I was saved by the one thousand roubles, a price not so high, by the way.

I had continued such a dangerous journey for about six weeks and approached within twenty versts of Drissa, my destination. It is a town on the main stream of the Dvina. It was captured by the Poles, but I heard on my way that it was later recovered by the Bolsheviks. In order to ascertain the report, I called at a peasant's house, but as it was a village office, I was again arrested by the Bolshevik authorities, who ordered that I be transported to Sebeij, a town at a little distance from the village, under an armed guard. On departing for the town, the soldier escorting me charged his gun. When I saw it, I determined to seize his gun and make good my escape.

On the way, the soldier put me in a coach; we sat down with the gun between us. I left the coach, pretending to ease nature. I watched for an opportunity to seize the gun from behind the soldier. But to my disappointment, he seemed suddenly to have taken his gun. When I reentered the coach, I found to my extreme mortification that the soldier did not take the gun, but he was searching for a match in his pocket. It appeared that there was no match, so he got out of the coach to get light for his cigarette from the approaching coachman. I quickly saw that he had left his gun in the coach,

so I hastily took it and left the coach.

Levelling the gun at them and shouting; "I'll shoot," I succeeded in frightening away the soldier and the coachman who took to flight without ceremony. I took to the forest myself and wandered all day without taking any food. I thought of getting food from the peasants by threatening them.

I arrived at a village, almost overcome with hunger and terror. I found many people gathering on the roads, but tried to pass on, when one of the young men suddenly sprang upon me and snatched my gun. This served as a signal for a general attack upon me.

Pouncing upon their defenceless victim, they struck, and kicked. When I had been nearly killed by their rough treatment, they bound me hand and foot. After a consultation, they decided to throw me into the lake that night. Being extremely thirsty, I asked for water, but I was told that I should have water to my heart's content in the lake. "Then, give me bread," I said, to which they replied maliciously that they had no bread at all. It appeared that they had been informed of my escape. I thought to bribe them, but I gave up the plan, since they had decided to take my life.

In the meantime, they began to examine my body and took out some old rouble notes, thirty thousand roubles in all, from my pocket, which were piled high upon the table. I offered them all my notes. To my surprise, this made them suddenly change their attitude toward me, their rough and malicious treatment giving way to courteousness at once. I passed the night in a cellar with my hands bound tight. The next morning the village master came and told me that I might be unable to escape execution, as I was guilty of a very grave crime. "So," he said, "leave the money according to your promise, as you will soon be sent to the town." In reply, I asked for the return of one third of the notes, that is, ten thousand roubles. The village master complied with this request reluctantly and sent me to town under guard of two soldiers.

On the way, the soldiers asked me

whether I did not hold my life dear. I offered them all my money and anything they wanted, if only they would let me go. On hearing this, they began to confer together and came to the decision to set me free, as they could not get anything, even if they sent me to town. Thanks to their kindness, I was again set at liberty, and passed the day, hiding myself in the forest. Toward nightfall, I set out in a direction, quite different from that followed hitherto. The next day I pursued my way without food, but by evening I could not bear the hunger and called at a peasant's to beg for food. I found a militiaman making a domiciliary search of the peasant's house. The soldier suspected me and demanded me to show my passport. As I possessed no passport, I was again placed under arrest. However, as luck would have it, I had passed the Russian frontier and was in the territory of the Lithuanian Republic. Of course, the authorities here knew nothing about my trouble with the Russian authorities. They took me to the police office where I was sentenced to death on a charge of being a military spy, after being subjected to a searching investigation. Capital sentence did not surprise me, because I was so often sentenced to death in Russia and successfully evaded it. But my unperturbed calmness only served to strengthen the officials' suspicion about me. Indeed the chief of the police station said, "You are not surprised at all at this sentence of death. It is an ample evidence that you are a soldier." In spite of my repeated explanations, he lent no ear to them and committed me to prison.

On the way to the prison, I watched for an opportunity of escaping, but in vain. When I arrived at the prison, I was dumfounded by its dismal condition. The cell was crowded with thin, emaciated persons who appeared like so many gaunt spectres. Being informed that I was a Japanese, they shouted: "Then, you are going to be starved to death too."

Their rations consisted of half a pound of bread and a dish of soup each day per capita. The day I arrived being a holiday, they had been leaning against

the walls and reading the Bible. As it was toward evening, a 'faint light had been shed in the cell. Never in my life had I met with a more pathetic scene. The prisoners who had been reading the Bible leaning against the wall lay down on the floor with faces down and all of a sudden began to weep like so many children. I also was moved to tears, by thinking of my old mother left in Japan, whom I might have no opportunity of seeing again.

I had passed a couple of days in this prison when it was reported that the Poles had been advancing upon Lithuania and that the Lithuanian capital, Lejitsar, was in danger. Whether in consequence of this or not, various government offices were being removed from Lejitsar while the authorities began to release light offenders and to execute the grave criminals.

By the third evening, all the inmates in the prison were disposed of either by release or by execution, except those unconvicted. In the meantime, it seemed that something about me had been communicated to my cell-mates, who began to talk about me in whispers. Suddenly one beside me burst out crying. Some one mistaking it for me said: "Don't cry, Japanese." Another replied that the Japanese was sleeping. Another said: "Poor Japanese, he will not be able to see his native country again." Upon hearing this conversation, I felt the approach of my end. Meanwhile, the door of the cell opened and a voice was heard: "Stand up, Japanese." I stood up and followed the two armed soldiers who took me to the chief gaoler. I expected the sentence of death, but contrary to my expectations, the chief gaoler ordered me to be sent back to Moscow. It seemed that the Moscow Government had requested the Lithuanian Government to extradite me.

It took me one month and a half to reach Lithuania from Moscow, but now I was transported to the Soviet City in a day and a half, under the guard of two soldiers. I was at once thrown into a cell, which was full of prisoners, the majority of whom had been arrested in

connection with the bomb outrage against the Moscow Soviet. To my surprise, I found in the cell an African showman whom I had met by chance previous to my escape from Moscow. The African was arrested as an anti-Bolshevist. He said: "This is the fifth day since I was arrested on the charge of counter-revolutionism. Today the procurator questioned me; he asked me what kind of a life my neighbor has been leading. It was the only question he asked me. He was making a fool of me, Pooh."

On my part, I was sent to the Butzirk Prison after only one trial. This prison was filled to its full capacity too, but to my relief the rations were comparatively good, consisting of a pound of bread and two dishes of soup per day. However, first come, first served was rigidly followed, so that a moment's delay often resulted in the missing of a meal. The dismal picture there was a reminder of hell. The miserable life in the prison, however, had also its own comfort, for the bulk of the prisoners had a firm belief that under the Bolshevik rule they were better men than the Bolsheviks and that their incarceration testified to their being true men. At any rate, the prison life was easy, except for the scarcity of food, because not only smoking but reading was allowed. Besides, no restrictions were placed on the presents to be given to the prisoners.

But it was discovered that newspapers, books, and other presents to the inmates were frequently stolen before they reached them. The majority of the prisoners in my cell were political offenders, but there were also many who were arrested for speculation or secret dealings in goods. However, all of them belonged to the intelligentsia. Here, therefore, I was able, for the first time, to ascertain the truth about Bolshevik rule in Russia. When I told them how I had been arrested and thrown into prison again, they said: "Poor fellow, you will be surely sentenced to death. Nowadays they put to death all,—even petty offenders. So we are prepared for the worst."

I also believed so and expected every day to be executed. The prison walls were covered with various scribblings, all of

which evidenced the pain and mortification of prison life. Let me quote a few of them: "Perpetual pain," "Give us freedom or death," "Come Kolchak, All pork is gone. Lenin and Trotzky give horse-flesh." It appeared that they were served with horse-flesh. After two weeks imprisonment, my trial began. It was then that I found out that all my notebooks which I had left in Moscow out of my carelessness were translated into Russian and served as a powerful incriminating evidence against me. The notebooks contained a telegraphic code which my fellow correspondent and I had made use of at Harbin. This aroused the suspicion of the Bolshevik authorities whose investigations were most searching on this point. Fortunately, it was not known to them that I had escaped, snatching the gun of the soldier who acted as my guard. But the code in the note-books rendered my position extremely precarious.

In the meantime, I was attacked by recurrent fever and sent to the hospital, which was crowded owing to the prevalence of typhoid fever. The patients in the cell were given no beds. As medicine was one of the articles from the shortage of which Russia suffered keenly, that administered to the prisoners was given only to relieve their anxiety rather than to cure their ailments. As for food, the

patients were given more bread, but they were not allowed any nourishing food. As I was tired with a long, tedious journey, I did not expect an early recovery. Strange to say, however, the fever left me much sooner than I had thought possible even in an ordinary case. It is said that recurrent fever comes back usually three times, but in my case it recurred only twice.

It was at the end of October when I recovered and was again summoned by the procurator. I went to the designated place, where I found a young Japanese waiting for me. He accosted me in Japanese and said that he was Mr. Toizumi, a student, sent by the Higashi Honganji Buddhist temple to Russia, for study. When I left for Russia, I obtained an introduction to him from the Rev. Kakumin Utani of the Higashi Honganji temple at Vladivostok. And on my arrival in Moscow, I mailed it to him. Mr. Toizumi too was imprisoned for about six weeks, and then he was released. On learning that I was sent back to Moscow and imprisoned, he came to Moscow all the way from Petrograd to see me. I was moved to tears by his kindness. Our conversation ended in ten minutes. However, thanks to his efforts, I was soon released on bail and sent to a convalescent station.

## The Tibetan Question

(Statement by the Chinese Foreign Office.)

*(Continued from the last number.)*

### (B) The Invasion of Tibet by the Szechwan Army and the Second Flight of the Dalai-Lama.

In the 32nd year of Kuangcho (1906), i. e., two years after the Dalai-Lama had fled from Lassa having been defeated by the British Expedition, a treaty was concluded between China and England with regard to Tibet; and Tang Shaoi having returned from India, Chang Yintang was ordered to proceed to Tibet as a Com-

missioner. In the 34th year of Kuangcho, Chang reported to the Throne that unless Tibet, which was the buffer territory between England and Russia, be put in order, the defence of the Empire could not be ensured. Since the Dalai-Lama was visiting Peking then, Chang proposed to him to train Tibetan troops under the supervision of Chinese soldiers, and also to garrison the new Army (北洋) in Tibetan fortresses, with a view to strengthen-

ing the national defences. Prior to this, Lin Chang (聯豫), the Chinese Minister in Tibet, reporting on the situation in Mongolia, asked the Emperor to dispatch his troops, but before this plan was carried into effect, the Tibetan tribes of Szechwan and Yunnan (川邊) attacked Sanai (三崖), which was within the jurisdiction of Szechwan (四川), being situated directly south of Teko and Tawa, and formerly belonging to Batang, and stirred the natives in the neighbourhood of the provincial capital. At the same time the Tibetan officials of Chantui (膽對), plotting together with the younger brother of the Chief of Teko (德格), expelled the latter. On receipt of this news, the authorities at the provincial capital dispatched the Chief of Mashu (麻書), but he was beleaguered by the rebels. Chao (趙) telegraphed to the Emperor, expressing his opinion that although the dispatching of troops was essential, it would be advisable to make the Dalai-Lama, who was directly interested in the affair, give orders to the Tibetan officials to withdraw their forces. Accordingly, the Chinese Government demanded of the Dalai-Lama to take the steps mentioned above; but since he hesitated to give a definite answer, the Government ordered Chao (趙) to send an expedition to Tibet.

In the winter of that year the number of Tibetan soldiers who were raiding the vicinity of Yenching (鹽井), increased considerably, and in taking this step, they seemed to have counted on the assistance of some foreign Power. Thus the Chinese Government was convinced that unless it took measures to maintain order in Tibet, which was standing between two powerful neighbours, they could not ensure the defence of the frontier. Then the Government tried to carry out the plan proposed by Lin-Chang in the 33rd and 34th year, but a small troop was insufficient to bring about the desired results and it was not safe to send a large force. Thereupon, the Government in June the 2nd year of Hsuantung (1910) dispatched 3,000 troops under the Command of Governor Chung (鍾穎), who reached Chiamoto (察木多) via Teko (德格) and Kiagka (江卡). In November he attacked Leiunchi (類烏

齊), and advancing by the secret pass of the Sanshechutsu (三十九族), in December he reached Lassa, and defeated the Tibetan troops at Kiangta (江達).

The Dalai-Lama, who visited Peking in the 34th year of Kuangcho (1908) returned to Lassa in the winter. In January, the following year, i. e. the 2nd year of Hsuantung, the Dalai-Lama, having learned that the Szechwan Army was approaching Lassa, sought shelter in India. The Chinese Army, having won victory after victory, eventually entered Tibet. The Chinese Emperor who had heard that the Dalai-Lama had decamped, was enraged, and enumerating his crimes, deposed him. Two years after this event the Dalai-Lama, availing himself of the opportunity offered by the revolution in China, returned to Lassa. Since then the relations between China and Tibet became the more estranged, and the Dalai-Lama who had been under the care and protection of the English since he had fled from Lassa, having had now changed his anti-British policy and becoming pro-British, the relations between China and Tibet grew the more complicated.

**(C) The Anglo-Chinese Negotiation after the Second Flight of the Dalai-Lama and the Bhutan (布坦) and Kharka (喀爾喀) Negotiation in connection with the Tibetan Affairs.**

It was on the 16th January the 2nd year of Hsuantung (1910) that the Chinese Emperor deposed the Dalai-Lama. That same day Mr. "M," Secretary to the British Legation at Peking, called at the Chinese Foreign Office and presented a memorandum, stating that although England had previously declared that she had no intention of interfering in the domestic affairs of Tibet, she could not remain indifferent if the peace and order of Tibet were disturbed; that since Tibet and British territory were adjoining territories, and above all Kharka (喀爾喀) being closely connected with that country, the British Government desired that in the event of the Chinese Government having decided to take any action in Tibet, it should be warned; and that should China fail to take this step, it would be a violation of those provisions of the Anglo-Tibetan Treaty of

the 30th year of Kuangcho (1904) and of the Anglo-Chinese agreement of the 32nd year of Kuangcho which concerned Tibetan affairs.

The Chinese Government replied on the same day that the negotiations on the Tibetan question were to be carried out, as before, in accordance with the Indo-Tibetan Treaty concluded between England and China. The same day the British Secretary again visited the Foreign Office to make inquiries about the dispatching of Chinese troops to Tibet. The Chinese Government replied that they had despatched 2,000 troops to Tibet for no other purpose than to maintain order there and that to avoid misunderstanding, the British Secretary was requested to telegraph to his Government and the Indian Government accordingly.

The British Secretary also expressed the desire that the Tibetan Government would respect the Indo-Tibetan Treaty in maintaining order in Tibet. The Chinese Government replied that by dispatching their troops they would be able to protect the trade marts and to assist their Minister in Tibet in making the Tibetans discharge their duties under the Treaty, thereby ensuring the peace of that country.

On the 17th the British Minister informed the Chinese Government thus: "The situation in Tibet has an important bearing on the British provinces adjacent to it, and above all most seriously affected will be Kharka (廓爾喀) (Nepal) and therefore the British Government cannot leave out of consideration the safeguarding of the interests of that country. Should the Chinese Government decide to take any important action which will affect the countries referred to in the Anglo-Tibetan Treaty of 1904 and the Anglo-Chinese Treaty of 1906, the British Government should be informed beforehand. The Anglo-Tibetan Treaty of 1904 was recognised by the Chinese Government after it had been signed by the Tibetan Government, and therefore what the British Government desires is the existence of a proper Tibetan Government with whom the situation can be discussed in accordance with the aforesaid treaties."

On the following day the Chinese Government replied: "With regard to Tibet everything is made clear in the Anglo-Chinese Treaty, and the Chinese Government is quite prepared to fulfil their obligations under the said Treaty; but the Tibetans having violated that treaty again and again, the Government was obliged to dispatch troops to compel them to respect it. In taking this step, the Chinese Government intends merely to make the Tibetans respect the treaty, and in no way does it mean to violate it."

On the 24th the Secretary of the British Legation called at the Foreign Office and asked several questions as to the cause of despatching Chinese troops to Tibet and the deposition of the Dalai-Lama. The Chinese Government replied: "The Dalai-Lama had, since he took charge of Tibetan affairs in the 21st year of Kuangcho, frequently disobeyed the Imperial Command and never observed the Anglo-Chinese Treaty, which became the cause for dispatching a British expedition to Tibet; and consequently the Indo-Tibetan Treaty was signed. To prevent the repetition of such an affair, the Chinese Government has now despatched troops to Tibet. As for the misdeeds of the Dalai-Lama they have been too numerous to enumerate. In short, the Chinese Emperor, in depriving the Dalai-Lama of his title, has merely exercised his prerogative. The Chinese Government is of the opinion that the Indo-Tibetan Treaty was concluded by Tibet, and not by a Tibetan, and that the deposition of the Dalai-Lama has nothing to do with Tibet as a State."

On the 28th the Chinese Government again informed the British Minister of the misdeeds of the Dalai-Lama, and simultaneously instructed its Minister in London to notify the British Foreign Office that China intended, in compliance with the Anglo-Chinese Treaty, to send her troops to Tibet with the object of maintaining order in that country. The Chinese Minister telegraphed back that the British Foreign Office had no objection to this step being taken by China.

On the 2nd March the British Chargé d' Affaires (former Secretary) informed the

Chinese Government as follows: "The British Government has approved of the declaration of the Chinese Government, and it hopes that the Chinese Government would faithfully fulfil their obligations with regard to Tibet. Such outstanding questions as the Tibetan customs tariff, trade Commissioners, and import of Indian tea should be settled as soon as possible; and the negotiations on these matters cannot be delayed on account of political changes in Tibet. In Article 12 of the Tibetan Commercial Treaty it is mentioned that a police force shall be established at every trade mart, but the British Government hopes that the Chinese Government would not employ their troops for this purpose: and with regard to the garrisoning of Chinese troops, the British Government would not approve of too powerful a force being stationed."

On the 9th the Chinese Government replied: "All items of declaration made by the Chinese Government will be faithfully carried into effect, but they should on no account prejudice the sovereignty of China in Tibet. The Chinese Government is also willing to settle the questions of the Tibetan customs tariff and import of Indian tea. With regard to the police force stationed at the trade marts, this measure has already been taken, but the number is limited to what is absolutely necessary in maintaining order in the respective localities. As for the garrisoning of Chinese troops on the frontier, since they are stationed there only with the object of maintaining order in that locality, they are in no way too numerous."

"In short, there being in existence treaties with respect to Tibet, what the Contracting Parties are obliged to do is to carry them into effect; and it is a matter of course that the Chinese local authorities should with a friendly spirit always act conjointly with the British officials."

On the 19th of June the British Chargé d'Affaires informed the Chinese Government thus: "If the Chinese Government should station a powerful force in Tibet, the Indian Government and Federated States would be obliged to take some measure for counteracting it. The British

Government, considering it expedient to reinforce their troops stationed in Tibet for fear that they might be attacked, have already despatched reinforcements to the Lotang (郎塘) district. These troops have been despatched with the object of protecting the British officials stationed in Tibet; and unless the matter is extremely urgent, they will not cross the frontier. If on the return of the Dalai-Lama to Tibet the lives and property of British subjects are endangered, the British troops stationed at Lotang (郎塘) will immediately enter Tibet to protect them."

On the 20th Chou-Tzuchi (周自齊), Chinese Vice-Minister (外務左丞) of Foreign Affairs, visited the British Legation and asked the Chargé d'Affaires what was the intention of stationing British troops at Lotang (郎塘).

The Chargé d'Affaires replied: "The British troops stationed at Gyantse (江孜) not being numerous, would be unable to hold their ground in case of emergency; and to prepare against such an emergency and for no other purpose, the troops are stationed at Lotang (郎塘). The British Government has despatched these troops to prepare against disturbances which they think are very likely to arise in the south of Tibet."

Chou said: "If there is any fear of disturbances arising in the south of Tibet, China will take measures for protecting the British subjects."

The Chargé d'Affaires replied: "Very good; but judging from your words China seems to be inclined to resist the despatching of British troops from India, and this being so, a collision between the British and Chinese forces will probably be unavoidable." Chou rejoined: "If that is the case, the Chinese Government will not be responsible for it."

On the 2nd March the Chargé d'Affaires informed the Chinese Government that he had received the following instructions from his Government: "Even if there is any political change in Tibet, the British Government would never allow of its influencing the policy of Kharka (庫爾喀), Bhutan (布坦) and Cheminghsung (哲孟雄). It is requested that should it become necessary to take measures for protecting

the rights and interests of these countries, the Chinese Government should give strict orders to their local officials to consult and cooperate with the British authorities."

On the 9th March the Chinese Government replied to the British Minister thus: "Kharka was in the past a dependency of China, and Bhutan and Cheminghsiung are friendly to her. Even if there is any reform in the domestic affairs of Tibet, the Chinese Government will take care to prevent its affecting these countries. The Chinese Government agrees with the British Government that the Chinese local officials should consult and co-operate with the British authorities."

On the 15th September the *Chargé d'Affaires* informed the Chinese Government as follows:—

"The King of Bhutan duly received the letter sent by the Chinese Minister in Tibet on the 4th of July. The Minister's letter contained many words which sounded like commands from a superior official to a subordinate and paying little attention to his dignity as a King, he tried to coerce him. For instance, he has said, if his people should violate the law, not only the offenders, but the whole country would suffer for it. Moreover, at the end of his letter he demanded the King to obey his command. With reference to this letter the British Government intends to lodge a protest at a future date.

"Henceforth the Chinese Government is requested to send all its letters to the King of Bhutan through the British Government. It is also requested again to give attention to the items of declaration which it promised to fulfil in its letter of the 2nd March last year."

On the 26th September the Chinese Government replied: "The Chinese Government acknowledges receipt of the British *Chargé d'Affaires'* letter calling attention to its attitude towards Kharka, Bhutan and Cheminghsiung. Bhutan being a dependency of China, the Chinese Minister in Tibet has been in the habit of writing his letters to the King of Bhutan in the form of an instruction; and this being what has hitherto been done by the successive Ministers, it is by no means an unwarrantable intervention on

his part. Kharka which has for many years been sending her envoy to Peking to pay tribute, has for many generations been a dependency of China, and therefore it cannot be regarded as in the same position as Cheminghsiung which was by a treaty placed under British protection. With reference to the treaty which is said to have been concluded between England and Bhutan, the Chinese Government begs to state that it has never heard of it."

On the 18th December Sir J. Jordan, the British Minister at Peking replied: "England has no intention of disturbing the friendly relations between China and Kharka; but Kharka, being an independent state, is not a dependency of China. With regard to Bhutan, all correspondence with that country must, as pointed out in the British *Chargé d'Affaires'* letter of the 15th September this year, be sent or received through the British Government; otherwise all such communications would become void. With reference to the treaty concluded between England and Bhutan, the Chinese Government has already been informed, and therefore it cannot say that it knows nothing about it. As for the position of Cheminghsiung, it has already been recognised by China. England understands that China is now going to carry out certain schemes in Tibet and has already despatched her troops there. Having already recognised the rights and interests of China in Tibet, England has no intention of interfering in China's Tibetan undertakings, so long as China fulfils her pledge and does not object to the Tibetan Government discharging its treaty obligations. But should China attempt to extend her influence over Bhutan or Kharka, England would in no wise endure it."

On the 2nd March, the third year, the Chinese Foreign Office replied to the British Minister as follows:—

"There is unmistakable evidence that Bhutan and Kharka are dependencies of China, and therefore all correspondence sent by the Chinese Minister in Tibet to Bhutan will be written in the same style as in the past, and this style cannot be changed. Although Cheminghsiung is a State protected by England as referred



to in the Anglo-Chinese Treaty, Bhutan and Kharka cannot be regarded as the same. By recognising these facts, England and China can perform their obligations under the treaties concluded between them."

On the 12th April the British Minister replied: "The British Government cannot recognise that Bhutan and Kharka are dependencies of China; and if China should try to interfere in the affairs of these

countries, England would be obliged to take steps to check it."

China and England, each persistently holding to her point, were thus unable to come to any conclusion. Subsequently, however, a revolution having taken place in China resulting in the establishment of a Republican form of Government, China's position and influence in Tibet have grown even weaker than before.

*(To be continued.)*

## Post Bellum Expansion of the Armies in Various Countries

One of the lessons of the great European war is that war in future would involve all humanity in the world. Therefore all the Powers are resorting to every available means in order to make the recurrence of war in future impossible. But as they are not sure as to whether the present civilization as well as human nature have reached such a stage as to ensure the successful settlement of all disputes and dissensions peacefully, they are also paying necessary attention to their military readjustment. In some countries, the readjustment is on a fair way to execution, while in the others, it is still in the committee stage.

According to her traditional navalism, England has not attached much importance to the army. The last war seems to have added strength to her conviction that she is in a position to raise a large army at a pretty short notice. Apparently, therefore, England does not seem to pay any consideration to the expansion of her army. But it appears that she has not forgotten the frightful air raids by the German zeppelins and Gothas as well as the usefulness of the territorials.

The regular standing army of England consisted of 157 infantry battalions, 31 cavalry regiments, and 267 artillery companies before the war. After the war, the strength has been reduced by 3 infantry battalions, and 13 artillery com-

panies. But there have been additions in the shape of a certain number of corps equipped with new arms such as machineguns and tanks. Such being the case, the real strength of the British army has witnessed no change. But on the contrary, the territorials have been remarkably increased. Before the war they were only 25,000, but after the war they have been increased to 345,000. On the other hand, the air service has been expanded to 32 battalions from 8 companies, and its personnel, from 1,800 to 70,000.

It would appear that the war has converted America into a giant militaristic country. She has determined to maintain her naval supremacy, while at the same time she intends to extend her army on a decidedly large scale, so as to be able to mobilise a large army in an emergency. According to the proposition recommended by a joint conference of the House of Representatives and the Senate, America intends to increase her regular standing army from 179,000 to 300,000 and the militia, from 50,000 to 180,000. Though the military service will be under the volunteer system, a plan is being mooted for giving six months' military training to all young men from 18 to 20 years of age. As this proposal is regarded favorably by the Government, the Congress and the nation at large, it will most likely be adopted and carried out. The

American air service too has swollen remarkably during the war. It now consists of fifteen air stations, five balloon stations, two independent regiments, and thirty-two balloon squadrons, its personnel being 1,350. In addition, the American Army maintains 119 motor transport companies.

France seems to have no definite plan for the reorganisation of her army. Gathering, however, from the opinions prevailing among her 'statesmen and publicists, it seems to be her intention to organise an army of 2,800,000 in the time of war. Her standing army will be 350,000 on a peace footing, of which 200,000 will be raised by the volunteer system, while the remaining 150,000 by the enlistment of those volunteers who desire to serve long in the army and become members of the staff. By this means, over one million soldiers will be raised during war. These figures will be increased to 2,800,000 by the militia system under which all militiamen will be requested to undergo four months' military training. Pending the successful enforcement of the League of Nations covenant, however, France does not seem to intend to reduce her military service to less than two years. It is a well-known fact that the French air service has attained remarkable progress. But the French Government intends to extend its air service to eleven regiments, which will be divided into the three departments: observation, bomb-dropping, and destroying.

In Italy, an edict was issued in December, 1919, proclaiming the reorganisation of the army by which the twelve corps were increased to fifteen. In April, 1920, however, the army system was changed again. Details of the new change are not yet published, but it seems that the number of the corps will be decreased to ten (thirty divisions), and the personnel, from 220,000 before the war to 170,000. At the same time, the military service will

be decreased to eight months, and in the cases of conscripts who have large families to support to three months. By this means, Italy hopes to be able to secure a sufficiently large number of soldiers during war.

Such is the actual state of affairs in the European and American countries regarding their armies. In short, the great war has deeply impressed the nations with the horribleness of war. Therefore, they are determined to prevent the recurrence of war by the instrumentality of the League of Nations. But America, one of the strongest nations in the world, has not yet adhered to the League, while Russia is still in chaos, peace and order being not yet in sight in that vast country. Considered in this light, the League of Nations is still an unknown quantity, and it will not come up to expectation unless strenuous efforts are put forth on the part of the League members. Therefore, it is regarded among the nations as inevitable for them to replete their armaments.

In the past, every great war has been followed by a remarkable extension of the army. Thanks, however, to the progress of the times, all the nations have come to regard any great extension of an army as a piece of aggressive policy and have apparently decided to maintain their armies at the pre-war level. In this connection, it must be noted that the prevailing tendency among the nations is to make all the men soldiers in time of war instead of maintaining a large number of effectives in time of peace. For this purpose, they are reducing the military service so as to make as many people as possible serve under the colours in a short period. Special attention must also be paid to the inevitable expansion of the air service as well as the phenomenal development of other new arms which have been created or perfected during the great European war.

## **China Announces Suspension of Existing Recognition of the Russian Legation in Peking.**

The following Presidential mandate was issued on September 23, announcing the cancellation of Chinese recognition of the official status of the Russian Minister in Peking.

"The Ministry of Foreign Affairs petitions that, during the last few years, Russia has been in a state of chaos and disquietude, brought about by conflicts between political parties and fighting factions in the country. Since the outbreak of the Russian revolution, no Government has been established in that country to unite all such political parties and fighting factions. In the circumstances, there can hardly be any possibility of the political friendship hitherto existing between China and Russia being resumed.

"The Russian Minister and his subordinates and consuls from the Old Russian Government have lost their official status since the outbreak of the Russian Revolution. They can not represent the Russia of today. They therefore can not be considered as qualified to assume any responsibility in connection with political relationship between the two countries. As the Russian Minister has been informed verbally of the policy it is the intention of this Government to pursue, it is therefore hereby proclaimed that recognition of the Russian Minister and his subordinates as well as Russian consular officials from the Old Russian Government is withheld forthwith.

"What the Ministry of Foreign Affairs stated is found to be true. Sanction is hereby given for this policy to take immediate effect. But the friendly relationship hitherto existing between China and Russia in regard to treatment of Russian citizens will be maintained. All respectable Russian citizens and their private properties will be protected as usual, provided that they strictly observe the rules in force in this country, which will follow in the footsteps of the Allied powers in this

connection and will maintain a neutral attitude towards the political troubles in Russia.

"The respective responsible administrations of the Government are therefore instructed to submit appropriate proposals concerning such questions as Russian Concessions and lands acquired by the Russian Government along the Chinese-Eastern Railway.

"The Ministry of Foreign Affairs has received definite replies from the different Ministers abroad to the inquiry as to whether or not the various foreign powers are still treating with the Russian Ministers accredited to their respective courts with the same terms as those prior to the outbreak of the Russian Revolution. In order to keep pace with the other powers, the Chinese Government has now decided to withdraw recognition of the Russian Minister, who, being deputed by the Old Russian Government, can not represent the Russia of today. In withdrawing its recognition of the official status of the Russian Minister, the Chinese Government anticipates no interference or protest from the Diplomatic Corps."

Prince N. A. Kudachef, Minister in Peking, of the old Russian regime, sent a note to the Chinese Foreign Office in reply to the above mandate, in the afternoon of the same day, in which he said:

"A Presidential Decree, issued on the recommendation of Your Excellency (the Foreign Minister) concerning the cancellation by the Chinese Government of the official recognition of the Russian Minister and Consuls in China, appointed by the former Government of Russia, on the ground that they have ceased to be the real representatives of Russia, has been personally handed to me.

"I am informing all the Russian Consuls in China of the promulgation of the Decree, so that they may inform the Russian citizens residing in their districts.

Russian citizens in China will be henceforth deprived of official Russian protection, which has been practically endured by them for the past three years.

"The Russo-Chinese Treaties can only become lawful when they are agreed to by a regular All-Russian Government recognized by China, and I beg to express the hope that the Chinese Government will be careful to have the Presidential Order embodied in the Decree above-mentioned and to execute it thoroughly with regard to efficient measures for the safe-guarding of the persons and property of peaceful Russian citizens."

"On this occasion, I beg to affirm that this safe-guarding of the persons and property of peaceful Russian citizens must be based on the application of the status quo of the Russo-Chinese Treaties, because, as I have on several occasions warned the Chinese Government, all infringements will be infringements of the principles of these treaties. The following are some of the treaties I refer to:

"1. In May, 1918, the Russo-Chinese Agreement concerning anti-alcohol measures along the Russo-Chinese frontier and the Sungari River was cancelled by China (Wai Chaipou's Note of 1918).

"2. A Presidential Decree, issued November 22, 1919, cancelled the treaties

made with regard to the autonomy of Outer Mongolia.

"3. A Presidential decree, issued January 28, 1920, cancelled the agreement concerning the political status of the Hulinbaer Region.

"4. The spirit as well as the text of the contract made in 1896 regarding the Chinese Eastern Railway has been, lately, repeatedly violated.

"5. In July, 1920, the Protocol signed in 1901 was violated by the refusal of the Chinese Government to pay the Russian share of the Boxer Indemnity. (Notes of Wai Chaipou of July 2 and July 8).

"6. During the summer of 1920, the Treaty of 1881 was violated through the action of the Chinese Government in establishing customs duties for Russian goods transported by land, the duties being levied on the frontier (Russian Legation Note of August 28).

"7. Finally, the Decree promulgated September 23 carries with it a radical change in the status of all Russian citizens in China and their property. The status of the Russian citizens is based on all the treaties entered into between Russia and China in 1858, 1860 and 1881 and the various special conventions and agreements derived from these treaties."

## The Hunchun Affair

The attack by the mounted bandits of Chientao on the town of Hunchun is equal to the Nikolaievsk Massacre in cruelty and merciless plundering. The circumstances and details of the attack are vividly described in the official statement issued by the Foreign Office, Tokyo, and the report of the correspondent of the Tokyo *Nichi-Nichi Shinbun*, dated October 12th:

### The Official Statement.

Since the outbreak of the Korean independence disturbances in March, 1919, a large number of malcontented Koreans made the Chientao district their headquarters, taking advantage of the weak-

ness of the Chinese authorities. There they had brought arms from the Russian territories; and beginning their activity in May 1919 by setting fire to a portion of the Japanese Consulate at Chientao, they often extended their attack into the Japanese territory, killed many innocent Japanese and Koreans, destroyed the public buildings by bombs, stole the money of the Bank of Chosen during transit, murdered many Japanese police officers in the settlement quarters, and committed all sorts of brutality. Recently they established garrisons at several places, and also an Officers' training school; and recruiting soldiers they trained them. Further, ac-

cumulating a large amount of foodstuffs, they gradually increased their strength on solid basis, showing their intention of marching upon Korea at an opportune time.

Apprehending these developments, the Japanese Government instructed the Legation and Consulates to draw the attention of the Chinese authorities to the situation and to demand strict supervision over such people. At the same time police officials were despatched to Chientao and other places to protect the Consulates and Japanese residents. Despite our repeated demands, the Chinese authorities refused to believe our report, stating that there was no danger, and did not take any actual step necessary for a strict supervision. Finally Japan was obliged to propose to China to send Japanese police forces to take a joint action with the Chinese forces, but this proposal was flatly rejected by China who only repeated her promise to control the situation by herself. Thus while the danger threatened, China did not give any thought to the proposal of Japan.

Later, however, the investigations made by Chinese officials, themselves convinced them that the situation was really serious, and early in September last, China despatched additional troops to Chientao from Kirin, and organised an expedition against the Korean outlaws. At that time it was thought that the despatch of the Chinese troops would surely improve the situation, but according to later reports from various sources, not merely the troops under General Meng did not succeed in clearing the district of those Koreans, but it only served to give frequent opportunities to the Chinese soldiers to fraternise with the Korean malcontents, while the armed Koreans dispersed by the arrival of the Chinese troops had an effect similar to that of throwing a stone at a hornets' nest, and caused the uprisings of such Koreans in all places, thus rendering still more difficult the task of dealing with them. In short, the lukewarm attitude of the Chinese troops, precipitated the aggravated activity on the part of the Korean outlaws who began to despise the Chinese government forces.

Suddenly on the early part of Septem-

ber, the town of Hunchun was attacked by bandits, and the Chinese troops being unable to protect the lives and property of the Japanese residents, a great loss was caused to the Japanese. While the effect of this attack was not yet lost, on October 2nd, a large group of mounted bandits, composed of malcontented Koreans and Bolshevik Russians attacked the Japanese Consulate at Hunchun and burned down the whole buildings to ashes, except the mail room and another building, killing the Japanese Police Chief and more than a dozen Japanese policemen. They also set fire to the settlement quarters, causing the death of many Japanese women and children, some of them being most cruelly murdered.

The malcontented Koreans residing in the interior districts were disappointed and unhappy, as they were dispersed by the Chinese troops, but recently they came in touch with mounted bandits and even joined hands with some Russians. This situation, and the fact that the bandits attacking Hunchun burned the Japanese Consulate and killed many Japanese officials and people will make every one realize that those bandits can not be regarded as mere robbers of former days, but as those having a Bolshevik colour. In the said group of bandits, there were, moreover, over one hundred malcontented Koreans and five Russians.

There is another point that can not be overlooked in this attack. It is the existence of evidences showing the possible presence of Chinese soldiers in the group of bandits. If Chinese soldiers were really in the group, it will make the matter far more serious, and on this subject special negotiations will be made after making minute investigations.

It became necessary, first of all, to take steps to protect Japanese people and their interests, and some Japanese troops were accordingly, despatched to Hunchun. Later reports inform that the bandits had resisted the Japanese forces, and that, after the attack on Hunchun, they have appeared at Chutzuchieh, Lungchiengtsun, Toutaokou, Potsaokou and other places, and are threatening to attack the towns. As danger is impending and any repetition of the

Hunchun attack should be prevented, on October 6th, Japanese troops from Korea were despatched to the above places to give protection to the Japanese Consulate and residents. This step was absolutely necessary for self-defence, and on this point an understanding has been obtained with the Chinese Government. If the situation becomes more dangerous, more troops may be sent after negotiations with China. Concerning the absolute supervision of the malcontented Koreans, further negotiations are to be made with the Chinese authorities, relative to the joint Japanese-Chinese action formerly proposed by the Japanese Government.

### **By the Nichi Nichi Correspondent.**

I entered Hunchun at 2 p. m. on the 9th, and found that while the town had been greatly cleared in order to house troops, there still remained evidences of violence and cruelty committed. The group of bandits attacking Hunchun on September 12th was commanded by Wangssuhai. They entered the town by the East Gate and plundered the main parts of the town to the extent of yen 600,000. The bandits who carried out the second attack on October 2nd were composed of bandits under Wanshun and four other leaders, five Russian Bolshevik officers, some malcontented Koreans and some Chinese soldiers of engineering Corps (Uniforms worn by the Chinese soldiers killed in the attack showed "11" in Roman letters and "394" in Chinese characters on the neckband, and it became evident that those soldiers were of the two hundred who joined the bandits on September 29th at Taluangkon). It is said that at the first attack the share of plunders for each member of the bandits was about yen 160.

While the first attack was really that of robbers, the second one was more like that of the Partisans, being extremely cruel. They shot all Japanese in sight, and among those bodies found are seen many with several bullets and arms or legs cut off mercilessly. Heads of young children were crushed open. Many women were shot to death and then hung. The parents of one six year old child were

both killed, and the child itself received shots in both legs. These things make every one shudder.

As the Japanese troops reached the spot on the 3rd, the bandits were unable to carry out their further intentions. But the plundering by the Chinese troops is still continuing and the people are not yet at ease. Governor Taopin and Commander Wanglin of Chutzuchieh also arrived there on the 8th and are making investigations. Even the Chinese authorities are acknowledging the fact that Chinese soldiers were among the bandits, but they are not willing to publicly acknowledge it.

As the bandits attacked the Japanese Consulate, the Consul, finding it impossible to resist the attack, realized that he must perish there together with the photograph of H. I. M. the Emperor. The bandits kept up their firing until the day-break. They set fire to the Consulate. The fire spread to the Kadohiro Co. building across the street and reduced it to ruins. The Japanese residents outside of the Consulate all retreated to the walled city, and the bandits entered houses of those Japanese and carried away all valuables. At 8 o'clock the bandits assembled together and left the town, taking the Chingyuan road northward, and passing in front of the Chinese garrison. They were followed by ten carriages piled high with spoils, and three Japanese and forty Koreans, all handcuffed and whipped by the bandits.

Only after the bandits retreated out of the rifle range, the Chinese soldiers fired a few shots after them. The Chinese soldiers, then, entered the plundered Japanese houses in the name of making investigations, and carried away what were left by the bandits. When the bandits left, the Japanese residents returned to the settlement quarters and were engaged in putting out the fire. It was found that twelve bodies lying in the remains of the Consulate were all maltreated. The cruelty committed rivals that of Nikolaievsk. Many Japanese lost husbands, wives and children, and there were many children crying for dead parents.

In the walled city, the Korean quarters were half destroyed by the bandits in their first attack made on September 12th.

The bandits retreated to the northern hills after attacking Hunchun, and of the Japanese and Koreans taken with them, those could not keep their pace were killed on the way. The Japanese forces found thirty five such bodies. One Korean was ordered to bring fire woods, but he returned back to Hunchun, and according to his story, there were 31 Russians with the bandits. It is evident that those bandits aimed at attacking the Japanese, and the total forces of the bandits were reported to be about thirty thousand.

Concerning the joint Japanese-Chinese action proposed by Japan, the Chinese Government sent a reply to Japan, rejecting the proposal. However, notwithstanding the attitude of China, Japan found it imperative to take necessary steps, and notifying China of Japan's step, she carried out her plan of despatching troops to Hunchun. It, however, became known, that the refusal of the above proposal by China was caused by an internal political situation. Moreover there seemed to have cropped up some differences in the negotia-

tions between the Chinese central Government and General Chang Tsolin. Both were afraid of political conflicts and the opposition of the public. However, the attitude of the Chinese Government shows that they both recognized the necessity of the despatch of the Japanese troops, and finally General Chang Tsolin acknowledged and approved of the joint expedition, and the Central Government is also secretly approving of it. Military consultation, therefore, on the matter, is being made between the Japanese and Chinese authorities. An unofficial negotiation was also made at Peking by Minister Obata, and upon the receipt of the report from the Minister on the 18th, it was submitted to the Cabinet meeting on the 19th by Foreign Minister Uchida. Thus satisfactory arrangements have been made with China on the question. Of late, however, objection to the joint expedition is being raised in China, but in view of the condition of China and the Chinese Government such opposition is natural.

## The Dedication of the Meiji Shrine

The celebration of the dedication of the Meiji Shrine took place during the three days of November 1, 2, and 3. The Shrine is dedicated to the memory of the late Emperor and Empress Meiji, in accordance with national wishes. In this connection we invite the attention of our readers to the article on Meiji Jingu by Marquis Shigenobu Okuma published elsewhere in this issue.

The Shrine Construction Commission consisted of President H. I. H. Prince Fushimi; Vice-President Mr. Takejiro Tokonami, the present Home Minister; Mr. Seiji Tsukamoto, Chief of the Shrines and Temples Bureau of the Home Office, and others. Prince Saneteru Ichijo, who was closely related to the late Emperor, has been appointed the Chief Priest of the new Shrine.

Preliminary ceremonies for the dedica-

tion were held on October 28 by the Construction Commission and priests, according to the simple, but solemn Shinto rites.

In celebration of the auspicious occasion, Tokyo City was *en fete*, while streams of people flowed into the city from the various parts of the country. Of course, the celebration was not limited to the metropolis alone, but on the contrary, it was nation-wide, all people in every part of the country taking part in it with feverish enthusiasm.

But the celebration in Tokyo was a typical one. The city was tastefully decorated with green arches, flags, and illuminations.

On the first day of the celebration that is on November 1, all government high officials and Parliament members assembled in the precincts of the Shrine by half

past six in the morning. The dedication ceremony was officiated by Prince Ichijo, the chief priest, with the assistance of other priests. At half past eight, an Imperial messenger arrived and read before the Shrine an Imperial message which announced the enshrinement of the spirits of the late Emperor and Empress Meiji in the new Shrine. H. I. H. Prince Fushimi then made offerings to the Shrine, followed by Premier Hara and Admiral Togo who represented those who attended the ceremony. The ceremony of the dedication came to a close at eleven. Previous to the close of the ceremony, H. I. H. Prince Atsuno Miya, the second son of the Emperor, worshipped before the Shrine, being dressed in a sergeant's uniform.

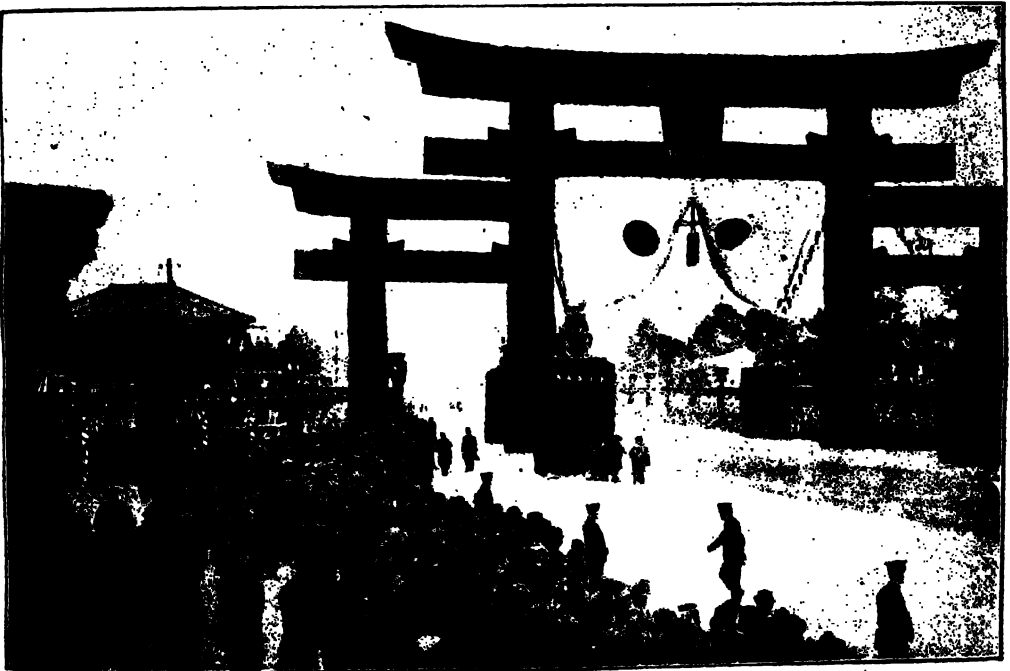
On the second day of the celebration, that is November 2, H. I. H. the Crown Prince proceeded to the Shrine and worshipped on behalf of H. I. M. the Emperor. Previous to the arrival of the Crown Prince, all Princes of the Blood, and government officials had assembled in front of the Shrine. On that day, the Crown Prince wore the uniform of a

Major.

On the third day of the celebration, that is, November 3, the future management of the Shrine was transferred to the control of the Tokyo Prefectural Office. On that day too, an Imperial messenger was sent to the Shrine.

The enthusiastic celebration of the dedication of the Meiji Shrine was simply remarkable. As it was expected that the Shrine precincts and the neighborhood would be flooded with human waves, every possible precaution was taken by the Police to prevent any untoward event, about six hundred policemen and many members of the Young Men's Association were detailed for the purpose. But they were overwhelmed by the steadily increasing human waves, with the result that there were a considerable number of people who were wounded in the scramble for worship in the Shrine.

It was at about one o'clock in the afternoon that the Shrine was thrown open to the general public on the first day of the dedication, but no sooner had it been opened than its spacious precincts covering over two hundred thousand *tsubo* in area



The Great Arch Erected by the Tokyo Municipality in Celebration of the Dedication of the Meiji Shrine at the Southern Entrance to the Shrine.

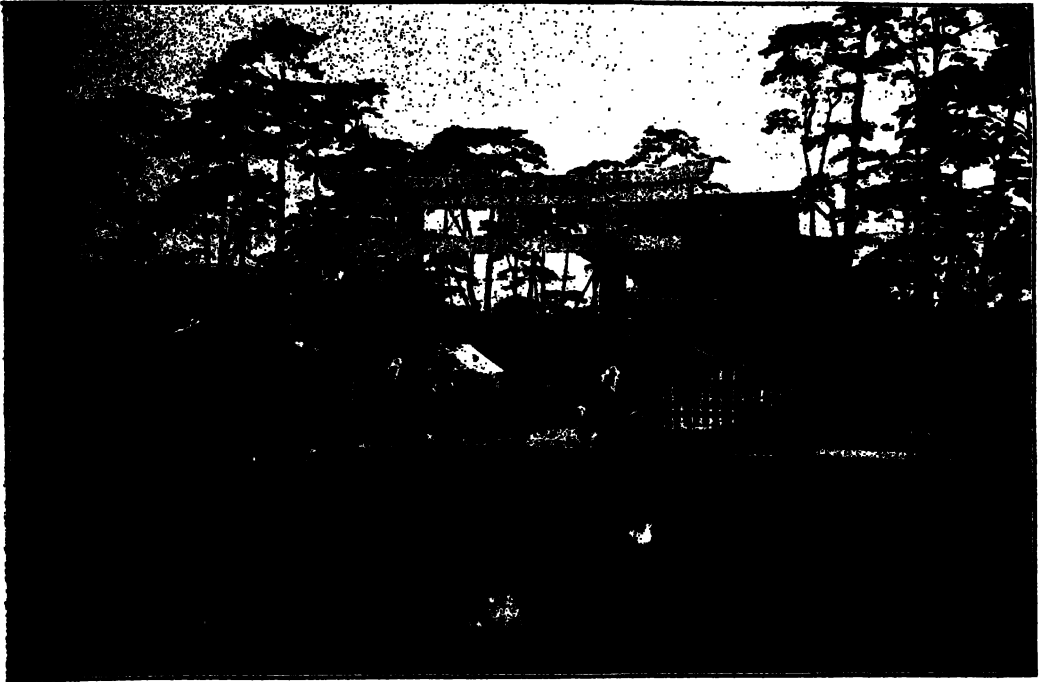




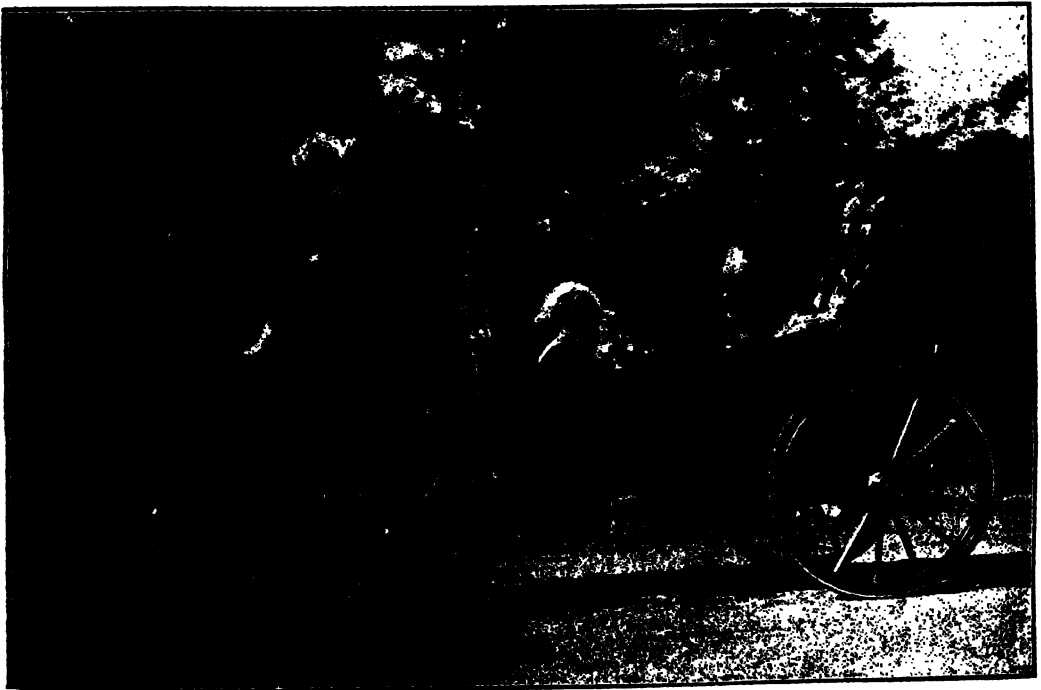
Sacred Sword of the Late Emperor Meiji.



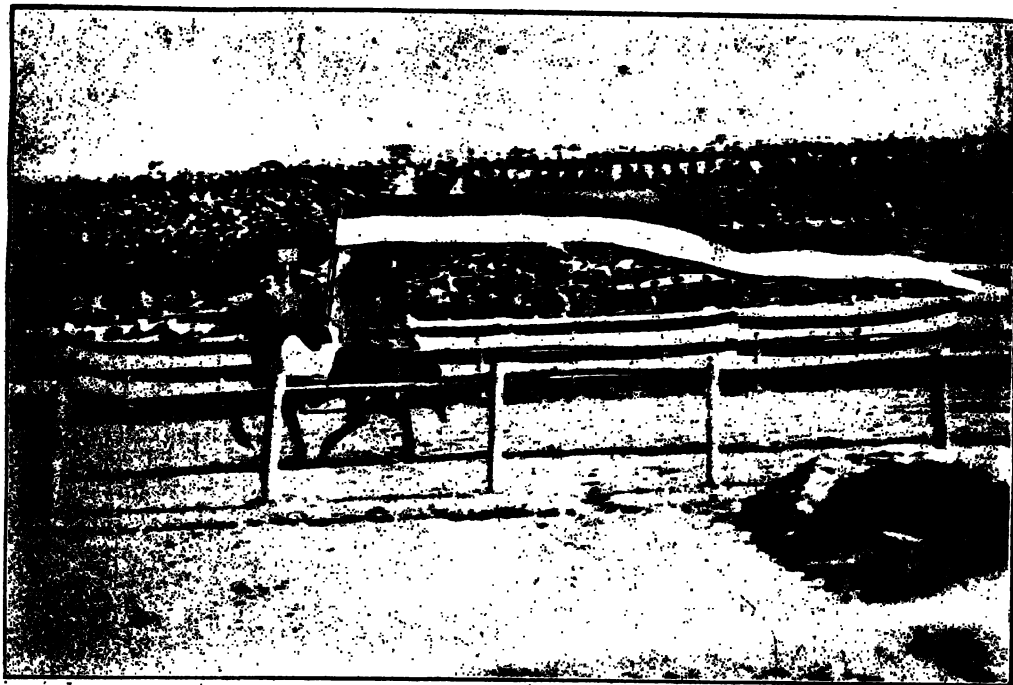
Prince Ichijo, the Chief Priest, Proceeding to the Shrine.



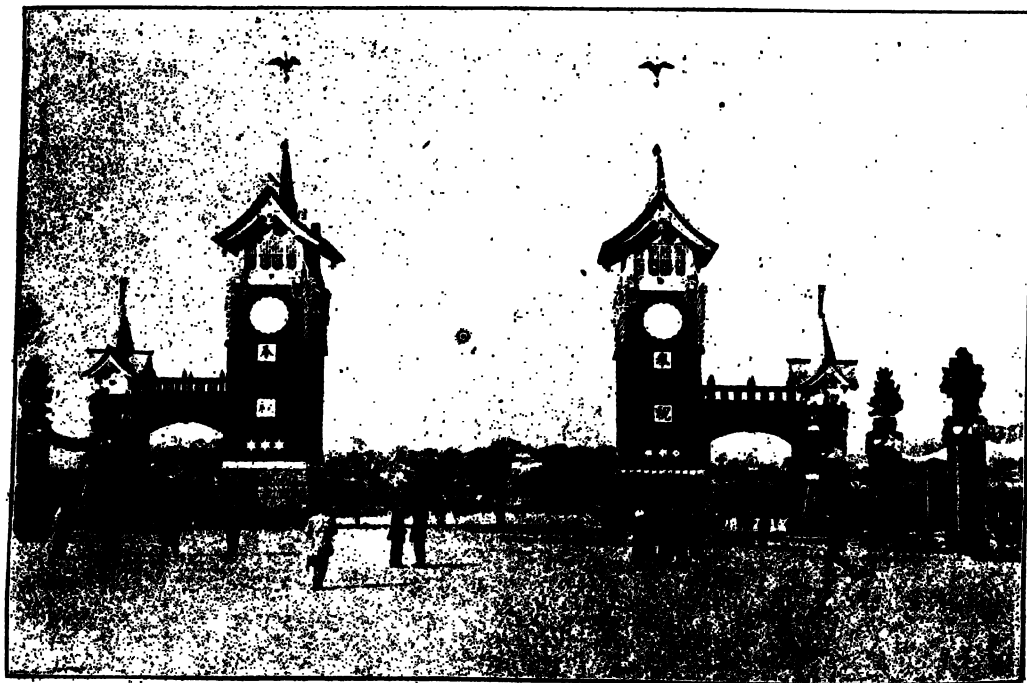
Home Minister Tokonami, Vice-President of the Shrine Construction Commission,  
and Priests Proceeding to the Shrine.



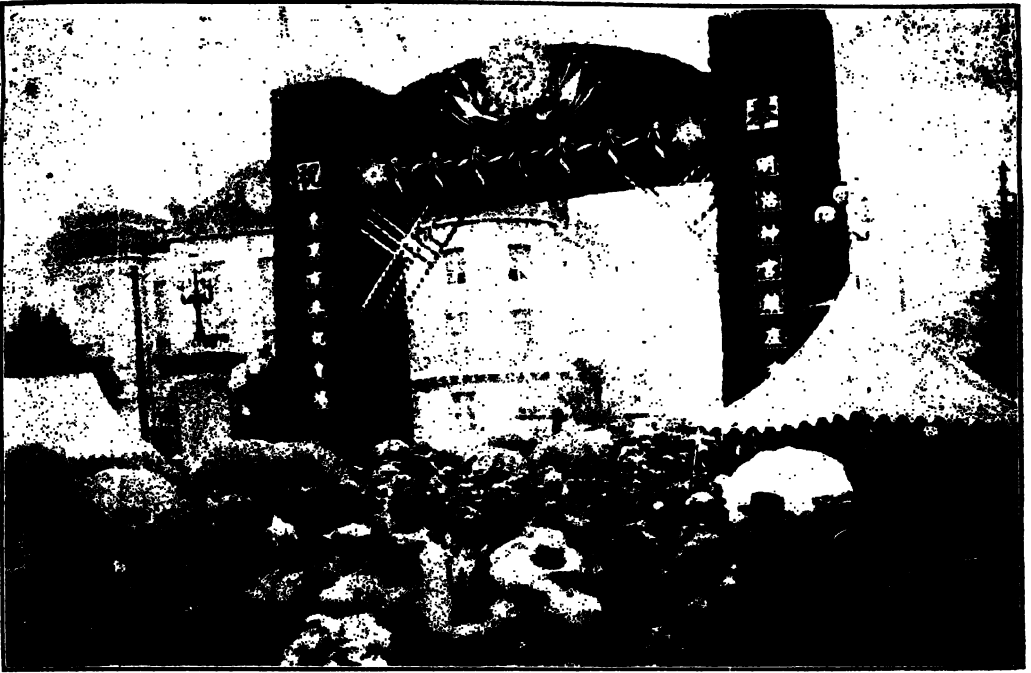
H. I. H. the Crown Prince Proceeding to the Shrine on Behalf of the Emperor.



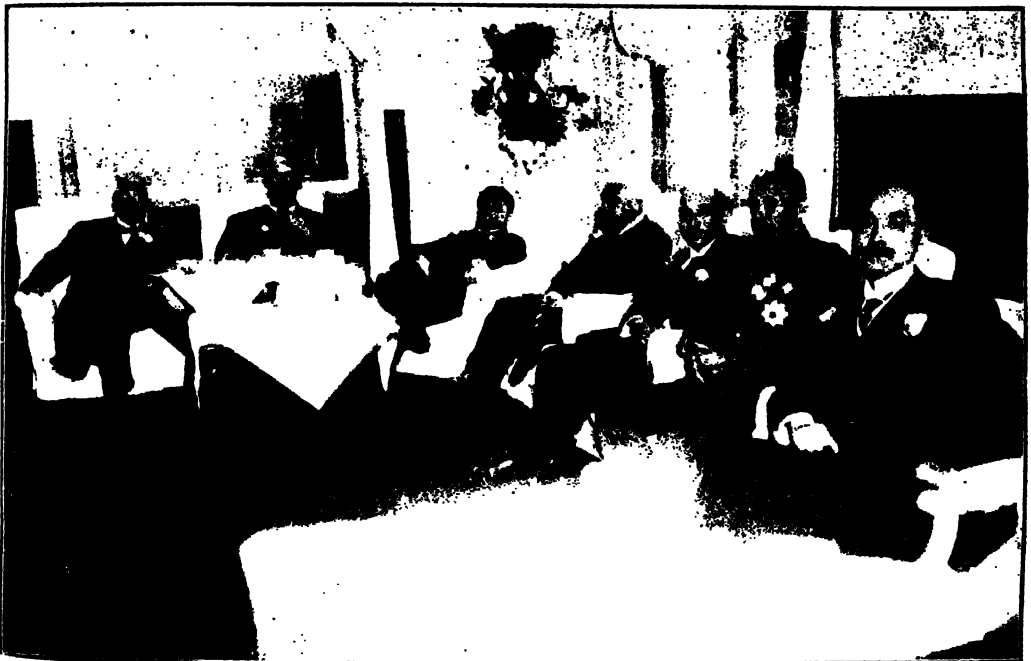
The Streamer Worn by Participants in the Contests in Shooting on Horseback in the Outer Gardens of the Shrine.



The Great Arch at Babasakimon in Front of the Imperial Palace.



The Great Arch at the Entrance of Hibiya Park, Erected in Celebration of the Dedication of the Meiji Shrine.



The Cabinet Ministers at the Municipal Celebration in Hibiya Park. Facing from the left: Mr. Nakahashi, Minister of Education. Mr. Noda, Minister of Communications. Count Uchida, Minister of Foreign Affairs. Mr. Hara, Premier. Baron Yamamoto, Minister of Agriculture and Commerce. General Tanaka, Minister of War. Count Oki, Minister of Justice.

were packed to their capacity by the people who had been waiting from as early as one o'clock in the morning.

The bulk of the three hundred thousand charms prepared by the Shrine were sold out by three in the afternoon. And the sale was stopped owing to the continually increasing throngs, while at half past three the admittance to the Shrine compounds was also stopped to check further confusion. It was estimated that there were about half a million visitors to the Shrine by eight in the evening.

On the second day of the celebration the visitors to the Shrine numbered more than six hundred thousands and their number steadily swelled in the evening; indeed so much so that the police authorities were obliged to disperse the crowds by turning off the illuminations on the Shrine.

The third and the last day of the celebration witnessed the largest number of visitors who were estimated to total over one million. Among the visitors there were some foreigners. One of them, an Englishman, compared the throngs to those he saw in a Hindoo festival at Hardwar at the foot of the Himalayas.

During the three days of the celebration, various entertainments were held both in the inner and the outer gardens of the Shrine. In the inner gardens, the

chief entertainments were the contests in archery, fencing, and *judo*, while in the outer gardens shooting on horseback, wrestling, and horse-races were the chief attractions. The participants in the games were the picked athletes not only from Japan proper but from Chosen, Manchuria, and Formosa. Invitations to the games were sent also to the diplomatic corps, though they were opened to the general public too.

The people throughout the country refrained from work in celebration of the dedication of the Shrine. Tokyo held its municipal celebration in Hibiya Park on November 2 under the auspices of Viscount Tajiri, the Mayor. A decorative arch was also erected by the City at Babasakimon in front of the Imperial Palace, while every ward had its own decorations, with all buildings, whether offices or private residences, beflagged gracefully. Besides, entertainments held in the various parts of the city attracted crowds, while fireworks were displayed during the three days at Yoyogi, Hibiya, and Aoyama. Decorated cars also paraded through the streets to the delight of the citizens.

The number of the visitors to the Shrine showed no remarkable decrease even after a fortnight since it was opened to the public worship.

## Japan Honored Memory of Fenollosa, American Patron of Japanese Art

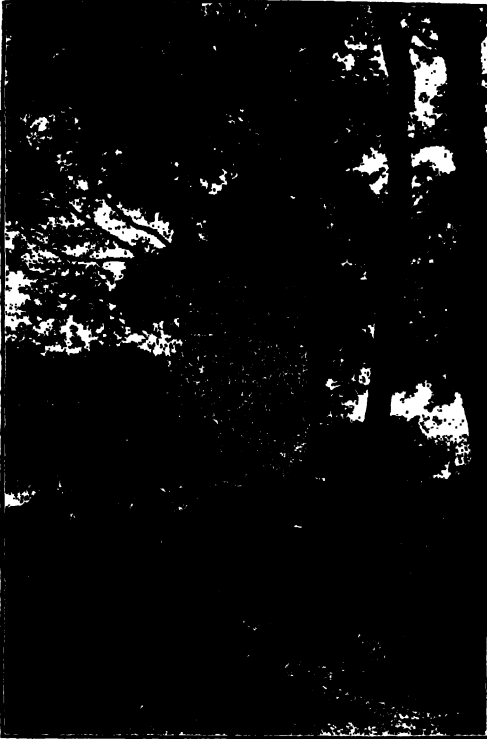
**J**APAN honored the memory of Earnest Francesco Fenollosa, American student and patron of Japanese art, on September twenty-first last. Nearly three hundred prominent Japanese,—among whom were leaders of literary and art circles of Japan,—and many Americans gathered in observance of the thirteenth anniversary of the death of Fenollosa. A stone monument was erected in recognition of Fenollosa's services to this country by a committee composed of Professor Nagabumi Ariga, formerly professor of international law of the Tōkyō Imperial

University, Prof. Seigai Omura of the Tōkyō Academy of Art, Mr. Aisaku Hayashi of the Imperial Hotel, Mr. Shusui Okakura, and Mr. Bunshichi Kobayashi, and assisted by many friends and pupils of Fenollosa's. The memorial is over twelve feet high and stands under a vista of ancient pines in the grounds of the Tōkyō Academy of Art, attesting forever Japanese loyalty and fidelity to America.

For the great part Fenollosa played in the art world of Japan, we invite the attention of our readers to the article headed Professor Fenollosa and Japan's

Culture, published elsewhere in this issue.

The unveiling ceremony was done by Professor Ariga who, with his great ex-



The Monument Erected in Honor of the Late Professor Fenollosa in the Compounds of the Tōkyō Academy of Art.

ertions, had just completed a Japanese translation of Fenollosa's "Epochs of Japanese and Chinese Art", and had journeyed to Miidera to lay the translated volumes at the tomb of his dear, departed friend and preceptor. In the course of his speech the aged scholar was overcome by his emotions and the audience was greatly moved to see tears streaming from his eyes. There was no East nor West in the love of art and of the beautiful. The name of Fenollosa is affectionately remembered in the hearts of the Japanese people. The leading speakers of the day were Viscount Kentaro Kaneko, Mr. Edward Bell, Charge d'Affairs of the American Embassy, and Baron Shin Hamao, former president of the Tōkyō Imperial University. In the course of his address; Viscount Kaneko said:

"This monument to Fenollosa, which we have just unveiled, stands as a monument to an art lover who appreciated the Art of Japan. But, back of this monument today stand over one hundred millions of Americans, who, if they understand, will have the same regard for Japanese art and will in the end be the same friend of this country as Fenollosa was. This stone memorial will stand here firm as an eloquent testimony of Japan's friendship for America for centuries to come."

## The Eighth Convention of the World Sunday School Association

For the first time in the history of Japan, a gathering of unusual importance in which a thousand delegates from 16 different countries of the world besides a few hundred from Japan, took part, was held in Tōkyō in the form of the Eighth Convention of the World Sunday School Association. This epoch making congress of the religious workers of the world devoted to the cause of child welfare opened its formal sessions on the 5th of October and after a long and strenuous program of 10 days came to a close on

the night of October 14.

The Convention Hall which was a model of artistic architecture and evoked the admiration of all was built by Messrs Ōkura & Co., under the personal supervision of Mr. Furuhashi a young but prolific architect of Tōkyō at a cost of 140,000 yen. With an auditorium large enough to accommodate 3,000 delegates, a platform meant for a chorus of 1,000 voices and a dining room which could provide seats for 400 persons at a time, the whole building was of frame work

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with plaster over a lattice work of bamboo. Besides the office rooms and committee rooms, a large number of apartments for rest had been provided for both men and women. In short, every detail had been gone through to provide for the comfort and safety of the delegates and others attending the regular sessions of the convention and the building when completed presented a picture of magnificence built for a magnificent purpose. The Convention Hall was constructed with money provided by the Patrons' Association under the presidency of Marquis Ōkuma with Baron Sakatani and Viscount Shibusawa as vice-presidents and presented as a free gift to the Sunday School Convention.

On the afternoon of 5th October, a few hours before the Convention was to be formally opened, a rehearsal of 1,000 youngmen and women who were to sing a chorus at the regular sessions later on, was being held when all of a sudden a flame burst out from behind the sign "I am the Light of the World," and grew bigger and bigger till the whole building caught fire and what was only a few hours before a magnificent structure was reduced to ashes in the twinkling of an eye. Though property worth several thousands was consumed along with the Hall which was insured for 100,000 yen, be it said to the credit of those present there that no lives were lost.



A Rehearsal of the Chorus being held at the Convention Hall before it was destroyed by fire.

Undaunted and without being disspirited or discouraged after receiving such a great blow, the members of the Executive Committee immediately went into session and decided to hold the sittings of the Convention without any change being effected in the working of the program. On the 5th and 6th October the meetings were held at the Halls of the Tōkyō Y.M.C.A. and the Salvation Army. On the 7th the Convention moved to the Imperial Theatre which had been secured through the good offices of Viscount Shibusawa and Baron Sakatani who had in no small measure contributed to the success of the Convention.

October 5th the long looked for day when the Convention held its opening session was greatly occupied with addresses of welcome and congratulations from the Japanese dignitaries both official and private, while letters of congratulations and regret were read from Mr. Wanamaker President of the Executive Committee of the World Sunday School Association and others who could not come over to Japan to take part in the deliberations. On the following nine days there were regular sessions in the mornings as well as in the evenings while the afternoons were devoted to attending a string of unending receptions and other social events which had been provided for the foreign delegates by a large number of public bodies in and

around Tōkyō. Besides the regular sessions at the Imperial Theatre, overflow meetings were daily held in the Y. M. C. A. auditorium, the Salvation Army Hall and a number of public schools and colleges. Pre-convention tours by small groups of delegates who reached earlier were made in all parts of Japan, Korea, China and the Philippines. Post-conventions in Japan are still being held in Kyushū and Hokkaidō and other parts of the country, while many of

the delegates have left for China, Korea, India and Egypt for the same purpose.

One of the prominent features of the Convention in Tōkyō was the four pageants by Professor H. Augustine Smith of Boston University who with Mrs. Smith came to Japan with the specific object of taking charge of the Pageants and the Music. It was an impossible thing for late comers to find any seat in the Imperial Theatre on the nights when the Pageants were presented, while the standing room in the big theatre too was always taxed to its capacity. The audiences were usually spell bound when the pageants were being held and the beautiful costumes and sweet voices of the participants along with the object for which they were written have left a lasting impression upon the minds of all those who saw them. The four pageants presented were, "The Sunday School from Bethlehem to Tōkyō," "The Rights of the Child," "The City Beautiful," and "The Court of Christianity."

No less attractive than the pageants was a chorus of 1,000 voices which had been trained for months together with the accompaniment of the Imperial Japanese Navy's Orchestra. Professor and Mrs. Smith who themselves are musicians of no mean reputation and ability were greatly responsible for the chorus. Nothing but praise was heard on all sides for the singers and their instructors whose perfect rendering of the difficult and classical pieces of sacred music delighted the hearts of all.

What was of special interest to the children whose welfare was being sought and deliberated upon by a thousand and more delegates was a rally at Hibiya Park on Sunday, October 10, and later on a parade through the streets of Tōkyō in which about 15 thousand children and their guardians are estimated to have taken part. Carrying Sunday

School banners and singing "Stand Up, Stand Up for Jesus, Ye Soldiers of the Cross," the youngsters in small groups gave an impressive but charming demonstration.

A reception by the City of Tōkyō in honour of the delegates which cost the municipality a sum of ¥25,000, and was one of the many held throughout Japan wherever the members of the pre-convention tours had gone, was held at Hibiya Park on the afternoon of October 8th, while a similar one by the Municipality of Yokohama was given at Yokohama Park on the afternoon of October 14th. The residents of the ancient and historic town of Kamakura also extended an invitation to the foreign guests on the afternoon of October 11. After sight seeing the delegates were entertained at different places where light refreshments on a lavish scale were served and the visitors presented with commemoration medals. An entertainment by the Patron's Association which was attended by Count Uchida the Foreign Minister was held at the Imperial Theatre on the 13th of October and was one of the brilliant functions ever witnessed in Tōkyō.

Two oil portraits of Their Majesties the Emperor and the Empress of Japan, painted by the eminent Canadian artist Mr. J. W. L. Forster, the first paintings ever made of the reigning family by a



A Scene from the Pageant "The Sunday School from Bethlehem to Tōkyō."



foreign artist, were presented on October 11 to Their Majesties through Baron Nakamura, minister of the Imperial Household. The portrait of His Majesty is the gift of the men delegates and that of the Empress of the women delegates to the Imperial Household.

Mr. John Wanamaker, the merchant prince of Philadelphia U. S. A., and President of the Executive Committee of the World Sunday School Association, who on account of the death of his wife could not attend the Convention sent Dr. W. Edward Jordan as his personal representative with the following gifts to the Imperial family.

For H. I. M. the Emperor, an oil painting of George Washington; for H. I. M. the Empress, a silver urn; for H. I. H. the Crown Prince, a diamond and platinum cuff buttons; for H. I. H. the second son of the Emperor, an American watch; for H. I. H. the third son a pocket pencil set in diamonds, and for H. I. H. the fourth son of the Emperor, a carved gold fountain pen and pencil.

Baron Nakamura, Minister of the Imperial Household, while accepting the gifts on behalf of H. I. M. the Emperor, thanked the delegates as well as Mr. Wanamaker for their presents.

On October 14 when the Convention came to a close, His Majesty the Emperor who had contributed ¥50,000 towards the expenses of the Convention, sent a message of congratulations through the Minister of the Imperial Household for the successful termination of the formal sessions. Letters and telegrams from other prominent persons including the rival presidential candidates of the United States were also read.

A list of subjects on which the Eighth Convention of the World Sunday School Association deliberated upon was published in a previous issue of the *Asian Review*. One great thing which will do more than the pageants and the music towards international goodwill, is the following platform of international policy and faith unanimously adopted by the delegates at the close of the session.

"We, the delegates of the World's Eighth Sunday School Convention, in

conference assembled in Tōkyō, representing 30 countries and more than 30,000,000 officers, teachers and scholars, affirm the following proposition, embodying the principles of world brotherhood, with special reference to international relationships:

"1. We affirm our unshaken belief in the solidarity of the human race, and further affirm our conviction that any conception of racial or national integrity that ignores this basic fact imperils the security of the world.

"2. We record our appreciation of every movement that makes for a deepening sense of mutual indebtedness and obligation among the nations, and likewise deplore every action that makes for misunderstanding, discord and dissension.

"3. We attest our confidence in the practicability of a world brotherhood, and hold that fealty to the principle of the common good is more cohesive than mere similarity in customs, habits and manners.

"4. We maintain that any national or international policy that seems to discriminate in the treatment of nations and races engenders bitterness and is subversive of the best interests of mankind and inimical to the peace of the world.

"5. We believe that all national or international problems are solveable and all international difficulties adjustable if dealt with in a spirit of dignified tolerance, noble conciliation and Christian forbearance, and that Christian altruism must take the place of enlightened self-interest in the settlement of all international contentions.

"6. We record our conviction that brotherhood must be vitalized so as to have a direct relation to the Kingdom of God. A passion for righteousness is the moral minimum with which international relations can be safeguarded. World brotherhood requires an international consciousness. This can only be acquired through the unlimited expansion of our own personality. The spacious world mind can come only through fellowship with Him who is at once Son of God and Son of Man.

"7. We call the nations to heed the warning given by the present world chaos and to deliberately refrain from taking any

provocative national action that would wound national honor, discount national prestige, or be of such a character as to create suspicions, resentment or revenge.

"8. Finally, we assert our unalterable conviction that nothing in this world is settled until it is settled right. We hold that spiritual sanctions must have a place

in life, and that moral mandates must increasingly exercise their power in controlling the conduct of mankind. With unfaltering trust and high resolve, we pledge our allegiance to these principles and dedicate our lives to their speedy realization throughout all the earth."

## Visitors From the Dutch East Indies

Last month Tōkyō had the honor of welcoming a party of Dutchmen from the Dutch East Indies who came to this country in connection with the Medical Congress to be held at Java next year and also to inspect the economic condition of Japan. The party was headed by Mr. E. A. Zeilinga, President of the Bank of Java.

They arrived in Tōkyō on October 25 and registered at the Imperial Hotel. The following evening at seven, a reception was held in their honor at the Tsukiji Seiyōken under the auspices of the Nanyō Kyōkai (South Seas Association) and the Nichi-Ran Tsukō Chōsakai (Japan-Netherlands Relations Investigation Commission). On the Japanese side it was attended by Counts Soyejima and Matsuura, Viscount Tajiri, Baron Kondō, Messrs Raita Fujiyama, Senkichirō Hayakawa, Teijō Hguchi and Nakaji Kajiwara, President of the Yokohama Specie Bank, and more than one hundred distinguished personages in various walks of life. Count Soyejima delivered an address of welcome on behalf of the hosts, to which Mr. Zeilinga responded.

The Dutch party included Mr. Zeilinga, President of the Java Bank; Mr. David Birnie, Proprietor of the Birnie's Sugar Factory; Mr. Adrian Kerkhoven, Owner of the Tea Estates "Panoem-bangan" and "Sinagar" (one of the foremost authorities on Tea in D.E.I.); Mr. Stephan, President of the Nederlandsch-Indische Escompte Maatschappij; Mr. Kleiweg De Zwaan, Manager of "Tels" Trading Co. (one of the foremost companies in D.E.I.); and

Dr. De Vogel, Chief of Nederland-Indian Medical Service.

Count Soyejima's address of welcome is published below:—

"Your Excellency and Gentlemen:

"The duty devolves upon me of proposing, on behalf of the South Seas Association and the Japan-Netherlands Society, the toast of the healths of Mr. Zeilinga and the members of the Dutch East Indies Commercial Commission, of which Mr. Zeilinga is the Chairman.

"Mr. Zeilinga, as you all know, is the President of the Bank of Java and the members of his Commission are all influential gentlemen, being prominent in financial and industrial circles, in plantation undertakings, in politics, and in Government service.

"The object of the Commission is to bind together in close bonds of amity and trade relations the Dutch East Indies and Japan.

"It is hardly necessary for me to dwell upon the traditional friendship between the Dutch and the Japanese, for I am sure there is not a gentleman in this room to-night who does not know about it. But, if I may, I should like to take this opportunity of calling the attention of my own compatriots to the remarkable success achieved by the Dutch people in their Colonial Government, from which Japan might learn many a lesson. By their common sense, by their flexible methods, by making use of the native institutions for the purposes of good government, and by allowing the native population to observe all their traditional

customs, they have won the confidence and affection, and even the gratitude, of a subject race, and have shown to the world a model in colonial administration.

"Mr. Zeilinga and his party have come from the Dutch territory where an enlightened colonial policy has attained its ends. May it be our good fortune to strengthen our friendship with the Dutch people by promoting the community of interests between the Dutch East Indies and Japan.

"I am ashamed to say that my knowledge of the Dutch people and things Dutch is very much limited, but I know that, as Her Majesty Queen Wilhelmina said truly at her coronation, the Dutch people are "great in courage, great in nature and character."

"Your Excellency and Gentlemen; I now ask you to drink to the healths of Dr. Zeilinga and of the members of his party, and to the happiness and prosperity of the Dutch nation."

### **Comments of the Indian Press and Publicists on the Majority Report of the Hunter Committee Appointed by the Government of India to Enquire Into the Panjab Disturbances. (See Editorial in Current Issue).**

Commenting on the Hunter Committee Report, the Government of India's resolution and the Secretary of State's reply, the *Tribune* says: A perusal of the three papers will leave in the public mind of India a rankling sense of injustice, a strong feeling that it is impossible for Englishmen in official or semi-official position, no matter how honest and conscientious they may be, to realise the point of view of, or do justice to, the people of India in these grave matters. Those who expected the outcome of Lord Hunter's enquiry to be at all proportionate to the gravity of the occurrences to which it related will rise from a perusal of these documents with a feeling of profoundest disappointment.

The *Bandemataram* says: The Report of the majority and the decision of the Government are very unsatisfactory, and in some parts provoking, especially that part which gives a certificate to Sir Michael O'Dwyer. It will create deep resentment in the Panjab. The decision of the Government is calculated to shake the confidence of the people in British justice.

The *Zamindar* says: The British Indian Administration from today is split up into two ethnological compartments, European and Indian, and the indentity of

views and ideas between the two is henceforth chimerical. All Europeans, whether on the Hunter Committee or on the Viceroy's Executive Council, form one racial group labelled "prestige," while all Indians, including Mr. Shafi, are ranged against them. Mr. Montagu admits that Sir Michael O'Dwyer is not immune from criticism, yet the only criticism that is offered by the Secretary of State is a long panegyric composed by him in honour of the supporter of General Dyer. All this is sickening, and leaves behind a painful impression that in this country democracy is in danger.

The *Independent*, commenting on the Hunter Report, first points out the initial blunder in the constitution of the Committee, the result of which is the painful predicament of a divided report, and says: If the object, of the enquiry was to rehabilitate the Government of India in the eyes of the people of this country, or to justify it to the British or world opinion, we are sorry to have to say the object has not been realised. The Government must be feeling it themselves. All that we can say is that they have our commiseration.

The *Leader* writes: The report of the majority can be characterised, without injustice, as being on the whole an apology

for the Panjab Government and the Government of India without the grace of frankness. If it lacks lucidity in its marshalling of the facts, it is even worse in the arguments it employs to support its conclusions. It is feeble and unconvincing to a degree, and we have a serious doubt if its authors themselves could pretend to be very much pleased with it or feel proud of their production.

The *Bombay Chronicle* characterises the majority report as the final whitewash and perverted history adding insult to the wrong sustained by Indians. The majority report is full of *suppresso veri* and *suggestio falsi* which are fully exposed by Indian members' report. The paper holds not Satyagraha but Sir Michael O'Dwyer as responsible. Despite Mr. Montagu's tribute to Lord Chelmsford, nothing will change the verdict of the country on the ineptitude with which the Viceroy handled the Panjab crisis. Mr. Montagu has stage-managed the affairs, but Britain's honour remains unredeemed and Indian's wrong unredressed.

The *New Times* says: So are officials' misdeeds whitewashed, so does prestige get better of truth and justice. As pointed out by Dr. Rabindranath Tagore, the wound inflicted on the Panjab would continue to bleed. We had hoped that the statesmanship would apply a soothing balm by dealing rightly with the offenders. The statesmanship has failed. The Secretary of State's Despatch is a reproach to India's fight for justice, self-respect and humanity. She asked that the misdeeds of those responsible for the Jallianwalla tragedy, which have shocked the moral conscience of mankind, be weighed in even scales in England. She asked British statesmanship to vindicate its honour and professions of justice. She asked for bread, she got stone.

The *Business* writes: And while on the subject of blood-and-iron, a subject which unaccountably fills my notes in this month of alleged peace—I must refer to Ireland whence news continues to emanate of Policemen's miraculous escapes and even more miraculous deaths, of hunger strikes more successful than anything Mr. Gandhi has yet shown us, and of repression. Ireland continues to expect a settlement

long after Turkey is at rest or after the last Mahsud delivers up his little gun. And this reminds me of General Dyer, for has not the *Englishman* (an anti-Indian English paper. E.A.R.) in a gallant attempt at sardonic humour suggested that the massacre Madman be allowed to deal with Ireland on his own lines. The suggestion occurred in an editorial note appended to an epistle asking why General Dyer and his Chief, Sir Michael O'Dwyer, were not transferred to Ireland, whose people would, it was suggested, hardly tolerate massacres. Personally, I am inclined to support the *Englishman's* suggestion, for I could think of no more fitting punishment for the Panjab Junkers than that they should be defied to do by armed Irish men as they did at Amritsar and elsewhere. The end of the two Junkers in question would follow swiftly and automatically. It is refreshing news that Mr. Montagu has again displayed the courage that is pre-eminently his, and has recalled General Dyer in disgrace from the frontier. The General's whine, as recorded by a *Daily Mail* interviewer, is typical of the blustering bully who, on his own evidence, killed five hundred trapped, fleeing and unarmed men, lest they should go away and laugh at him. That portion of the General's plea in which he states that he had only thirty seconds in which to decide his action at the Jallianwalla Bagh hardly tallies with the General's own statement before the Hunter Committee to the effect that he marched to the garden fully determined to open fire (with a machinegun if possible) because, in assembling, the crowd had disobeyed an order of which perhaps one in fifty were aware. The self-acclaimed hero's assertion that every Englishman in India approved his action had been discounted months previously by articles in among other journals the *Business*, *The Times of India*, *The Looker on* and *Capital*. It does not do to prophesy, but I venture to repeat here what I have said before, that if General Dyer be let off with having been recalled Home in disgrace, he will be a remarkably fortunate alleged peace-criminal. And if he be court-martialled, what of his Chief, the Satrap who approved the Massacre? Mr.

Montagu can hardly punish General Dyer and let Sir Michael O'Dwyer go unscathed.

Commenting on Mr. Montagu's Despatch on the Hunter Committee's Report, the *Indian Social Reformer* says: One is not bitter because the Ethiopian cannot change his skin nor the leopard its spots. No more is it possible for a British Government to get over its inveterate tendency to compromise with the crime in the instruments of its imperialism. Referring to the tributes to Sir Michael O'Dwyer and the Viceroy, the paper says: The Despatch goes out of its way to indict irrelevant, undeserved and palpably forced tributes to the two men whose moral responsibility for wrong-doing was greater than that of any of their subordinates and instruments. The Despatch is conspicuously lacking in the courage of its conviction. The only courage it exhibits is a sort of perversion of that quality in antagonising the almost unanimous verdict of Indians partially voiced in the minority report regarding the administration of Sir Michael O'Dwyer and incompetence of the Viceroy. In the light of the severe censure they may seem to have been written by Mr. Montagu with the tongue in his cheek. The paper holds the Viceroy and Sir M. O'Dwyer responsible for General Dyer's conception of duty as perpetrated at Jallianwalla Bagh, and says: But for the passing of the Rowlatt Act and O'Dwyer administration, there would not have occurred the Panjab disturbances. The paper hopes the Viceroy will see the wisdom of resigning.

The Bombay Vernacular Press unanimously condemns the Hunter majority report as disappointing and unjust to the extent of shaking public confidence in the British sense of justice. The despatches are characterised as official whitewash of serious offences perpetrated by high Government officials and for letting them go with impunity.

The *Sanj Vartaman* says: The report, if adopted by Parliament, will reflect the greatest discredit on the British Government. When the Allies read the Hunter Report, they will know what code of moral ethics underlie the governance of India.

The *Bombay Samachar* says: The majority report is illogical and unjust to the extreme.

The *Jame Janshed* says: Mr. Dyer has completely disgraced the British uniform. The stain cast upon the fair name of England will take years to be wiped out.

Commenting further in the *New Times* on the Hunter Report, Prof. Vaswani says: Imperialism carries on its back the burden of many sins of repression, its very religion, but humanity is higher than the State of Empire. The Hunter Report and Government despatches are infected with Empire worship. They subordinate the values of humanity and Christ's Christianity to those of prestige and power. They are desperate efforts to whitewash the colossal crime against the spirit of man, and it is with the spirit that non-British Empire must come to terms, if it is to bear the burden of its destiny.

## Revenue of Japan for 1919-20

The revenue of Japan for the financial year 1919-20, the receipt of which was finished at the end of August, was greatly in excess of the budget estimates for the year and also of the revenue for the preceding financial year. The balance after the deduction of all outlays for the same financial year was also quite big, reaching ¥636,246,227.

The total of the year's revenue reached ¥1,808,574,550.336, according to a report issued by the Finance Department. This was an increase of ¥744,384,210.336 over the Budget estimates for the same financial year and of ¥329,582,010.606 over the actual revenue for the preceding year. Of this total, ¥1,063,065,661.221 was ordinary revenue—an excess of ¥223,924,718.221

over the Budget estimates for the year and of ¥151,608,638.85 over the actual revenue of the preceding year. Extraordinary revenue reached ¥745,508,889.115, which was a gain of ¥520,459,942.115 compared with the year's budget and of ¥177,973,371.756 compared with the preceding year's record.

Tax receipts reached ¥672,386,182.096 and their increase represented the greatest part of the increase in ordinary revenue. Taxes increased ¥179,584,191.096 over the year's Budget. Compared with the actual result of the preceding year, they were an increase of ¥153,093,306.799. The Income Tax and the Sake Tax formed the most notable items of taxes and their gains were the greatest of all. A notable and featuring item in taxes is the dues on note issues. The item reached ¥8,243,530.92, against the Budget estimate of ¥896,257. Even compared with the actual receipt for the preceding year, the item was an increase of ¥6,011,834.99. This is a valuable index to the financial situation before the present financial crisis, showing how strenuously inflation was assisted with a greater issue of notes. The mining tax is also a considerable item now and reflects the war prosperity in the mining industry. It reached ¥10,321,430.79, against ¥8,838,987.57 for the preceding financial year. Exchange dues, also an important item, showed a gain of no less than 50 per cent, reaching ¥19,110,515.24, against ¥9,065,018.15 for the preceding year. Import duties and a few other consumption taxes are also important items, but not so big as those just mentioned. These fluctuations in tax receipts are notable because some important gains are considered to be temporary and, now that bad times have their grip on business, the maintenance of the gains is hard.

Another important item in ordinary revenue is the revenue from state enterprises and properties. The total of this item comes up to ¥251,548,107.525, which is a decrease of ¥8,477,807.475 compared with the Budget for the year and of

¥36,447,696.397 compared with the revenue of the preceding year. This heavy decrease is almost entirely the result of the depression brought about in the iron trade by the cessation of war. Nearly all other import items under this head including the receipts of the telephone, telegraph and post services registered fair gains still. The Monopoly Bureau reported a drop in profits. Its net profit reached 74,467,178.392, against ¥89,515,556.181 for the preceding year. In this, too, the effect of the war's cessation and the rise in the cost of living can be noticed.

Under extraordinary revenue heads the War Profit Tax is an important item and shows that the gain under these heads is partially founded on no permanent grounds. The total of this revenue was ¥162,263,050.755, which was an increase of ¥69,637,701.755 over the year's budget estimates and of ¥80,673,705,645 over the revenue of the preceding year. Miscellaneous receipts include some important items, such as revenue of the Shantung Railway, revenue of state enterprises at Tsingtao, and premium received by the War Reinsurance Bureau. The Shantung Railway's receipts reached ¥15,891,429.65, which was ¥5,320,980,233 more than in the preceding year. Still another item is the interest the Treasury received on its foreign investments. The total of this item reached ¥22,776,891.99, which figure was an increase of ¥5,667,730.066 over the preceding year.

Japan's outlays for the year 1919-20 reached ¥1,172,328,304.691. This figure was an increase of ¥155,293,243.261 over the preceding year and a decrease of ¥35,430,058.038 as compared with the year's budget estimate. According to a statement issued by the Finance Department about these figures, the balance of revenue after the outlays is ¥636,246,227. Of this figure, however, much has been earmarked already for various appropriations. The net balance which can be available for the financial year of 1921-22 is only ¥228,299,638.

## Japan's Trade Balance for September, 1920.

Japan's foreign trade in September resulted in the excess of exports on imports. The balance in favor of the country amounted to ¥36,344,000. This good result was obtained not by expansion of the export trade but by a great shrinkage in the import trade.

The total value of exports during September amounted to ¥154,169,000 against ¥172,661,000 for the corresponding month last year. There was a decrease of ¥18,492,000. In imports for the month, however, there was a heavier decrease by ¥78,795,000—the total value of the month's imports having reached ¥117,825,000 against ¥196,620,000 for the same month last year. In combination of both there was a heavy decrease, as seen in the following summary:

	Sept. 1920	Sept 1919
Exports .....	154,169,000	¥172,661,000
Imports .....	117,825,000	196,620,000
Total of both...	271,994,000	369,281,000
Balance .....	36,344,000 (favorable)	23,959,000 (adverse)

In exports the silk trade witnessed a heavy decrease. Raw silk, for instance, fell away from ¥57,015,000 last year to ¥24,286,000. Waste silk and silk fabrics also fell away markedly. Only rice, beer, coal, timber, cotton yarns and cloth, iron, knit goods, paper, Portland cement, glass, porcelain and toys registered gains of a moderate size. Below the values of some principal exports during September of 1919 and 1920 are given:

	Sept. 1920	Sept. 1919
'Tea.....	¥339,000	¥2,528,000
Refined sugar.....	1,794,000	2,109,000
Beans and peas...	313,000	3,965,000
Waste silk & floss silk .....	1,216,000	5,928,000
Coal .....	3,326,000	2,588,000
Timber .....	2,487,000	2,049,000
Raw Silk .....	24,284,000	57,015,000
Cotton yarns.....	18,020,000	6,401,000
Iron and steel ...	1,624,000	1,057,000
Copper .....	683,000	1,166,000
Braids .....	2,104,000	2,484,000
Matches .....	2,247,000	3,269,000
Silk tissues.....	11,577,000	12,751,000
Cotton tissues.....	29,225,000	18,812,000
Knit goods.....	3,946,000	3,177,000
Buttons .....	794,000	943,000
Papers .....	2,388,000	2,419,000

Porcelain .....	3,000,000	2,376,000
Glass and glass ware .....	1,933,000	1,646,000
Toys .....	2,184,000	1,353,000

In imports, beans and peas, copra, leathers, coal tar dyes, iron and steel shapes, pipes and tubes, rails, cotton tissues, woolen tissue, paper, nails and machinery registered fair gains, but all other more important articles all scored declines. Among the rest raw cotton registered a heavy decrease from ¥57,963,000 last year to ¥25,236,000. Wool also decreased from ¥5,509,000 last year to ¥2,781,000. In oil cakes another heavy decrease was registered. The slumps in cocoons and rice were principally responsible for this decline. Petroleum and alkaline products also registered pretty heavy declines. Below the values of some principal imports for the month together with the figures of the corresponding month last year, are given:

	Sept. 1920	Sept. 1919
Rice .....	¥1,098,000	¥25,484,000
Beans and peas ...	2,390,000	1,569,000
Sugar .....	2,814,000	3,600,000
Hides and skins...	638,000	1,132,000
Rubber.....	67,000	1,219,000
Raw cotton.....	25,236,000	57,963,000
Hemp and flax...	462,000	1,220,000
Wool .....	2,781,000	5,509,000
Chilian saltpetre...	222,000	605,000
Oil cakes .....	2,465,000	7,373,000
Coal .....	1,259,000	1,132,000
Ones .....	869,000	1,946,000
Caustic soda and soda ash...	631,000	1,158,000
Coal tar dyes .....	916,000	549,000
Pig iron .....	1,852,000	5,829,000
Steel shapes .....	13,901,000	13,472,000
Iron pipes and tubes .....	1,803,000	691,000
Petroleum .....	1,353,000	2,209,000
Cotton tissues.....	1,253,000	896,000
Woolen tissues...	4,914,000	1,268,000
Papers .....	1,384,000	941,000
Machinery .....	9,077,000	8,448,000

With the favorable change noticed since August, the year's adverse balance has decreased markedly to ¥393,187,000 as against ¥207,643,000 for the last year's same period, the whole result of trade for the nine months being as follows:

	1920	1919
Exports .....	1,622,384,000	1,377,592,000
Imports .....	2,015,562,000	1,585,235,000
Both combined...	3,637,946,000	2,962,827,000
Adverse balance.	393,178,000	207,643,000

## CONTEMPORARY VIEWS

### A Tribute to Japan.

(From the *Shanghai Times*.)

It is, in these days, so seldom that the Japanese receive anything in the nature of a compliment or a tribute to their worth, that we have pleasure in calling particular attention to the kindly sentiments just expressed on behalf of the French people towards Japan and the Japanese. The occasion of the felicitous observations was on the eve of the departure of Baron Matsui, ex-Ambassador to Japan in Paris. On such valetudinary occasions it is customary of course to "speed the parting guest" with some felicitous remarks, but the sentiments uttered—even as indicated in the necessarily brief report so far received of them—are so obviously sincere that they are not for a moment to be classed in the same category with the customary parting speeches. It takes a polite people to thoroughly understand and appreciate an equally polite people and that is probably why the French and the Japanese have all along been such very good friends and why they continue to cherish the feelings of amity with which they regard each other. There is, however, something more substantial in the utterance that has just been made in which, in the name of France, one of France's Senators referred, in appropriately glowing terms to Japan's "faithfulness to the Allies and her unscrupulous carrying out of all her engagements towards them." We are deeply gratified, we reiterate, to read of this tribute to Japan, for it is much too frequently glossed over or forgotten that as far as lay in her power Japan was in every respect a worthy ally, and, so far as the East was concerned, was a very pillar of strength to those Western nations fighting along with her in the cause of justice and freedom. Though Japan's military skill was not called upon to any great extent, even at the capture of Tsingtau, Japan let it be clearly understood that it was ready to cross the seas should the need for her Army arise. Her Navy, which bears a worthy comparison with any Navy in the world, was from the first day that she entered into co-operation with the Allies until the signing of the Armistice ever assiduously working in the interests of the Allies and towards the destruction of the common enemy. We have just to ponder for a moment on what might easily have happened here in the Far East had Japan elected, as she had been very strongly urged to do in several directions long before the war began, to form an Alliance with Germany and, in consequence, had remained neutral or had been compelled by circumstances to side with the Germans. We here in the East would have been in a very different position had such been the case for we may depend upon it that the Allies could not have afforded to protect this part of the world. But the Japanese, as we all know, had the good sense and the sound judgment to ally themselves long before the war with Great Britain and, shortly after the war started, unhesitatingly threw in their lot with the Allied nations ranged against Germany. Japan's task, situated so far away from the actual scene of hostilities, was no light one, but, notwithstanding that, whatever she could do to further the interests of her Allies during the long period of the struggle she did so wholeheartedly, giving of her best, ungrudgingly and unhesitatingly. For years her Navy was practically

the sole guardian of the Allies' interests in the Far East, and, also for years, splendid service was rendered by a large portion of Japan's fleet in the Mediterranean Sea. Japan proved a sound and reliable ally in every respect and is well worthy of any tribute that may be extended to her.

### A World Safe for Democracy.

(From the *Seoul Press*.)

When this phrase was first used by Mr. Wilson, it received an almost hysterical applause, and as long as it served its war purpose in France and England it was freely quoted in those countries. Tattered and threadbare though it has become, it still echoes around the world. And after all how well it sounds! In it are rolled up all those half-formed hopes and immature formulas with which idealists delude themselves,—but toward which, if we are not too officious in endeavoring to manage evolution for ourselves—we may be developing.

The staggering certainty is, however, that evolution is a great force working over our heads; something far too stupendous for us to more than dimly apprehend, and with a momentum which we can certainly not stop and probably can hardly modify. It presupposes Law in the universe, but law of such a bewildering complexity that we, with our slightly evolved mentalities, can but touch the hem of its garment. And in this evolution nothing is plainer than that the individual counts for almost nothing. When he becomes too obtrusive Nature's spear-point is ready and he either subsides and falls back into his place, or is touched and shrivels up and is cast aside.

In the "cosmological perspective" that Haeckel wrote of, the human individual is of not much greater worth than the ant, the fly or the elephant. His real strength lies in unity and an obedience to law—in his ability, really, to enter into the rhythm of the whole and become,—and willingly become one note in the big music. The great band-master does not tolerate small individual footings that are not in the score, and a music-loving audience leaves when this occurs.

The agitators who are preaching democracy and freedom in various parts of the world to-day are out of harmony with Nature's teachings and are themselves shackled men. They believe they are free—in reality they are live sheep, for they are all following a few leaders who have the mental virility to hypnotize them with their fine-sounding phrases. Their words may be their own, but their ideas are manufactured for them by the arch-hypnotists of Democracy. If one of these agitators were seized with a bad attack of palsy or St. Vitus's dance, in which all of his fingers and toes and other members wished to go their own free and individual ways, he would speedily, so far as his own personality was concerned, become an ardent advocate of autocracy, and long for the restoration of power to his sovereign brain. An individual with shaking head, twitching arms, jerking legs, and a stuttering tongue would be absurd if he got up to recite Whitman's "I am the captain of my soul." His arms and legs might assert that they were of equal rank, and his tongue might decide at the last moment on some other poem. This would be disconcerting to him, as well as painful and unpleasant to his audience.

The analogy is not as far-fetched and absurd as it appears, for during the late war it was only because the St. Vitus germs of individualism had not yet gotten



the upper hand in Britain, France, and America, that these countries together with Japan—who has so far retained the captivity of her soul—were able to raise conscript armies, put things on an autocratic basis, submerge the individual, and finally conquer Germany. Simple honesty requires the admission that, without becoming monarchical in practice, if not in form, the United States government could never have given the help which the lordly and supercilious Briton now so derides.

And surely, one may ask, if in time of crisis and stress an autocratic government is necessary to the accomplishment of great ends, why in time of peace should it not be equally efficacious? As a matter of fact it is, and Japan and Germany, as the latter country was before 1914, prove it. One knows that it is highly reprehensible to see any good in Germany, and in daring to do so one must be willing to face ostracism by the greater part of society. Still, as things are, one doesn't lose much by this, for tiresome and unoriginal people with their cut and dried opinions may bore exceedingly, even though they be highly respectable and of the proud majority. It is futile to deny that Germany with her imperialism and her unity had built up a marvellous state, and the time may come, with the rising tide of Bolshevism threatening to engulf the world, when even her enemies will wish she were as strong and powerful as in the days when it required the combined force of many nations to subdue her.

After all, we might as well recognize the fact that, in spite of the upward trend of evolution, we are still merely human beings built on a sub-stratum of neolithic man. Even in this 20th century, after the tragic lessons of the last few years, we are still considerably lower than the angels, and being so we need strong rulers rather than the democracy and individualism that are being preached by all the devotees of the great god Fashion.

Balzac, one of the greatest thinkers of the 19th century, makes one of his characters in "The Country Doctor" say, "The disease of the present day is superiority. There are more saints than nicks; and the reason is obvious. Losing the monarchy we lost honour; losing the religion of our fathers we lost the Christian virtues; and through our fruitless attempts at government we have lost patriotism." "Power is, as it were, the heart of a State. Nature, in all her creations, shuts in the vital principle to give it greater stamina; so with the body politic" "abolish the peerage, and at once every rich man become a privileged person. Instead of a hundred peers, you have ten thousand, and you enlarge the sore of social inequalities." "The triumph of the bourgeoisie over the monarchical system, which has for its object the increase, in the eyes of the people, of the numbers of the privileged class, will find the inevitable end in the triumph of the masses over the bourgeoisie. When that struggle arises, its weapon in hand will be the right of suffrage, given without restriction to the masses. He who votes, discusses. Authority when discussed does not exist. Can you imagine a Society without authority? No, well then, authority means force; and force rests on a judgment rendered."

Even though the cosmic laws are beyond our understanding, clear hints are given us as to our course. We may not know the harbour we are bound for, but if we follow the channel marked out by the buoys we shall escape the shallows and the rocks.

We see that Independence is unwelcome when it invades the nerves of the individual. It works out in

a similar way in the family, and a father, if he be wise and thoughtful, governs his children. They are not allowed, with their immature brains, to decide important questions for themselves. The unwelcome scrubbing, the necessary dose of castor oil, the prompt spanking that follows too much individuality on the part of an enterprising youngster, are all highly imperialistic, and to the youngster, wholly to be condemned. But even the most ardent upholder of democracy would probably prefer this family as neighbours to one in which the children were brought up according to the Montessori method or one of the new fads in which 'self determination' is the slogan.

Great corporations, great shipping companies,.....all important undertakings, must be ruled by one master. There is no time for the talk and disputations which would paralyze effort if there were not a supreme head.

All the great nations have been built on imperial foundations, and the phenomenal growth and development of modern Japan were possible only because she was united and had as a ruler a great, far-seeing, and unselfish monarch—one of the great men of history. Is it possible that with the noble old samurai training of the past the spirit of which enabled her to become what she is, that 20th century Japan is going to repudiate that training and follow the false gods of democracy and "freedom"? The condition of Russia today, is exactly what Balzac said would happen when the masses ruled. Do the Japanese Liberals believe that America is a haven of rest and peace and that democracy is justifying itself there? Let them investigate conditions there minutely and they will find that a "world made safe for democracy" works out as a world made safe for crime, dishonesty in government, and a general waste and inefficiency that are appalling; .....and democracy though it be, the United States has had to adopt autocratic methods in every supreme crisis in her history in order to spell Success.

Moreover, in many American university circles at present, there is a very decided reaction against democracy; although this movement is denied or ignored by those who wave the flag of freedom so wildly. This movement was voiced last year in "The Degradation of the Democratic Dogma" by Henry Adams, with a striking preface by his brother, Brooks Adams. In this, the latter says "for physical reasons, which are capable of mathematical proof, it is clear that democracy must ultimately disintegrate in chaos," and the *Atlantic Monthly* reviewer of this book adds that ..... "it is refreshing, to have some one say bluntly what he thinks, and not temper the wind of his criticisms to a sensitive public. What is more, the state of the world, including America, is such at the present time that no one can lightly put aside the thesis that the democratic dogma has suffered serious degradation."

A disintegrating crumbling process seems to have begun all over the world. Individuality with its pernicious and deceptive doctrine of freedom, is undermining all that civilization has, so slowly and with such huge travail, built up. This vaunted freedom is a freedom that invariably degenerates into license; and accords liberty to criminals; a freedom for looting, burning, and a general *bouleversement* of all that real Government has hitherto stood for. And moreover, this to be expected. It must of necessity work out in just this way, because human beings have still within them all the springs of selfish energy that enabled their prehistoric ancestors to survive. A true democracy can never exist until altruism has really become the animating impulse of every individual. And justice to

the lower classes is by no means incompatible with the most autocratic form of government. Indeed, this justice might be far more quickly and wisely arrived at by such a government than by one in which individuals, with their own selfish purposes to serve, may obstruct just legislation, or by one in which the legislators, bought by the labour vote, accord far too much freedom to the workers and make of them a class which eventually is certain to become the worst of tyrants.

In regard to Japan and democracy, there are many foreigners,—even American,—who believe that her very existence still depends upon her remaining a military and imperialistic nation—and perhaps rather more military than less so. Her courtesy and forbearance are too great—one remembers the parable of casting pearls before swine—and perhaps if more of the spirit she is credited with having, rather than less, were manifested, there would be a sudden quiet reigning in the ranks of the missionaries, business men, newspaper editors, etc., who are spreading their malignant anti-Japanese propaganda.

Without her army and navy and great military leaders, Japan would have become an English or Russian outpost, and instead of being the sturdy and efficient race they are, the Japanese today would be a subject race hearing the voice of some European ruler.

The enemies of Japan, and they are numerous, would be glad to see socialism undermining the Empire's strength, and it is not so long ago that a man who is now an attaché at one of the embassies in Tokyo, came over here, nominally as a teacher, but in reality to report to his government how far socialism in Japan could be counted upon as an ally in case of war.

Before the missionaries, the teachers, the doctors, the men who boast of having carried papers and photographs out of Korea between the double soles of their shoes, to be used by them as proofs of Japanese atrocities in that country;—before the newspaper editors who are ceaselessly carrying on their nefarious work and who preach against Japan's militarism and imperialism chiefly to incite the young and immature against the existing order of things;—before these agitators do further harm, let them be unceremoniously hustled out of the country,—or, to use more dignified language, deported as undesirables. They will perhaps be happier, live more luxuriously, and be under a less severe mental strain on the banks and braes of their own bonnier lands, and Nature will doubtless fill the vacuum that their departure creates.

Let the men of the younger generation in Japan realize that they may be the ones who will last hold civilization in their grasp—to preserve or to crush forever. If they would be world saviors let them curb a little their responsiveness and eagerness in following Western thought, and beware the snares and pitfalls that are so cleverly set for them around the clay feet of the Goddess of Liberty.

## For What Does Britain Stand?

(From "New India," India.)

By Annie Besant

When she went into the War in 1914, Britain stood for the sacredness of the pledged word, for the safety of small Nations threatened by the ambition of militarist States, for Freedom. As the War progressed, she protested against the doctrine of frightfulness as

shown in Belgium and North-Eastern France; as in the reckless slaying of innocent civilians even of enemy countries by bombing non-military cities and sinking passenger vessels, as in the burning of whole villages and the shooting of many of their inhabitants because some unknown person had fired at their troops. So strongly did the British feel that the last election was largely carried on the cry of prosecuting and hanging the ex-Kaiser and other War criminals for outrages committed by their officers. Their crimes were committed against enemy Nations and in invaded countries, temporarily occupied by them.

Now, in 1920, we find similar crimes committed in a Province which is a part of the British Empire and which poured out blood and treasure in defence of that Empire in the hour of its peril. We see Turkey deprived by Britain and her Allies of her rule over Provinces in which she had permitted massacres, although those massacres were of people known to be hostile to her rule and themselves massacring Turks when they had the chance. But now, instead of indignation against atrocities, we find condonation of them, palliations, excuses, and the House of Lords, which should stand for the chivalry of Britain, actually protecting the criminals by its vote. And these criminals, as has been pointed out in the despatch of the Cabinet, were dealing with fellow-citizens, not with strangers; with subjects of the King whose commission they bore, not with an alien enemy; in a country under the same Crown, not an invaded and occupied land, where every man was a foe. The particular criminal sheltered by the House of Lords is General Dyer, who not only killed and wounded some thousands of men and little children in Jallianwala Bagh, where a crowd gathered, as shown in the records of the Military Courts, to pass resolutions, all of which were reasonable and one of which condemned the outrages of April 10th, and which he had deliberately allowed to gather during the four hours throughout which he knew of its assembling, but on which he fired without warning and without provocation, continuing his fire upon it as it struggled to disperse, and hindering the dispersal by closing the available outlets with the dead and dying. This is the General Dyer, who—he is an "eminently humane man"—said of the care of the wounded, "It was not my job," kept them lying through the night crying out for water in their agony, barred from help by his curfew order; who inverted the unheard of brutality of the "crawling order," and forced through the lane men whom he regarded as "impertinent"; who flogged there unarmed men arrested on suspicion; who flogged naked schoolboys till they fainted, and then flogged them again to make them give evidence they did not possess; who cut off water and light from a whole city; who allowed the police to torture men and girls to give false evidence, and made life a horror and disgrace, all for a few hours wild rioting by a crowd maddened by unnecessary firing, a riot over two days before he arrived. This is the man defended by Lord Finlay, whom Lord Chancellor of Britain—and on what grounds?

Lord Finlay justifies frightfulness on the ground of its being necessary to affect the whole district; that was the excuse of the Germans for much less savage action, and humanity cried shame on them, Britain lowest of all. On that ground, any crime, any savagery, may be justified. Thus did the Inquisition justify rack and stake; thus was justified the far less bloody massacre of St. Bartholomew. And he was Lord Chancellor, and must know that the law does not punish one man for what other men may do.

Lord Finlay then said that thanks were showered on General Dyer, and he was "universally regarded as the saviour of the Panjab." By whom? By hysterical anonymous Englishwomen unworthy of their race. "Saviours" are supposed to shed their own blood, not that of others. He even defended General Dyer's leaving the dying and the wounded unprotected. After that, one can only imagine that Lord Finlay, in his mad partiality, would excuse any crime.

What, now, will Britain do? Where does she stand? Will she choose force and prish, or stand, as of old, for Freedom and Justice? If she will do the latter, she must repeal all coercive legislation, decide to rule by justice not by force, and thus win back the trust of the Indian Nation, securing the stability of her Empire and the peace of the world.

## Indian Situation in a Nutshell.

(From the *Young India*, New York. U.S.A.)

By Dr. J. T. Sunderland.

There is a famous saying of Macaulay concerning the British Tory party in England of his day, which exactly describes the present British Government in India. Said Macaulay:

"It is the essence of the Tory spirit that instead of removing a grievance they try to put down an agitation."

Here, in a nutshell, is the whole story of the Panjab troubles of last year. The people felt that they had very serious grievances. Rightly they agitated for the removal of these. A wise, just and statesmanlike government would have seen to it that all just causes for complaint were put away. Not so the Indian government. Tory in spirit, Bourbon in spirit, bureaucratic, autocratic, militaristic in spirit, it stopped its ears to the just cries of the people and "instead of removing a grievance," it brutally, stupidly determined by methods of blood and iron "to put down an agitation."

Unfortunately, the Panjab instance does not stand alone. It is only the latest, and a peculiarly shocking illustration of a general policy. Every student of the history of British rule in India knows that from the beginning no class of persons have been so constantly frowned on and persecuted by the government as the educated leaders who have dared to point out India's wrongs and agitate for their reform. The Indian National Congress made up of the best minds of the nation, whose work has always been conciliatory, constructive, and statesmanlike, has from its very inception been held in strong disfavor by the Government because it dared to express the grievances of the people and ask for the removal of the wrongs. Sedition laws of the severest character have been kept constantly hanging over the heads of the people, like a sword of Democles. Because they have dared to express the

nation's grievances and agitate for reform, hundreds of periodicals have been suppressed, and hundreds of the best and most honored men in India have been thrown into prisons or banished to the inhumanities of the Andaman Islands, often without trial or any opportunity for defending themselves.

It was hoped that when the war was over and India had shown such loyalty and had rendered to England such large and important services, that there would be a change in the spirit of the government. But all such hopes have been dashed. The spirit of suspicion, of repression, of tyranny, of arrogance, of downright brutality in dealing with the Indian people has ever been so manifest as within the past two years. Is this spirit to continue? Much has been said about the great "New Reform Scheme," about the "New Government of India Act," by which India is to be put on the road to constitutional government, to home-rule to self-determination. Let nobody be deceived. Unless there is a complete change in the spirit of the British Government in India, and in the British Government in London in its dealings with India, the New Reform Scheme can prove nothing but camouflage. So long as the spirit of British rule in India is that of "putting down agitation" instead of removing the cause--of "removing the grievance"--India has nothing to hope for from Great Britain.

Will Britain radically and completely change her spirit and policy toward India? We shall see.

## Flogging in India.

(From the *Bengalee*, Calcutta, India.)

It is in India that archaic practices still obtain, and the Government does not seem very much anxious to knock them on the head. We believe flogging and the rack have gone out of use in England and other civilized countries long ago. But here as admitted by the Commander-in-Chief, flogging is being still resorted to as a punishment in the Army. And not only in the army, flogging was administered by Sir Michael O'Dwyer's orders to respectable citizens in the Panjab last year with a view to humiliating them in the eyes of the world (Sir Michael O'Dwyer was the Lieutenant-Governor of the Panjab, during the Martial Law administration, when the Amritsar massacre took place; for details see editorials on "Panjab Disturbances" in Nos. 4-6 of the *Asian Review*, E.A.R.) Here was the revival of a barbarous practice of the middle ages with more than its ancient ferocity! As for flogging in the Army, we are relieved to hear that the Government is considering the question of its abolition. But what about the flogging of respectable citizens with which the dark chapter of O'Dwyerian regime has made us familiar. When, oh! when will we hear the last of it?

## Notes and News

### Plan for International Court.

The plan for organizing a standing international court was made public by the official report of the League of Nations, and the draft which was made by the International Law Committee consists of fifty five articles. The Committee asked M. Leon Bourgeois to make out a report to be submitted to the Committee meeting of the League of Nations to be held at Brussels in October. The final decision on the plan will be made, upon the basis of this report, and then it will be submitted to the General meeting of the League of Nations to be held at Geneva in November.

According to the plan, judges of the international court will be appointed in the following manner. Two candidates will be named by each of the forty-four nations who joined the Hague Arbitration Court according to the treaties of 1899 and 1907. Fifteen judges will be selected from the eighty eight candidates, and the term of the judges will be nine years. The Court will be opened for session once every year, and the Chief Judge is privileged to call special sessions whenever necessary. When any international conflict arises and it is impossible to settle the question by diplomatic means, one of the parties concerned may submit the matter to the international court. If the parties concerned are members of the League of Nations, the Court has the right to give a decision on questions mentioned under Clause 2, Article 13, of the Covenant of the League of Nations.

### Jones Bill Held in Abeyance.

The Jones Bill, the new American shipping law, which came in for a series of attacks from all quarters of the world was held in abeyance on September 24 in the name of Mr. Colby, the American Secretary of State. The suspension of the enforcement of this law is due to the fact that Art. XXXIV of the law, trespasses upon the commercial treaties between America and the other foreign countries.

Probably the Jones Bill was passed at the close of the last session of the American Congress and confirmed by the President, in order to save other necessary provisions contained in the Bill. If it had been vetoed as a whole, all the other sane and necessary provisions would have been lost too. Doubtless this may have been the reason why the Bill was not vetoed, but on the contrary confirmed by the President.

### American Demands on Mexico.

General Obregon, the new Mexican President, is now negotiating with America for getting her recognition. In turn, the Washington Government is said to have sent the following demands to the General:

- (1) That the Mexican Constitution be revised.
- (2) That the security of the life and property of foreigners be guaranteed.
- (3) That foreign investments be recognised in the domestic enterprises of Mexico.

That America has demanded the revision of the Constitution is due to her desire to make the Mexican Government cancel the nationalisation of oil enterprises. More than one hundred million dollars of American money has been invested in the Mexican oil enterprises, but under the Carranza regime the oil enterprise was nationalised, inflicting a serious loss to the American capitalists. Therefore, the Washington Government wants to have the new Constitution abolished in favor of the old one, so as to secure the rights of working oil enterprises in Mexico.

In this connection, it must be remembered that all Mexican revolutionists are pro-American before they get in power, but the moment they attain their object they throw off their masks and suddenly change their attitude toward America.

Their professed friendship toward America is necessitated by their desire to get funds from Americans by offering them various concessions. When, however, their revolutionary movements are successful, and a stable government is established, by pacifying the country, they are usually overwhelmed by the popular sentiments which are aroused against America, by the gradual disclosure of the various concessions granted to America.

Now the Washington Government seems to have been determined to forestall such an eventuality by making demands directly on the new President. It is generally believed among those well-posted on the situation that the new Mexican Government will be obliged to accede to the American demands, however severe they may be.

### International Labour Committee.

The International Labour Bureau had decided upon the organization of an Allied Committee, and requested the Seamen's Convention at Genoa to elect five members representing ship owners. The members, finally elected, are from Japan, England, Canada, Belgium and Sweden, Japan being represented by Mr. K. Hori of the Osaka Shosen Kaisha.

### Disposition of Former German Cable Lines.

At the International Communication Conference now being held at Washington, the most important problem is the disposition of the former German cable lines. The United States has protested against the Japanese control of the three cable lines from Yap, which are now in the occupation of the Japanese Navy. The three lines run from Yap to Shanghai, Menado, and Guam. The United States also is protesting against the British control of the former German trans-Atlantic cable line from New York to Finsen. President Wilson had stated at the Supreme Council at Paris that those cable lines would be placed under the mandatory control of the countries administering the respective territories; and as it would be difficult to make England give up her control of the above line, it is believed generally that it will be placed under the mandatory control of England. Concerning the South Sea cable lines, as they are under the control of the Japanese Navy, and the islands are to be placed under the Japanese mandatory administration, it is clear that the powers cannot but consent to their being placed under the Japanese

mandatory control. However, in such a case, it will naturally become necessary to give some compensation to the Dutch government.

### Strikes in India.

It is reported from Calcutta that coolies employed in eight tea plantations in the Assam province, which lies between the Himalayas and Bengal and is reputed to be the best tea producing territory, went out on strike, demanding higher wages on account of the high cost of living. They plundered the markets, destroyed some buildings and shot Tea plantation managers and European police chiefs. Also 1,800 motormen and conductors of the Calcutta tramways demanding a fifty per cent increase in wages, struck, and when British engineers tried to run the cars, they were attacked by the strikers.

### Ameer Invites Indian Muslim Refugees to Afghanistan.

The following **firman** has been issued by H.M. the Ameer of Afghanistan in connection with the immigration of Muslim refugees from India who find it impossible to live in their motherland without sacrificing their religious liberty:

(1) Whosoever desires to immigrate into Afghanistan should either get himself registered as an Afghan national or obtain the permit to enter Afghanistan at Peshawar or at the Afghan Frontier Outpost. **The moment he sets his foot on Afghan soil he shall be entitled to all rights and privileges of an Afghan subject and shall be considered to have placed himself under the law of the Sheriat.**

(2) Those who enter Afghanistan and offer their allegiance to the Government of Afghanistan will get six **jareeb**s (about four acres) of arable land for their maintenance if they be unmarried and eight **jareeb**s if they be married.

(3) Until the crops are ready for harvest every adult will be given five **kabuli seers** of flour per month, and every child, from the age of six till he or she reaches puberty, will be given three **kabuli seers** of flour every month as allowance for guests. Their allowance will cease in the case of adults when the harvest is gathered.

(4) Those who are granted land will also receive in the first year six **seers** of wheat per **jareeb** as seed and also five rupees per **jareeb** for buying agricultural implements as **tagavi** (advance). The amount of the **tagavi** so advanced will be realized from them in suitable instalments in the fourth, fifth and sixth years.

(5) No revenue will be charged for lands granted to Indian immigrants for the first three years. The rules of the land revenue code will apply to them from the fourth year.

(6) Indian immigrants shall not carry on any political activities without consulting the interests of Afghanistan.

(7) Those among the immigrants who have received good education or are skilled in some art or handicraft will be employed in Afghan service suitable to their qualifications and will receive salaries for such service provided that the Afghan Government is in need of their services. Those who do not join Government service will be at liberty to follow any trade or profession they like.....

### Calnaro Republic.

Some time ago it was reported that D'Annunzio, the patriotic Italian poet, declared the foundation of Calnaro Republic in Fiume, which he had occupied.

According to later reports, D'Annunzio has despatched his delegates to Paris, Rome, New York, and other places so as to secure the recognition of the various Powers, for his new republic. It seems that some kind of understanding has already been reached between Giolitti, the Italian Premier, and Lloyd George, the British Premier, with regard to the affair.

In this connection, it is also reported that as the result of the negotiations between the Italian Foreign Minister and the representative of D'Annunzio, the following arrangement has been made:

(1) That Fiume should not be annexed by Italy as a province.

(2) That direct negotiations should be opened between Italy and Jugo-Slavia.

(3) That autonomy should be granted for Fiume and Dalmatia.

(4) That Montenegro should be made the frontier in the direction of Trieste.

Judging by these affairs, the recognition of the new republic seems to be making headway favorably. But the crux of the affair is the projected direct negotiations between Italy and Jugo-Slavia which are likely to be fraught with unexpected difficulties.

### Blaze in Manila Senate.

A third fire, the origin of which is, as yet not known, swept over the Senate building on the morning of October 2 and destroyed the records of the last session as well as the confidential papers of President Manuel Quezon and other high officials.

### Proposed Conference of Leaders of Siberia.

The proposed recognition by General Senecoff of the government of *Wrangel*, South Russia, has been most effective in bringing the Verkhne-Udinsk government to reason. The latter government has finally dropped its demand for the recognition of its supremacy, and agreed to hold a convention of the Far Eastern leaders on an equal footing. Thus the problem of unifying Eastern Siberia has made a great advance. At present direct telephone lines are open from Verkhne-Udinsk to Chita and Vladivostok, and the results of various negotiations are being directly reported. The representatives of the Vladivostok government who went to Verkhne-Udinsk on October 2nd reported that the negotiations between the representatives of Chita and Verkhne-Udinsk were progressing smoothly. A Conference of the leaders would be held in October either at Chita or Verkhne-Udinsk for the purpose of establishing a central government and adopting a constitution.

### Petroleum Enterprise in Chinese Turkestan Monopolised by Britain.

On September 18, a contract was concluded between the Fuhkungsac, a British concern, and Hsiung Hsiang,

advisor of the Presidential Board, Tuchun Chen Kuang-yuen of Kiangsi Province, and Vice-Minister Pan Fu of the Finance Ministry representing China, for working the petroleum enterprise, in Chinese Turkestan, by organising an Anglo-Chinese joint stock company. The same day they applied to the President for permission.

Their application was granted by the Cabinet at its meeting on October 9, and the new Anglo-Chinese joint enterprise was registered at the Ministry of Agriculture and Commerce as the Chinese Turkestan Petroleum Company. It is reported that the new concern is already making much headway, and also that a large party of British experts have arrived in Chinese Turkestan and are already engaged in prospecting.

It is a well-known fact that Chinese Turkestan is rich in oil deposits. Even along the Illi roads there are seven famous oilfields. The figure will swell to an enormous number, if all the fields in the whole province be included.

### The New Banking Consortium for China in Session at New York.

Since October 11, the representatives of the British, American, French, and Japanese bankers are in conference at New York concerning the new international banking Consortium for China. Messrs Kinpei Takenuchi and Sotuzaro Ichinomiya, Directors of the Yokohama Specie Bank, represent the Japanese bankers at the conference.

In the absence of detailed and definite information, it is not known what arrangement the conference has so far made. But it seems that the following are the most important propositions discussed at the conference:

- (1) Whether Belgium and Italy should be admitted into the Consortium.
- (2) What vested interests should be surrendered to the new Consortium.
- (3) How to deal with the vested interests held by those other than the bankers belonging to the Consortium.

As for the proposed admittance of Belgium and Italy, it is reported that the Allied representatives are inclined to admit Belgium, since she has been one of the members of the Five Powers Syndicate, and also she is possessed of pretty large interests in China. In view, however, of the fact that Italy has no such connections with China, the conference appears to have decided to postpone the consideration of the question of the Italian admittance to a later occasion.

With regard to the vested interests to be surrendered to the Consortium by the Four Powers, it is understood that all of them should turn over to the Consortium all their railway concessions which are not yet under construction, in accordance with the resolutions adopted at Paris.

Therefore, Japan will be requested to surrender to the Consortium the Taonan line in Manchuria and Mongolia, and the extension lines of the Shantung railway, that is the Tsinan-Shunte line and the Kaomi-Hsuehow line. The Government is said to have instructed the Japanese representatives to inform the conference that Japan will be ready to conform to the Paris resolutions. As it is expected that the other Powers too will respect the resolutions passed at the Paris conference of the Allied bankers, there will be no difficulty experienced regarding the surrender of the vested interests.

But the solution of the question as to how to deal with the vested interests held by other than the bankers

of the Consortium will be attended with great difficulties. No definite arrangement seems to have been reached regarding the affair. However, Mr. Addis, President of the Bank of England, and the chief British representative at the conference, is said to have proposed that the vested interests possessed by the Bowring Company, a British concern, be turned over to the Consortium. Now that Britain has decided upon such a policy, America will be obliged to follow suit, and surrender the vested interests possessed by the Siemens and Carey Company to the Consortium. The chief concession held by the Bowring Company is the Shantung railway, while the vested interests of the Siemens and Carey Company include the Szechuan Railway loan, the wine and tobacco loan, and the canal loan. Therefore, if those and similar vested interests held by individuals be turned over to the Consortium, the scope of operation of the Consortium will assume a great dimension.

As the matter is still under discussion, it is not known definitely what arrangement will finally be made. But judging by the prevailing state of affairs, it is most likely that the concessions held by individuals too will be managed by the Consortium eventually.

When these important affairs are settled, the new international banking Consortium will have been formally organised, and will commence its business after negotiations with China. It seems to be the intention of the Consortium to start its business with the construction of the Hukuang railway. Now that the Hukuang railway concession formerly in the hands of Germany, has reverted to Japan, the financing of the railway will be undertaken by Japan and America jointly.

### Decision of Consortium and the Report of Dr. Wellington Koo.

According to a telegraphic report of Dr. Wellington Koo, the Consortium made the following decision on October 11th:—

1. As the Army expenditure of China exceeds 200,000,000 yen and it can not be borne by the national revenue, it should be reduced to less than 100,000,000 by decreasing the military strength.
2. The former loans are to be specially adjusted, and the Consortium shall supervise the use of the future loans.
3. One portion of future loans shall be distributed to the Western and Southern provinces, and it shall be equally divided to Kuanghsi and Kuangtung.
4. Chinese Banks shall not be permitted to join the Consortium, but when the Consortium is to invest in places other than China, China will be welcomed to join it.

### Famine Relief in North China.

The question of affording relief to the famine-stricken people in North China is engaging the attention of the Chinese authorities and foreign residents. According to a recent report from Peking an International Famine Relief Association has been organized on October 18th for the purpose. The Chinese Finance Office has appointed Mr. Chung Chi-tan as the Director, and Mr. Lu Chengsiang, the Assistant Director of the newly formed Association. The American Red Cross has donated 1,500,000 taels, and the Japanese residents are

engaged in collecting funds from their countrymen at home in this connection.

### **Loan for Famine Relief in China.**

In order to render relief to the famine-stricken people in North China, the Chinese Government asked the former four power loan group for a loan of ten million Yuan, and at the same time, despatched its representatives to all legations for explaining the situation in North China. The Japanese Legation was visited by Messrs Choutzuchi and Chungchihuan, who requested Japan to agree to the loan. The loan is for a very short period as in the case of the Tientsin flood loan, made several years ago, and it is believed that the powers will most probably agree to the loan. The International Famine Relief Committee is also said to be planning to secure a loan of fifty million Yuan upon the security of the increased Customs tariff, and has submitted a proposal to that effect to the Peking Government.

### **Chinese Customs and Allied Powers.**

In order to secure sufficient funds for famine relief, the Chinese government proposed to increase the present Customs tariff to 5.5 per cent for one year and asked the approval of the allied powers. The diplomatic representatives of the powers immediately asked the opinion of their home governments on the question, but it is reported that, by the middle of October, only one or two small nations having very insignificant trade relations with China sent the replies. As the question has a vital bearing upon trade, the nations having close trade relations with China could not easily come to any decision, though they all heartily sympathized with the famine stricken people of North China. It is reported that the powers may find difficulty in consenting to the proposed increase in the Customs tariff.

### **Famine Conditions of North China.**

The Japanese-Chinese Commercial Association of Tokyo had some time ago despatched Messrs N. Ihara (of Mitsui & Co) and J. Furuta (of Okura & Co) to investigate the conditions in the famine stricken districts together with two Chinese business men Messrs Chang and Chen. They left Tientsin in the later part of September, and visited the famine districts. According to their report millet and kaoliang were only about knee high and in some places only about two or three inches high, and the total crop only amounted to four per cent of the normal year. From the Governor of Hochien they learned the true conditions of the district. The official prices there were 1.1 Yuan per one ton of millet, and .95 Yuan per one ton of rice. In the vicinity of Koulungtien, there was no sign of starvation or famine, but the crop had greatly decreased, because the places suffered from a drought during the summer. In the other places visited, the condition was similar, that is, while foodstuffs were not so plentiful, there was no immediate danger of starvation. Under these circumstances, it was difficult to learn the exact number of people requiring immediate relief. It was estimated

however that in the five provinces, there would be about 500,000 people suffering from the pinch of starvation.

### **Appointment of Military Governor of Chiangsu and the Movement to Abolish the System of Military Governors.**

As the successor to the late General Lichun, Military Governor of Chiangsu, General Tsaokun, Inspector-General of North China, recommended General Wu Peifu, Commander of the Third Division, and General Changtsolin recommended General Pao Kueichang, Military Governor of Kirin. Also Generals Chen Kuangyuan and Wang Changyuan were recommended by other parties. There seem to be a great competition for the position, but, on the other hand, the public are widely advocating the policy of abolishing the Military Governorships. In the eleven provinces of Chiangsu, Hunan, Hupeh, Szechuan, Kuangtung, Fuchien, Hupei, Honan, Shanhsi, Shantung and Anhui, the movement is becoming very strong, and the death of General Lichun has accelerated its progress. Among the Military Governors, there are two or three who are supporting the proposal, but General Chang Tsolin and other Northern Military Governors are expected to unite together for their self-defence and try to stamp out the movement. The result may become a conflict between the Military Governors and the public, and may cause a serious development.

Concerning the question of re-establishing a monarchy, it is believed that the armies will not support it. Among the younger officials and soldiers there are many who have been influenced by new thoughts, and they are not likely to obey the orders of the Military Governors who desire the re-establishment of a monarchy. The former, on the contrary, are expected to support the movement for self-government.

### **Anti-Japanese Resolution of the Australian Seamen's Union.**

The Australian Seamen's Union apprehends that if the Japanese ships are permitted to compete with Australian ships on the coastwise trade, the former will control the Australian foreign trade, and that on account of the freightage of the Japanese ships being lower, they will naturally drive out the Australian ships and finally cause the discharge of Australian seamen. The Union of shipping labourers has therefore resolved recently that unless the Japanese shipowners agreed to leave the coastwise shipping within one month, the members of the Union would not be allowed to work for the cargoes carried by Japanese ships or by ships employing Asiatics as crews. However, ships engaged in carrying cargoes direct from Japan to Australia or vice versa are exempted from the above.

### **Negotiations Between America and Japan on California Question.**

Negotiations between America and Japan concerning the anti-Japanese agitation in California are still in pro-

gress, Baron Shidehara, Ambassador to Washington, representing Japan, and Ambassador Morris and the American Secretary of State Colby.

But it is said to be impossible to prevent the passage of the initiative measure fixed for November 2. Therefore the question is, what steps should be taken to remedy the situation to be created by the passage of the anti-Japanese measure.

The appointment of a joint commission has been proposed for the purpose and discussed several times but no definite decision has been reached about the matter.

What the Japanese government wants is to secure equal treatment for the Japanese residents in California, by making an arrangement with the Washington Government, which is sympathetic enough to understand the Japanese contention. Now efforts are being put forth for reaching a workable arrangement between Japan and America. But it is not believed that an early arrangement will be possible, because all arrangements between America and Japan must be approved by more than two-third majority of the American Senate before they are put into execution.

Besides, it must be remembered that the forthcoming session of the Congress will have little time left to discuss this question, practically all its time being required in the discussion of the Budget, even though the Democrat Administration may secure a majority in the Congress.

Such being the case, there will be no course left to this country but to try to reach an agreement with America on the fundamental points of the new arrangement, and postpone its execution until the coming into office of the succeeding Cabinet. Some may fear that the change in the Administration will render difficult the execution of any arrangement made with the present American Government. But if only perfect understanding be reached, the change in the Administration will not prove any hindrance in the enforcement of the arrangement. It is understood that the Japanese Government is negotiating with the American Government for the purpose of establishing the fundamental points of the proposed arrangement by March next, at the latest, though the negotiations about its detailed points may be put off until a later period.

### Japanese Public Opinion on the Californian Question.

The Japanese public are paying a serious attention to the proposed anti-Japanese legislation in California, and considering its effects upon the Japanese emigrants from the standpoint of the national honour. All parties of the Houses of Peers and Representatives, as well as many publicists, are earnestly studying the possible method of solving the question. Especially the Kosei-kai of the House of Peers held a special general meeting on October 6th to decide its policy on the problem and declare it to the public, and the Dosei-kai and Chawa-kai, also of the Upper House, adopted an attitude similar to that of the Kosei-kai and decided to advise the Government accordingly. The Kenkyu-kai, the majority party of the Upper House, had a special investigation organ to study the American questions, and on the 4th of October, it called a meeting of the leaders to discuss the Californian situation. The Koyu Club has also been making a thorough investigation of the question.

In the House of Representatives, the Seiyukai, the Government party, the Kensei-Kai, the opposition party,

and the Kokuminto, the third party, have all organized special investigation committees, and held several meetings before which Government officials were asked to give details of the situation, and representatives of the Japanese in the United States were called to explain the real conditions in California. The independent members of the Parliament and other politicians are all engaged in a serious study of the future outcome of the Californian anti-Japanese legislation.

It is reported that in the United States a story has been circulated that the argument for a war with the United States is being strongly advocated in Japan, but this is not true. Japan never desires a war with America. The Japanese people, considering the great future of the two nations, are hoping for a smooth and satisfactory settlement of the question. What they want is that the interests of their fellow countrymen in California are protected and their national honour preserved.

### America-Japan Society on Anti-Japanese Movement in California.

Two sets of resolutions—one by the American members, and the other by the President, of the America-Japan society, have been forwarded to the President of the sister society in New York.

The resolution sent by the American members follows:

“Mr. Frank A. Vanderlip,

President, Japan Society,

New York,

We, on behalf of the American members of the America-Japan Society, representing all phases of American activities, feel that the situation here compels us to apprise our countrymen of the intensity of feeling engendered throughout Japan by the action contemplated in California, which threatens the estrangement of the two peoples and the destruction of their friendship of long standing. In acknowledgment of the just treatment received from the Japanese Government and people we commend to our countrymen a more careful consideration of the international interests involved and solicit their patience and a reliance upon the accredited representatives of Japan and America to effect a solution that will not contravene the principles of equity and justice and that will at the same time protect their mutual interests. We further urge your immediate co-operation in giving the widest publicity possible to this resolution.

For the American Members’

Executive Committee,

WILLIAM L. KEANE, Secretary.”

The message signed by Viscount Kaneko for the entire society follows:

“Mr. Frank A. Vanderlip,

President, Japan Society,

New York.

The progress of the anti-Japanese movement in California is seriously watched here, both by Government and people. If it be carried to far, the outcome is hard to foretell.

Our Japanese members are trying to exert all the moral forces in Japan for the amelioration of the situation.

In informing you of this let us repeat our ardent wish that the mutual co-operation of both associations will contribute to a rational solution of the difficulties.

KENTARO KANEKO,

President, America-Japan Society.

Tokyo.”



## Asiatic, European and American Bureaus Established in the Foreign Office.

An Imperial edict was proclaimed on October 23, abolishing the Political Bureau of the Foreign Office, and in its stead establishing two new bureaus, the Asiatic, and the European and American Bureaus.

According to the edict, the Asiatic Bureau is to handle the diplomatic affairs relating to China, Hongkong, Amoy, and Siam, while the European and American Bureau is to handle the diplomatic affairs pertaining to those countries not covered by the Asiatic Bureau.

Mr. Kenkichi Yoshizawa has been appointed chief of the new bureaus.

## New Privy Councillors.

On October 22, new Privy Councillors were appointed in the persons of Count Chinda, ex-Ambassador to Great Britain; Baron Koki Matsuoka; and Mr. Yusaburō Kuratomi, Chief of the Auditors' Bureau of the Imperial Household Department.

## New President of the Tōkyō Imperial University.

As Baron Yamakawa, President of the Tōkyō Imperial University, has resigned his post, Dr. Yoshinao Kozai, Dean of the Agricultural College of the University, has been appointed as the succeeding President.

## Mr. Katō Relieved of his Post.

Mr. T. Katō, special Envoy to Siberia, was relieved of his post on September 24th.

## Abolition of the Sale of Opium.

Minister Ōhara at Peking notified the International Anti-Opium League of Peking on October 5th that the Japanese Cabinet has decided to abolish the sale of opium in Kwantung and Tsingtao. This notice was welcomed by the League, and when it was read by a Japanese member of the League, it was received with loud applause. The abolition of the system of selling opium in Kwantung and Tsingtao was decided in the Cabinet meeting in February, 1919, but on account of various hindrances, it was not carried out until recently. Thus the Japanese Government, abolishing the system of selling opium, morphine and other such drugs, will prevent illegal sale of such drugs in China.

## Abolition of Subsidies of Steamship Lines.

The Nippon Yusen Kaisha's contract for subsidy to Antwerp, Puget Sound lines, and Melbourne lines with the Department of Communications will expire at the end of the present year, and a new agreement is

to be signed for the next year if the contract is to be renewed. However there being many objections to these subsidies, the Minister of Communications is said to be of the opinion that considering the recent development of the world, fundamental changes should be made in the matter of steamship subsidy. Concerning the new contract with the Nippon Yusen Kaisha on the above-mentioned subsidy, the Minister is now in consultation with the Chief of the Bureau of Shipping, and the Vice-minister of the Communication Department. It is reported that Mr. No. 1, Minister, is negotiating with the parties concerned to discontinue the said subsidy and instead pay the steamship company proper charges for carrying mails.

## Revival of Customs Duties and Removal of Export Ban.

As the estimated crop of rice this year has shown a record harvest, the Government has decided to revive the import duties on foodstuffs, which were removed some time ago to prevent a further advance in their prices, and to remove the export ban.

The import duties on the following articles will be revived from November 1st:—

Rice, wheat, barley, and flour.

The export ban placed by the Department of Agriculture and Commerce on the following articles will be removed from November 1st:—

Pulp for paper manufacturing, printing paper, chemical fertilizers, flour, wheat, barley, and cotton threads and goods.

The import duty however will not be collected on the following articles until November 31st:—

Cotton threads, cotton goods, beans, poultry, eggs, and fresh beef.

## Meetings of the League of Nations Association.

The League of Nations Association of Japan has decided to carry out propaganda work on November 11th, the anniversary of the organization of the League of Nations. At Tōkyō the lecture meeting will be held at the Y. M. C. A. Hall, Kamata, and Viscount Shibata, Baron Sukutani, Dr. Soyeda and other public men will deliver addresses. On the 12th another lecture meeting will be held at Tōkyō and Osaka, and also meetings will be held at Sendai, Sapporo and other principal cities in this connection.

## The Kohler Library Donated to the Imperial University of Tōkyō.

The library of the late Professor Kohler of the Berlin University who is regarded as the highest authority on comparative laws was purchased by Mr. S. Oda, a Japanese businessman, and donated to the Imperial University of Tōkyō through the efforts of Dr. Saburo Yamada of the Tōkyō Imperial University. Mr. Oda also donated to the University ten thousand yen in cash and ten thousand pounds in British bonds towards the

expenditure of maintaining the library. The library is said to be the most complete reference on comparative laws, and it is the intention of the Tokyo Imperial University to add to the library other books dealing with the oriental laws.

According to Dr. Yamada, Prof. Kohler was in the Berlin University for twenty four years, and died on August 3rd, 1919 at the age of seventy one. He collected all available materials on comparative laws and was considered the greatest authority on the subject. Dr. Yamada suggested to Mr. Oda the purchase of the library when the latter told his intention of taking home some useful souvenirs of his recent trip to Europe. The negotiations with Mrs. Kohler were made through Mr. Takayanagi of the Tokyo Imperial University then in Berlin.

The library consists of twelve thousand volume is also reported that a complete index of the library is now under preparation. Thirty two years ago, Prof. Kohler was asked by the Tokyo Imperial University to come to Tokyo, but he could not leave the Berlin University. Mrs. Kohler has also promised to collect the works of the late professor and send them to Tokyo with the library.

### Japanese Pharmacist Helps German Scientific Research.

Mr. Hajime Hoshi, President of the Hoshi Pharmaceutical Company of Tokyo, has contributed a sum of 2,000,000 marks for scientific research work in Germany. Mr. Hoshi wrote the following letter to Dr. Wilhelm Solf, the German Charge d'Affaires in Tokyo, in this connection:

"Dear Sir:

"Application of medico-chemical science in practice is my specialty and I have been engaged in the industry for many years, in order to assist in promoting the welfare of mankind. I have always regarded the progress of science in the German Empire with profound admiration and have been thankful for the benefit which accrued from such progress.

"I heard that recently the German Empire after the great national calamity is in an urgent need of funds for carrying on scientific research work. My contribution will not be even one-tenthousandth part of the fund needed, but I desire to present 2,000,000 marks toward this fund for research work as a fulfilment of my sincere wish to assist.

"I desire that Your Excellency will recommend my offer to the German Government. I shall esteem it a great favor if Your Excellency will not grudge to take the trouble to do so.

"The cash can be obtained at any time from the branch of the Yokohama Specie Bank in Hamburg out of our deposits in the bank.

"Yours respectfully,

"HAJIME HOSHI."

### Japanese Secretary of the Information Bureau of the League of Nations.

\* Mr. Chikao Fujisawa has been appointed Secretary of the Information Bureau of the League of Nations. He had gone to Europe as a member of the staff of the Japanese delegation to the International Seamen's Con-

ference at Geneva. He is the son of Dr. Rikitaro Fujisawa, Professor of the Tokyo Imperial University, who is a regular contributor to the Asian Review. Being well-versed in English, German, and French, he is a worthy son of an illustrious father. In his letter to a member of the staff of the Review, he says that he will stay for some time in Europe.

### Death of Mr. Jacob Schiff, American Banker.

The news of the death of Mr. Jacob Schiff, American Banker, was received in Japan with most sincere regret, as the aged banker was known widely as a great friend of Japan who had financially aided her during the Russo-Japanese war. Mr. Fusan, Director of the Bank of Japan, has told the circumstances of the financial aid given by Mr. Schiff, during the Russo-Japanese war.

At that time Baron Takahashi, present Minister of Finance, was in London to float the Japanese national bonds, but England while willing to help Japan as her ally, could not agree to float the entire amount of the proposed bonds. Then it was Mr. Schiff, being also at London then, who willingly agreed to float the entire amount in the United States. Thus by the efforts of Mr. Schiff the ten million pounds of bonds were finally floated in England and the United States. It must be remembered that at that time it was quite doubtful which side would be the victor, and even England hesitated to float the entire amount, but Mr. Schiff saw the victor in Japan, and agreed to float the loan. It is said that in the battle of the Yalu river Mr. Schiff realized the final victory of Japan.

### Death of General Lishun.

General Lishun, Military Governor of Chiangsu, committed suicide at 4 a. m. on October 14th in his bed room by pistol.

General Lishun hailed from Tientsin, and received the modern military training. At the time of the first revolution, he commanded his division, at Hankou. Later he became the Commander of the Sixth Division, holding at the same time the Military Governorship of Kiangsi. After the death of General Feng, he became the Military Governor of Chiangsu, and exercised a great influence over the three other Military Governors of the vicinity. Since last spring, he was engaged in the task of conciliating the North and South.

### Death of Privy Councillor.

Viscount Kencho Suenatsu, Privy Councillor, died October 6, at his residence, Shinjuku, after a brief illness. The funeral ceremony was held at his home at 9 o'clock, on the morning of October 9. Burial being at Tokujii temple, Shinagawa.

He was born in Fukuoka prefecture 66 years ago, and received his early education under Mr. Butsuzan Murakami. In 1871 he came to the Capital, and entered the private school conducted by Kondo. In 1875 he was appointed commissioner of the Cabinet. He went to England in 1879, where he obtained the degrees of B.A. and M.A. After he returned to Japan, he entered the Education and Home Departments. In 1888 he obtained the degree of Doctor of Literature, and two

years later was returned to the House of Representatives for Fukuoka prefecture.

In 1893 he was appointed President of the Bureau of Legislature. After the conclusion of the Sino-Japanese War, he was created Baron for the services which he had rendered in adjusting the finances of Korea. He was appointed Minister of Communications in 1898, and afterwards made commissioner of the Department of the Imperial Household, and then guardian of the Crown Prince of Korea. His appointment as Privy Councillor took place some time before 1907, when he was promoted to the rank of Viscount.

Shortly before his death, he was raised to the senior grade of the second rank and was granted the Grand Cordon of the Rising Sun with the Paulownia Flower.

### Death of a Famous Newspaper Man.

Mr. Shuroku Kuroiwa, proprietor of the *Yorodzu*, one of the leading Tokyo newspapers, died October 6 at his home at Shimo Shibuya, Tokyo-fu, at the age of 59. Just before his death he was raised to the junior grade of the fifth rank. Mr. Kuroiwa was born in Kochi Prefecture. In 1892 he founded the *Yorodzu*. At the time of the Okuma Cabinet he was granted the Third Order of Merit for services rendered to the Japanese press.

### Foreign Trade of Japan in 1920.

Since the beginning of the year the trade balance had been in favour of the import, but since August the situation was reversed. At one time the balance in favour of the import reached 480,000,000 yen, but in the two months of August and September the amount was reduced by 88,000,000. October and November are always the season of export, and it is believed that in those two months the trade balance will be in favour of the export to the extent of about 90,000,000 yen. The total trade balance, therefore, of the year 1920 will be about 300,000,000 yen in favour of the import. To the above figure, the import balance in Korea and Formosa amounting to about 100,000,000 Yen must be added.

Thus while the trade balance of Japan will be about 400,000,000 yen, there is a large amount of money to be received from more than one million tons of steamships engaged in foreign services, and also from the remittances by the Japanese residents abroad. After all, the balance to be paid by Japan at the end of the present year will amount to about 200,000,000 yen.

### Total Currency of Japan.

According to the Department of Finance, on September 30th, the total currency of Japan was 2,027,000,000 yen, showing an increase of 31,000,000 yen over the figure of September 15th. The increase was caused by the arrival of currency held abroad by exchange banks. This tendency is expected to continue for some time, and the record of last December, 2,057,000,000 yen, may soon be reached.

September 30th September 15th  
Total currency ¥ 2,027,000,000 ¥ 1,996,000,000

	Owners	
Government	886,000,000	884,000,000
Bank of Japan	1,141,000,000	1,174,000,000
	Localities	
In Japan	876,000,000	910,000,000
Abroad	1,151,000,000	1,148,000,000

### New Business Enterprises.

According to a report of the Bank of Japan, during September, the total capital of newly organized banks and corporations was 132,170,000 yen, and the increased capital, 71,615,000 yen (including loans and debentures amounting to 18,030,000 yen). Compared with the figures of August, those of September have shown an increase: of 9,641,600 in the capital of new organizations and 43,640,000 yen in the increased capital. The amount of new capital (both of new organizations and those increased) in the first nine months of 1919 and 1920 are given below:

	1920	1919
January	¥ 670,313,000	¥ 200,522,000
February	963,233,000	106,694,000
March	1,148,485,000	157,683,000
April	934,785,000	170,417,000
May	277,031,000	214,210,000
June	169,710,000	288,310,000
July	198,619,000	267,530,000
August	150,503,000	433,772,000
September	203,785,000	435,236,000
Total	4,717,606,000	2,349,606,000

### Japanese Mining Products of 1919.

According to a report of the Department of Agriculture and Commerce, the total mineral products of Japan in 1919 was 641,282,129 yen, showing an increase of 127,188,457 yen or twenty four per cent. over the figure of the previous year:—

	Yen
Gold .....	9,678,848
Silver .....	11,131,055
Copper .....	67,501,475
Lead .....	1,592,483
Pewter .....	2,315,554
Zinc .....	8,145,244
Iron { Pig-iron .....	3,810,554
Wrought iron ...	87,907
Steel .....	3,308,486
Other .....	33,739
Sulphuric Iron .....	1,828,731
Manganese ore .....	690,096
Scheelite .....	621,954
Sulphuric ore .....	4,775,630
Coal .....	442,540,941
Anthracite Coal .....	1,298,195
Crude oil .....	42,562,023
Gasoline .....	2,855,509
Sulphur .....	2,256,324
Total .....	641,282,129

### Rice Crop of Japan.

According to the Department of Agriculture and Commerce, the estimated crop of rice this year has far

surpassed the past record, and is 63,502,074 koku, showing an increase of 2,683,911 koku over the crop of last year (an increase of 4 per cent) or an increase of 7,373,940 koku over the normal crop (an increase of 13 per cent). The crops of the past ten years were as follows:—

	Ko'ku
1910 .....	46,633,376
1911 .....	51,712,433
1912 .....	50,222,509
1913 .....	50,255,267
1914 .....	57,006,541
1915 .....	55,924,590
1916 .....	58,442,386
1917 .....	54,568,067
1918 .....	54,699,087
1919 .....	60,818,163
1920 .....	63,502,074 (estimate)
Normal year.....	56,128,134

(The normal crop is the mean crop of the past seven years, not including the highest and lowest in the said seven years).

### Further Financial Relief.

Some time ago, the Government accommodated the Industrial Bank (Kōgyō Ginko) with fifty million yen for the purpose of relieving the financial situation, and regulating the money market.

In view, however, of the fact that, of the fifty million yen, the Industrial Bank has already lent forty million yen, while applications for loans received by the Bank have reached ninety million yen, the Government has recently decided to place another thirty million yen at the disposal of the Bank. It is understood that the Government will also render financial assistance to the Hypothec Bank (Kangyō Ginko.)

### Establishment of Imperial Silk Company.

The Teikoku Sanshi Kaisha (Imperial Silk Company) was organized on September 25th, 1920. With the business depression, silk manufacturers had all been placed in a financially difficult position. For the purpose of giving financial aid to them, the Company was established with a capital of sixteen million yen, and according to the Government regulations for aiding silk manufacturers, fifty million yen will be given by the Government to the Company to facilitate the relief to the silk manufacturers. Messrs G. Inai, T. Ham and seventy others formed the committee to organize the Company, and Mr. T. Asada was appointed the President.

As a step to give aid to silk manufacturers, the Company aims at the perfection of the silk Manufacturers Union. The Union was formed in April, 1919 for the purpose of giving mutual aid in case of special market depression. In May, this year the total number of the members of the Union was only 198 while there are more than three thousand silk manufacturers in Japan, and the Union had only a fund of 14,000 yen. Therefore the Union was unable to give any aid when such aid was necessary. The Company aims to increase the members of the Union. Formerly the loan advanced by the Union was only from 30 sen to one yen per bale of silk, but the Company has increased the amount from one to three yen. The commission paid to

wholesalers was formerly only 15/10,000, but it has been increased to 16/10,000, and 1/10,000 will be given to the Union for starting a fund to aid manufacturers in case of emergency.

### The Far Eastern Industrial Company.

The Far Eastern Industrial Company (Tōa Kōgyō Kabushiki Kaisha) which was established in 1909 for the purpose of developing economic enterprises in China is prosperous, in spite of many adverse factors, such as the violent anti-Japanese agitation, the civil war in China, the sudden depreciation of silver, and the financial upheavals both in China and Japan.

Its business condition for the past half year has been indeed a very satisfactory one. Chief enterprises undertaken by the Company for the past year are as follows:

- (1) The conclusion of a fifteen million yen loan with the Ministry of Communications, to be employed in the improvement and construction of the telegraph system in China.
- (2) The negotiations for a loan with a certain firm in China which is to be used in establishing a beet sugar factory.
- (3) The electric concern at Hankow to which the Company supplied capital and technical aid has achieved such a fine success that it has proposed to the Company the redemption of loans previous to the expiration of the term.
- (4) Various investments in the several enterprises in Shanghai and other centers of China. Indeed the investments made by the Company in China total no less than seventeen million yen.

The Company is capitalised at twenty million yen of which seven and a quarter million yen has already been subscribed to. The management of the Company consists of Mr. Kentarō Arai, President; Mr. Shimppei Hiraiwa, Managing Director; Messrs Jūkūrō Kadono, Chōzō Koike, Masajirō Arase, Fijirō Ono, Teijō Eguchi, and Masaya Suzuki, Directors; and Messrs Shintarō Ohashi, Kichihiei Murai, Matazō Kita, and Kimiye Furuichi, Auditors.

### The Retraction of the Report of Smuggling of arms by Italian Warships.

In our October issue, we published a news entitled "Italian Warships Smuggle Arms into China", but the Naval Attache' to the Italian Legation at Peking has written us that the report is entirely unfounded and requested the publication of the following statement.

The news of the smuggling of arms into China by Italian warships had been reported by the Japanese newspapers in the early part of September, and the note published in our October issue was based upon a Peking telegram published by the *Tokyo Nichinichi Shinbun* on September 3rd and 4th, referring to reports contained in other newspapers of that time. As no protest was made by the Italian authorities to the Japanese newspapers at that time, it was considered that the report was true. Now on receipt of the letter from the Italian Naval Attache' at Peking, we learn that the report was entirely false, and are pleased to print it in full, as requested.

The Editor of

The Asian Review, Ko'kuryukai,  
Tokyo.

Dear Sir,

With reference to the news published in "The Asian Review" (October 1920, page 785) under the title: Italian Warships smuggle arms into China, I beg to ask you to kindly publish, in the same Review, the following statement.

All news about smuggling of arms by Italian Warships in Shanghai or elsewhere, are absolutely and completely false.

No protest whatsoever has ever been made on the subject by the Chinese Government to the Dean of the Diplomatic Body in Peking, or to any other authority. On the contrary, the news published in certain newspapers caused a formal protest presented, to the Chinese Government, by His Majesty's Legation in Peking, on September 11th.

Concerning this matter, the Reuter's Agency issued on September 17th the following statement.

With reference to recent rumours concerning an alleged contraband of arms by Italian men-of-war at Shanghai, which upon investigation proved to be false, the so called men-of-war being in reality two submarine chasers which, for nearly a year, have been anchored in the Soochow creek, and the arms consisting merely of these vessel's ordinary armament, and with reference more especially to the notice published in some of the daily papers, that the Chinese Government had lodged a protest with the Italian Legation, we are now officially informed by the Italian Legation that not only no protest has been received, but that the Italian Minister has himself made representations to the Wai-chiao-pu, in order to put a stop to these rumours which are without any foundation whatsoever".

With thanks believe me

Yours faithfully

Commander Diego Pardo I. R. N.  
Naval Attache' to the Italian  
Legation in Peking.

## The 44th Session of the Imperial Diet.

It has been decided at the Cabinet meeting of November 5 to convoke the 44th Session of the Imperial Diet on December 25.

## Presidential Election of America.

The Presidential election of America took place on the 2nd of November. Senator Warren G. Harding, Republican nominee, has been elected President by 404 electoral votes against 127 for Mr. Cox, Democratic nominee,—greater than any since the vote in 1888, except President Wilson's 435 electoral votes in 1912. Senator Harding has carried 37 states and Mr. Cox 11.

Calvin Coolidge, Governor of the State of Massachusetts whose choice by the Republican Party for the Vice-Presidency was also ratified by the electorate of America on the same day. Not only has the Republican landslide swept Senator Harding and Governor Coolidge into the Presidency but the Republicans considerably increased their margins in both Houses of Congress. The next Senate will consist of 57 Republicans and 39 Democrats, while the House of Representatives will have 283 Republican members and 179 Democrats.

President-elect Warren G. Harding will be inaugurated as President of the United States on March 4, 1921.

## Anti-Alien Land Law in California.

The California Anti-alien referendum took place on the 2nd of November with the result that 483,015 were for, and 163,761 against the measure. The law becomes effective five days after the declaration of the result by the Secretary of State.

It is learned, however, that the State Department, in anticipation of the success of the California anti-alien land referendum, has already tentatively reached an agreement with Baron Shidehara, the Japanese Ambassador, regarding the settlement of the Californian question, in which it is understood, Japan is not unwilling to enact a law prohibiting Japanese immigration to the United States, and, in return, the United States Government undertakes that the Japanese now in California are to be granted full civil and property rights.

## NEWS DIARY

## HOME.

**September 13.**—The American Congressional Party sailed this afternoon from Yokohama for San Francisco.

**September 15.**—The Yokohama Specie Bank opened a branch in Hamburg, Germany.

The Twentieth Anniversary of the founding of the Seiyukai was observed at the Seiyukai Headquarters.

**September 16.**—The Cabinet Council decided to give relief to the raw silk holders.

**September 17.**—Mr. Y. Hioki, Japanese Minister to Sweden, reached Tokyo from Marseilles.

Mr. Inuzuka, who will represent Japan at the Conference of the International Labor Council, left Tokyo for Europe.

Baron Megata, Chief of the Japanese Delegation to the First Meeting of the Assembly of the League of Nations, left Tokyo on his way to Europe.

Baron K. Yamakawa, President of the Tokyo Imperial University formally announced his decision to resign.

**September 20.**—Japan's evacuation of her troops from Hvarovsk has been officially announced.

**September 23.**—Today being a national holiday, the Shiki Kōreisai, the usual ceremony was held at the Imperial Sanctuary at the Palace.

**September 24.**—M. Kapst, the French Ambassador to Japan, has been promoted to be a commander of the Legion of Honor.

**September 25.**—Sixteen Korean women teachers reached Tokyo on a tour of the Japanese Empire.

Madame Utako Shimoda was formally elected as the President of the Ladies' Patriotic League.

**September 26.**—Two submarines, No. 38 and 39, have been launched at the Naval Shipbuilding Yard at Yokosuka.

**September 29.**—The Minister of Peru at Tokyo and Madame de Freyre left Tokyo for Peking.

**October 2.**—The proposal for shortening the sabers of policemen was passed with unanimous approval at the conference of Prefectural Governors.

The *Fiji*, the leading paper in Japan, was converted from a private ownership into a joint stock company.

**October 3.**—For the purpose of bringing persons in search of houses in touch with owners of vacant houses, the Social Service Bureau of Tokyo will act as a clearing agent for both parties.

**October 5.**—The first meeting of a newly organized Buddhist Sunday School was held at the Botanical Gardens in Koishikawa.

**October 6.**—Fire destroyed the World Sunday School Convention Hall at 4 o'clock in the afternoon.

Mr. Hajime Hoshi of the Hoshi Pharmaceutical Company, Tokyo, has decided to make a donation of 2,000,000 marks to the German Government, for the purpose of chemical research.

Viscount Kenchō Suematsu, Privy Councillor, died at his residence, after a brief illness.

Mr. Shitroku Kuroiwa, proprietor of the *Yorodan*, died at his home at the age of 59.

The Government Aviation Bureau appropriated ¥30,000 to the Imperial Aviation Society in order to encourage civilian aviation.

**October 7.**—The World Sunday School Convention opened at the Imperial Theater.

**October 8.**—Prince Saneteru Ichijō was appointed as Warden of the Meiji Shrine.

The City of Tokyo tendered its official reception to the visiting Sunday School delegates at Hibiya Park this afternoon.

**October 9.**—For the relief of the Koreans who suffered from the recent floods in Korea, His Majesty the Emperor has been pleased to contribute ¥15,000.

## CHINA.

**September 13.**—The representatives of the Verkne-Udiusk Government are now conferring with the Peking Foreign Office authorities, with the object of re-establishing commercial relations with China.

**September 15.**—The Government provided 1,000,000 yuan as an emergency relief fund for famine sufferers.

**September 18.**—A sum of \$1,600,000 was raised from seven provinces by the famine relief association.

**September 20.**—Japanese residents in North China, under the leadership of Mr. Obata, Minister to China, have organized a commission in order to give relief to the sufferers from famine.

**September 21.**—Cantonese troops, under the command of General Chen, occupied Firing.

The provincial authorities in Chinese Turkestan have concluded a trade agreement with the Soviet Government.

**September 23.**—The *Zone*, Japanese battleship, arrived at Hainanto to be in readiness to protect the Japanese residents there.

**September 24.**—A Presidential mandate cancels the existing recognition by the Chinese Government of the Russian Legation in Peking and the Russian Consular Offices throughout China.

**September 25.**—Sir E. D. Fraser has been selected by the Consular body to succeed Mr. D. Siffert as senior consul at Shanghai.

The Chinese Foreign Commissioner in Tientsin requested the Russian Consul to deliver over to his jurisdiction the Russian concession there.

**September 26.**—The Kwang-tung army has captured Waichow.

**September 27.**—General Wei Pang-ping is reported to have declared his independence at Paugshan in Canton Province.

**September 28.**—The Chinese Government has recalled by telegraph Chang Shilin who is now in Moscow, conducting informal negotiations with the Soviet.

Mr. Kang Shih-to, an Anfu leader, was arrested at the Russian Legation at Peking.

**September 29.**—The Russian Chamber of Commerce at Shanghai sent a telegram to the Foreign Office in Peking protesting against the Presidential mandate, with drawing official recognition from the Russian Diplomatic and Consular staffs.

**September 30.**—The Russians in Tientsin hold a meeting and decided to lodge a strong protest against the Presidential mandate.

**October 1.**—The Government has decided to employ about 1,000,000 men from the famine regions in the construction of roads between Peking and Shan-tung, Peking and Honan and in other parts of Chihli Province.

**October 2.**—Fifteen Japanese, including officials of the Japanese Consulate, were killed and more than

20 others wounded at Hunchun, Manchuria, by a band of about 400 mounted bandits.

The International Famine Relief Committee was formally organized at Peking, including representatives of America, China, Great Britain, France, Italy and Japan.

**October 5.**—Hu Wei-teh, the new Chinese Minister to Tokyo, left Peking this morning by the Mukden Express.

The Russian Consulate at Kirin was closed.

### SIBERIA.

**September 11.**—The Reds are energetically trying to suppress the counter revolution in Western Siberia.

**September 13.**—Ataman Semionov has handed over the civil administration to the temporary East-Baikal Assembly.

**September 14.**—The counter-revolutionists in Western Siberia have organized a provisional government.

**September 16.**—Economic situation in Verkhne-Udinsk and Irkutsk is said to be desperate.

The Chita Assembly has elected a Cabinet from amongst the cadets and the Socialists.

**September 17.**—The Japanese Command has transmitted 2,200 cars for use by the Russian authorities.

The Verkhne-Udinsk Government has issued an order for the mobilization of all peasants under 40 years of age, to oppose the Soviet.

**September 18.**—Irkutsk has been placed under martial law.

In consequence of the recent heavy rains, famine is threatening the inhabitants of the Habarovsk district.

**September 21.**—Skirmishes have occurred between Verkhne-Udinsk forces and Semionov's detachments.

At a conference of the peoples of Nikolaevsk and Saghalien, it was decided to organize an independent Government on a democratic basis but decidedly hostile to the Communists.

**September 27.**—Chinese merchants are leaving Habarovsk, taking their goods with them.

**September 29.**—The Verkhne-Udinsk Government has sent a letter to the Japanese Staff accusing Ataman Semionov of violating the peace terms.

The entire Russian press in Harbin is alarmed and bitter at the recent action of the Chinese Government by which the Russian diplomats in China have been deprived of all official recognition.

**October 5.**—The Za-Baikal Cossacks, at a meeting held in Chita, have resolved unanimously to

**September 17.**—Fifty-five Sunday-school delegates sailed for Japan on board the *Empress of Asia*.

**October 1.**—General Francis Joseph Kernan, commanding the Dept. of the Philippines, has tendered the Chinese Consul-General the free use of army transports to carry famine supplies from the Philippine Islands to China.

### DUTCH EAST INDIES.

**September 13.**—Six representative business men sailed from Batavia, Java, on a trip to Japan.

### BRITISH INDIA.

**September 11.**—The Indian National Congress at Calcutta has adopted a resolution of protest against the Punjab shootings, and the dismemberment of Turkey. A resolution for the boycott of British rule till the grievances of the Indians were redressed was also passed.

**September 23.**—The postmen and telegraphists in Bombay are striking for increased wages.

### PERSIA.

**September 11.**—A strong column of Indian cavalry, artillery and infantry reached Abhamr, 12 miles from Bakuba.

**September 19.**—Cossacks under Mukhtar Sultanch, Governor of Tabriz, defeated the Democrats under Sheik Mohamed Khiafane at Tabriz.

### BOKHARA.

**September 23.**—Bolsheviks have entered the city of Bokhara and the Emir of Bokhara has fled.

### TURKEY.

**September 11.**—The Turkish Crown Prince unsuccessfully attempted to flee to Anatolia to join the Nationalists.

**September 12.**—The resistance of the Turks has halted the Greek advance in the region of Askicheker.

**October 2.**—Abdul Mejid, the heir to the Turkish throne, attempted unsuccessfully to commit suicide by taking poison.

### ARMENIA.

**October 8.**—Armenia is formally declared to be in a state of war with the Turks and Tartars attacking Dellajan and Nakichivan.

### THE PHILIPPINES.

**September 14.**—Mr. Matsunami, the Japanese exchange Professor, has sailed for Japan on the *Nikko-maru*.

## The Asian Book-Shelf

### Rupam

*Rupam* is the name of a new quarterly journal of Oriental Art, chiefly Indian, which has made its appearance from Calcutta, India. This beautiful publication, profusely illustrated and nicely printed on a typical and artistic Indian paper of the best quality, is not only attractive in style but is full of materials which will prove of great interest to the students of Indian Art.

The Chinese and Japanese artists of the past received much of their inspiration from India, while the Buddhist temples throughout this country with all their treasures of art are living monuments of the influence of Hindu art over the art of Japan.

We have great pleasure in welcoming this timely publication, the *Rupam*, for which we have nothing but praise and admiration. The reproductions from the ancient pieces of sculptres and paintings are very cleverly done and call for a word of commendation from us.

The one special feature of the journal is that it contains articles by some of the most well-known authorities on Indian Art. The whole publication speaks volumes for Mr. Ordhendra C. Gangoly, the Editor, who himself occupies a very high place among the art critics of Hindustan.

*Rupam* is the official organ of the Indian Society of Oriental Art, and will prove of great benefit to those who are interested in the glorious arts of India. The annual subscription for foreign countries is Rs 18, a single copy being priced at Rs 5 only.

## Who's Who Among Our Contributors.

Hiizu Miyake, M.D., Member of the House of Peers, Hon. Prof. of the Tokyo Imperial University, and *Genro* of the Medical world of Japan, has made an extensive study of the question of preservation of historic sites, beauty spots and natural monuments in Japan.

Mitsuru Tōyama is the uncrowned King of the non-official political world of Japan. We invite the attention of our readers to the anecdotes of his life published on page 168-172 of the second issue of the Review.

R. Weinzel spent a great deal of his life in Asiatic countries, mostly in official position, and has specialised in the study of Far Eastern art and culture.

Jinji G. Kasai, Ph. B., A.M., Honorary Secretary to the American-Japanese Relations Committee, is a graduate of the University of Chicago, and has made researches in international law and diplomacy at Harvard University. He has lived for fifteen years in the United States, and made a thorough study of American-Japanese problems.

Baron Shūmpei Gotō, Ex-Minister of Home and Foreign Affairs, is at present a member of the Diplomatic Advisory Board, and one of the leading statesmen of Japan.

Naohiko Masa'ci, formerly an Inspector of the Educational Department and head of the Bureau of Fine Arts, is now holding the post of the President of the Tōkyō Academy of Art.

Marquis Okuma, who contributes an article on the construction of the Meiji Shrine is one of the *Genro* and former Prime Minister. He rendered invaluable services to the state during and after the Restoration of 1868.

Heikichi Ogawa, M.P., Councillor of the Seiyūkai—the Government party—is in charge of the Census Bureau.

Kesho Ram Saharwal, a youngman from Peshawar, India, is a member of the Editorial staff of the Asian Review.

Dr. Masujiro Honda who contributes a classical tale, "Takatori Monogatari" is a leading publicist in this country. Formerly he was an educationist, being Professor of the Kagoshima Higher School and later of the Tōkyō Higher Normal School. Now he is a regular contributor of the *Japan Advertiser* in this country, the *Racial Development* in America, and other magazines and newspapers, both in Japan and in America and England.



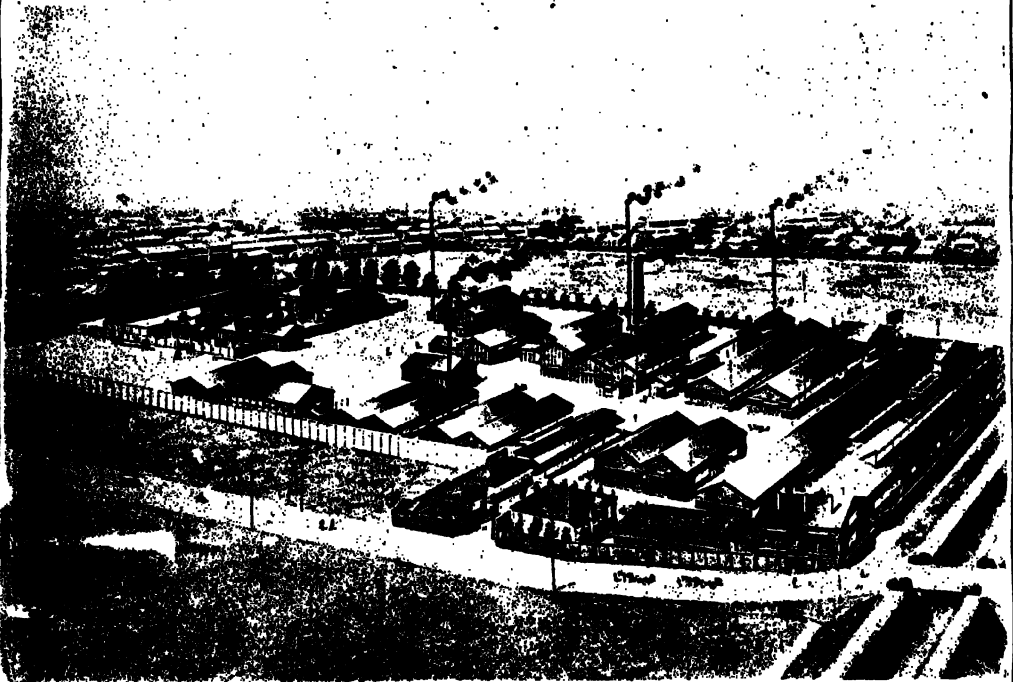
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ART, ETC., OF ASIA, MANAGED AND EDITED BY JAPANESE

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No. 1

## EDITORIAL NOTES

### New Year Greetings to Our Readers

**The Asian Review.**

#### **Racial Equality Proposal.**

When the proposition for the abolition of racial discrimination was rejected by the Versailles Peace Conference, Baron Makino, one of the Japanese delegates, said that Japan would reintroduce it at the meeting of the League of Nations. It was, therefore, generally supposed that at the Geneva Conference the question would be raised by the Japanese delegate. But Viscount Ishii's announcement that he would not bring up the proposal now and would wait for "an opportune moment" has indeed been a great disappointment to the Japanese public.

The chief reason which actuated the Viscount to postpone the submission of the question to some later session is apparently the apprehension that it will prove to be another effective weapon at the hands of the anti-Japanese agitators. We learn from the statement which he made in the course of an interview granted to the Geneva correspondent of the New York

*Evening Post* that Japan would bring forward the proposal when the prejudices against her in California and the British dominions ceased to exist.

The Anglo-Saxon anti-Japanese agitators know in their heart of hearts that Japan is innocent and has no aggressive designs on any country. They are thoroughly aware of the fact that the Japanese are a peace-loving people and never encroach upon the rights of others. Yet they vilify Japan and make all sorts of ludicrous insinuations against her. And why? Because it is too much for them to see Japan—a coloured country—demand and occupy a place of equality with the white nations. They are unwilling to concede that any non-white nation can have such achievements as would entitle it to the same rank as the white nations have. For, if they admit the possibility of it, it will mean a complete delhypnotisation of the non-white races and the consequent disappearance for good of the fallacious doctrine of the superiority of the

## THE ASIAN REVIEW

whites—a doctrine which has hitherto stood them in good stead in depriving the non-white peoples of their inalienable birth-rights. Viscount Ishii apparently expects that the prejudices of the whites against Japan will die away in course of time. It betrays his utter ignorance of the true psychology of the white peoples. Racial prejudices will never disappear unless the demand of the non-white peoples is consistently and ceaselessly repeated and supported by the moral force of a tremendous magnitude. The "opportune moment" will never come if we remain seated with folded hands. The whites have on more than one occasion made it sufficiently clear that they will not budge an inch from their position. We, the non-white peoples, also should convince the whites that we will never acknowledge the so-called superiority and go on agitating and rousing the public opinion of the world till this iniquitous colour bar is abolished once and for all.

Indeed the Viscount has done a great disservice to the cause of the non-white peoples by not bringing forward the question again. He should have known that all the non-white population of the world are anxiously depending on us for getting this long-standing injustice removed. He, as our delegate, has certainly failed in his duty and done an incalculable harm to the prestige of the Empire. In order that the whites may not labour under any misunderstanding because of the failure of our delegate to bring up the question, we declare—and when we say this, we voice the sentiments of the Japanese nation—that Japan considers it her heavenly mission to get this monstrous wrong towards the majority of the people of the world, righted, and that to achieve the object she is prepared to undergo any amount of suffering and sacrifice.

### Indian Delegates to the League of Nations Assembly at Geneva.

tions in the Assembly meeting.

Now and then Reuter informs us about Indian delegates' participation in the discussion of various questions.

the status of these delegates and the extent to which they represent the people of India, *India*, the organ of the Indian National Congress in London, writes thus: "The India Office announces that the delegates from India to the forthcoming assembly of the League of Nations at Geneva will be Lieut.-Col. His Highness the Maharaja Jam Sahib of Nawanagar, Sir William Meyer, High Commissioner for India, and Sir Saiyid Ali Imam. 'Delegates from India' in the present context means, of course, not the elected or the duly accredited representatives of the Indian nation, but the nominees of the Government of India. We wonder how much longer the farce of such Indian 'representation' will be kept up. The selection of a Ruling Chief, the Prime Minister of another Indian State, and Sir William Meyer as 'delegates from India' to the League of Nations illustrates afresh the peculiar sense of proportion—and of humour—with which the bureaucrats at Whitehall and in Simla are endowed."

### The Future of the Anglo-Japanese Alliance.

The term of the present Anglo-Japanese Alliance expires this year. People are indulging in various speculations about its future life. After the announcement of the victory of the Republican party, a certain Diplomat in Washington is reported to have said that the defeat of the Democratic party will compel England to renew her alliance treaty with Japan. But when we analyse the situation carefully, we are forced to the conclusion that the chances of the renewal of the existing alliance are very small.

It is an open secret that there is not much love lost between the present governing classes of England and the Republican party of America. The latter's attitude towards the former has been amply made clear in the violent speeches delivered by the Republican members during the discussion of the

Versailles Peace Treaty in the United States Congress, denouncing, in no measured terms, the League of Nations because of its being dominated over by the British. The Wilson administration had also very frequently come up for adverse criticisms at the hands of the Republicans for playing a second fiddle to Great Britain. Now that the party hostile to England's imperialistic aggression is to succeed the present administration, Great Britain must think twice before doing anything which may transform the covert antagonism to an overt one.

The Republican party does not view with favour any further renewal of the alliance,—at least in its present form. Should England desire to continue it, she must make up her mind to face the opposition of the United States in her every move. England knows that it is not a wise policy for her to invite the displeasure of America. She is therefore likely to seek the approval of the United States to a continuance of the alliance in a changed form, so that it may not hurt the susceptibilities of America. In such a case the alliance will be like a mangled lifeless body without soul. But it is to Great Britain's interests to keep the alliance going on, so that in time of emergency she can count upon Japan by reminding her of the longstanding friendship,—or at least she can prevent Japan from combining with any party hostile to England. If, however, she fails to secure America's consent, she will probably give up the idea, because under no circumstances can she openly antagonise the United States. It may be that in that case England may propose an Anglo-American alliance, but whether America will agree to it or not it is difficult to predict.

#### **Anti-Japanese Movement in California.**

The anti-Japanese movement in California has reached its climax. The Land Law aiming at the exclusion of the Japanese from the State has already been

passed. The main provisions of this disgraceful measure are: (1) To prohibit the ownership an leasing of land by Japanese; (2) To prohibit the acquisition of real property by American born Japanese minors (who are American citizens according to the Constitution) under the guardianship of their parents; (3) To deprive the Japanese parents of their natural right for acting as the guardians of their minor children owning real property; (4) To escheat real property upon certain *prima facie* presumptions; and (5) To prohibit the Japanese from acquiring any interest in any Company or Corporation owning real property. We have already noticed in these columns how the Japanese have for a long time been suffering from various humiliating disabilities in America. Over and above this if this law is enforced in its entirety, it will amount to nothing short of a most cruel act unbecoming of any civilised people. Thousands of Japanese and other orientals have settled there permanently; they have made America their home. To all intents and purposes they are American citizens. Yet they are going to be deprived of the most elementary rights. All these restrictions, humiliations and the enactment of unjust and inhuman laws owe their origin to the facts that these people's colour of the skin is different from that of the natives, that they are more thrifty and more industrious and that their characters and morals stand on a higher level than those of the same class of whites. These are their unpardonable offences and hence they are condemned to be helots! They must remain as the hewers of wood and drawers of water, if they want to live in that blessed land of Lincoln and Washington, is the argument of the Californians! That all the Americans are not possessed of the perverted sense of race superiority and have not yet bidden good-bye to the noble ideals of their forefathers may be seen from an admirable article in the New York



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*Nation* reproduced under the heading "Contemporary Views" in this issue. The article appeared before the Land Law was passed and voiced the true feelings of the American Democracy. The great majority of the Americans look with disgust upon the anti-Japanese activities of the Californians, but because of the peculiarity of the relations between the Federal government and the States they cannot intervene. Yet they should realise the fact that the action of the Californians cannot but put an indelible stain on the names of all Americans.

At this writing the representatives of the American and Japanese governments are engaged in negotiations for a final solution of the question by the conclusion of a treaty on the subject. It is rumoured that full civil rights will not be granted to the Japanese but that there will be a provision safeguarding their property rights only. If the rumour is true, the proposed treaty will place the Japanese residents in a very unsatisfactory position. What is the use of having property rights only when one is debarred from exercising the other rights of a citizen? America is their adopted country. They have decided to live there forever and share the fortunes and sorrows of the natives. If they are denied the rights enjoyed by their white brothers, what will be their feelings towards America? We have faith in the sense of justice of the American people and hope that they will ensure the Japanese residents there a fair and impartial treatment.

### **The Canard of America-Japan War.**

The true characteristics of the majority of the foreign journalists and correspondents in the Far East have time and again been pointed out in these columns. With the exception of a limited few, they have no regard for truth or the sacredness of the profession in which they are engaged. They are always ready to hold a candle

to the devil and thereby make a comfortable living. It is needless to say that no first rate foreign journalist cares to come to this side of the world, thousands of miles away from his home, for permanent stay, because he has many respectable avenues of employment open before him in his home-country. Not only can he make a name for himself, but in course of time he can rise to the position of a Cabinet Minister—and even Premier. Only the journalists, who fail to make any stand in the growing competitive field in their home countries and consequently find it extremely difficult to keep their body and soul together, remembering the story of the Pagoda trees so much shaken by their ancestors in the past, make for the East. It is therefore no wonder that they should adopt questionable means and run after cheap "reputation."

One Hugh Byas, Osaka correspondent of the Universal Service and the *London Daily Express* is reported in the *Los Angeles Examiner* to have sent a press message to the effect that the Japanese newspapers are fomenting anti-American feeling. When one reads the whole despatch, one is forced to the conclusion that the Japanese papers are deliberately working up the public feeling against America in order to prepare the people for a conflict with the United States. At a time when the relations between the two countries are not quite satisfactory, such mischievous messages cannot but cause further tension. No responsible man with a grain of self-respect would add to the already piled up difficulties between the two nations. But this gentleman apparently had some ulterior motive in cabling the news; for otherwise he should not have very conveniently forgotten to add the fact that a great volume of the public opinion of Japan has faith in the American sense of fairness and justice and earnestly desires to see a peaceful and harmonious settlement of

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all the outstanding questions. Perhaps the canards circulated by this species of foreign correspondents made Congressman Julius Kahn utter the thunderbolt recently. It is true that like America Japan too has her demagogues and agitators whose utterances are at times not only indiscreet and provocative, but place the government in a most awkward position and create various misunderstandings in foreign countries. It should, however, be remembered in this connection that they represent the views of an infinitesimally small section. The vast majority of the Japanese public look upon the bellicose attitude of these people with contemptuous disgust. They are firmly convinced that when all the facts and circumstances are clearly brought before the American public, the latter will be able to understand Japan correctly.

It is not out of the place to mention that the anti-Japanese agitators and the yellow press in the United States as well as in the East are mainly responsible for the unfortunate situation. They are continually dinning into the ears of the Americans that Japan is aggressive, militaristic and imperialistic. Every act of Japan, however well-intentioned it might be, is ingeniously distorted and served to the Americans as a proof of their accusation! Sinister designs are cleverly imputed on every move of Japan. These naturally exasperate the Japanese people and the few extremists among them pay their American confreres back in their own coin. The *Chicago Tribune* has put the whole thing in a nutshell. It says: "There has been a malignant effort to foster animosity and hate. The malevolent influence of the Hearst publications have been highly prejudicial to Japan, and have steadily lied about and insulted her; and this campaign has inevitably provoked repercussions in Japan. The Japanese people are willing enough to listen to reason, but their pride and self-respect revolt against slander."

Japan has neither the resources nor the strength necessary for indulging in a pastime of war. And how ruinous a business the modern war is we have had ample evidences during the last few years. Moreover, on ethical grounds she is determined to avoid any war, unless of course her very existence is endangered. The fact that she has, in her history of more than 2,500 years, never deviated from the ideal of *Bushido* ought to open the eyes of the Americans to the real spirit of Japan. The Japanese people do not pay homage to the perverted notion that might is right. They have the best interests of humanity at heart. They are confident that there is no problem between the two countries that cannot be solved peacefully and with honour to all concerned.

### Election of Senator Harding.

The Republican party has emerged victorious in the election contest in the United States of America. Senator Harding, Republican nominee, has been elected the next president by an overwhelming majority, while his opponent Governor Cox has sustained a severe defeat. In both Houses of the Congress too the Republican party will have a large majority.

It is certainly an irony of fate that President Wilson who was once the idol of the people and exercised a predominant influence not only at home but abroad also, should find himself and his party miserably vanquished. The defeat of the Democratic party may be attributed mainly to the bungling and vacillating policy of its chief.

When President Wilson announced his fourteen points, the world looked up to him as a saviour. His proposal for a League of Nations was accorded a hearty welcome by all. But when the time came for the actual enforcement of the principles enunciated by him, he backed out and permitted the formidable forces of evil

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with which he—may be perhaps unconsciously— allied his country and at whose disposal he placed the resources of America for making the world a better place for all, to have a complete sway over the situation, with the result that today Democracy is in imminent danger of strangulation. Not only did he fail to carry out his idea but he allowed himself to be exploited by the imperialistic nations of Europe. It is apparently the result of the voting during the Presidential election, demonstrating the loss of faith by the people in the Democratic party and its policies for suffering the United States to be a cats-paw in the hands of the European nations, that has opened the eyes of the Wilson administration, and hence it has lodged a protest with the European Powers against the partition and misappropriation of Turkey. The League of Nations fathered by President Wilson has proved to be a very admirable instrument for perpetuating the domination of the whites in Asia. In a word what the Wilson administration has been able to accomplish in international affairs is to make the world unsafe for democracy and to ensure vast non-white territories for exploitation by the whites. The present political geography testifies to this fact. It is only through the silent acquiescence— if not connivance of the United States that Great Britain, France and other European nations have been able to rob the territories of Turkey, Persia and former German Africa, to the bewilderment of the natives who were naive enough to place an implicit reliance in the grandiloquent utterances of the Allied politicians and statesmen about the principle of "self-determination". The "freedom of the sea" proposal, so fondly cherished by President Wilson, met the same fate as the other ones. The final result today is that the world has been placed at the mercy of an arrogant, unscrupulous, irreligious, selfish and aggressive group of men whose idea of civilisation is the negation

of the principles of justice and humanity and who are still busy in tightening their grip on the weak and unarmed people of the earth. The only philosophy which appeals to them is that of brute force, and their every action is accompanied by it, although, humorously enough, now and then they apply some sanctimonious terms to their vile deeds.

Nobody is more responsible for this deplorable condition than President Wilson. He has still a couple of months at his disposal before his tenure expires. If he can assert himself and make a bold stand against the rapacity of the European Powers, he can retrieve a part of his lost fame. If not, then it means the death of his political life, although his name will go down to posterity as the sponsor of the noble ideals contained in his fourteen points.

The present unpopularity of the Democratic party may be traced to the failure of Mr. Wilson, as detailed above. The majority of the Americans love justice and fair-play. They were completely disgusted with the erroneous policy of the Wilson administration. This accounted for the prevalence of a sentiment for a change in the administration. The leaders of the Republican camp also tried their level best to utilise this sentiment in their favour. All these factors together have brought about the downfall of the Democratic party.

President-elect Harding has not yet definitely announced his future policy in international matters. His utterances about the League of Nations have, however, given us an inkling on the subject. During his campaign speech he said that the League was an association of diplomats and politicians whose determinations were sure to be influenced by considerations of national expediency and selfishness. Some time after this speech, he was reported to have declared himself in favour of the creation of a real League of Nations which would be truly representative of all

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the peoples of the world. It is clear from these statements that the Republican administration will pursue a policy quite different from that of the present administration. In this sense the Republican victory may mean the deathknell of the present League, which in the absence of the United States as one of its members cannot but be reduced to a moribund state. It has already lost the confidence of a vast majority of the people; and if another League based on the true principles of humanity and justice be set up as its rival, it is bound to be transformed into an impotent instrument—perhaps to disappear altogether within the course of a few years.

### **The Future of the Anglo-American Relations.**

Now that the Republican party has come out victorious, the future of the Anglo-American relations is anything but bright. It is an indubitable fact that since America's entry into the last war Great Britain has very cleverly exploited the American government for the expansion and protection of England's interests. The American public knew this fact and consequently there was a storm of opposition against America's further commitments by becoming a member of the League of Nations, which, as constituted at present, can only serve one end; and it is the ensuring of the perpetual supremacy of the European Powers, especially of England, in world affairs.

England's possessions were too burdensome for her moral integrity and physical strength. The English statesmen realised that under the changed conditions of the world it was almost impossible to maintain the *status quo* by their own arms. When President Wilson announced the idea of the League, the governing classes of England saw in it their only chance for an eternal safeguard of their Imperial holdings and at once threw themselves heart and soul into the movement. During the process of creation, the League underwent

many changes at the hands of these people and finally emerged as a very handy weapon for the preservation of the interests of the European Imperialistic Powers.

The Republicans are well acquainted with the tactics pursued by English statesmen at the time of the birth of the League. This apparently accounts for their persistent advocacy for the expansion of armaments and for their chief spokesman's mercilessly condemning the League.

From the tone of the speeches delivered by the Republican leaders during the Presidential campaign, it appeared that they regarded England as the prospective rival of America in all matters. Some of them even went so far as to accuse the Democratic party of having received English gold for its campaign expenses. Already the financial and commercial interests of the United States and Great Britain are clashing and the former has embarked on a naval policy, which when fully carried into effect, will make America the greatest naval Power in the world—a position hitherto occupied by England. Then the Irish question will exercise a tremendous influence on the future policy of the United States towards England. All these indications point to the fact that the future relations between the two countries may not be as harmonious as they have been in the past.

Will these things lead to an open conflict? If England in the future also follows her time-honoured policy of aggression and of suppression of the legitimate aspirations of the people of the world, the break is sure to come. If, on the other hand, she discards her old selfish policy, refrains from monopolising all the good things of the earth, and unchains the races held in subjection by brute force only, she may escape the terrible fate that always befalls those who disregard in actual practice the fundamental principles of humanity and justice. History repeats itself. And in this case we may witness the interesting spectacle of one brute force rising up to

crush another—more violent and ghoulish but less powerful in point of actual strength, than the first.

### **Indian Nationalist Movement and Japan's Obligation to Great Britain.**

As stated in another editorial in this issue, the non-cooperation movement is in full swing in India. In some Provinces the College students have held meetings and passed resolutions asking the management to sever all connections with the government. Addressing the students of the Allahabad Colleges, who are strong supporters of the non-cooperation movement, Mrs. Annie Besant, President of the Theosophical Society, who has consistently opposed the agitation from its very inception, is reported in the *Bengalee* of 6th November last to have said: "If you keep yourselves to this way, there will be trouble, and you will have to face the tremendous power of England, which is armed from head to foot and *which will be supported by Japan* (Italics ours)."

It is certainly surprising that a responsible person of Mrs. Besant's position, intelligence and wide international knowledge, should not be aware of the fact that the Anglo-Japanese Alliance nowhere says that Japan will come to the aid of Great Britain in case of a revolution in India. According to this Alliance Japan is to assist England only when India is attacked by a third party from outside. If there be a revolution in India Japan has no obligation to go there and suppress it. We have no other motive in writing this than to remove the misunderstanding that might have been created by Mrs. Besant's statement.

### **Non-Cooperation Movement in India.**

The special session of the Indian National Congress, the non-official Parliament of India, was held in September last under the presidency of that distinguished Indian leader, Mr. Lajpat Rai. The resolution

on "non-cooperation with the Government" introduced by *Mahatma* (Saint) Gandhi was passed by an overwhelming majority of the delegates present. In a previous issue we published a summary of the resolution. The complete resolution runs as follows:

"In view of the fact that on the Khilafat question both the Indian and Imperial Governments have signally failed in their duty towards the Musulmans of India, and the Prime Minister has deliberately broken his pledged word given to them and that it is the duty of every non-Moslem Indian in every legitimate manner to assist his Musulman brother in his attempt to remove the religious calamity that has overtaken him:

"And in view of the fact that in the matter of the events of the April of 1919 both the said Governments have grossly neglected or failed to protect the innocent people of the Punjab and punish officers guilty of unsoldierly and barbarous behaviour towards them and have exonerated Sir Michael O'Dwyer who proved himself directly or indirectly responsible for the most of the official crimes and callous to the sufferings of the people placed under his administration, and that the Debate in the House of Lords betrayed a woeful lack of sympathy with the people of India and showed virtual support of the systematic terrorism and frightfulness adopted in the Punjab and that the latest Viceregal pronouncement is proof of entire absence of repentance in the matters of the Khilafat and the Punjab:

"This Congress is of opinion that there can be no contentment in India without redress of the two aforementioned wrongs and that the only effectual means to vindicate national honour and to prevent a repetition of similar wrongs in future is the establishment of *Swarajya* (Self-government). This Congress is further of opinion that there is no course left open for the people of India but to approve of and adopt the *policy of progressive non-violent*

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*non-co-operation until the said wrongs are righted and Swarajya is established.*

"And inasmuch as a beginning should be made by the classes who have hitherto moulded and represented opinion and inasmuch as Government consolidates its power through titles and honours bestowed on the people, through schools controlled by it, its law courts and its legislative councils, and inasmuch as it is desirable in the prosecution of the movement to take the minimum risk and to call for the least sacrifice compatible with the attainment of the desired object, this Congress earnestly advises--

(a) surrender of titles and honorary offices and resignation from nominated seats in local bodies;

(b) refusal to attend Government Levees, Durbars, and other official and semi-official functions held by Government officials or in their honour;

(c) gradual withdrawal of children from Schools and Colleges owned, aided or controlled by Government and in place of such schools and colleges establishment of National Schools and Colleges in the various Provinces;

(d) gradual boycott of British Courts by lawyers and litigants and establishment of private arbitration courts by their aid for the settlement of private disputes;

(e) refusal on the part of the military, clerical and labouring classes to offer themselves as recruits for service in Mesopotamia;

(f) withdrawal by candidates of their candidature for election to the Reformed Councils and refusal on the part of the voters to vote for any candidate who may despite the Congress advice offer himself for election;

(g) boycott of foreign goods.

And inasmuch as the Non-Cooperation movement has been conceived as a measure of discipline and self-sacrifice, without which no nation can make real progress, and inasmuch as an opportunity should be given in the very first stage of Non-Co-

operation to every man, woman and child for such discipline and self-sacrifice, this Congress advises adoption of *Swadeshi* (use of indigenous articles) in piecagoods on a vast scale, and inasmuch as the existing mills of India with indigenous capital and control do not manufacture sufficient yarn and sufficient cloth for the requirements of the nation, and are not likely to do so for a long time to come, this Congress advises immediate stimulation of further manufacture on a large scale by reviving handspinning in every home and hand-weaving on the part of the millions of weavers who have abandoned their ancient and honourable calling for want of encouragement."

From the Indian papers to hand we learn that the non-cooperation movement is making a great headway. Not only many distinguished Indians have given up their titles and honorary offices, but a large number of intending candidates for the new Legislative Councils have withdrawn their candidature. Efforts are being made to boycott the government educational institutions and law courts. Some people have already withdrawn their children from Government colleges. The Indian leaders declare that they have lost all faith in the British Government which is dominated by the force of anarchy, injustice and exploitation. So long as this government remains, there is no hope for India's regeneration. What they therefore want is the establishment of a *Swarajya* (Self-Government), and this, in their opinion, can only be effected by paralysing the present bureaucratic government by withdrawing all cooperation from it. They hold that for a people kept in a disarmed and emasculated state and held in subjection by the naked sword, the non-cooperation movement is the only effective weapon to recover their rights from the alien usurpers.

Reports coming from India every week are disquieting. People's minds are greatly excited over the condonation by the

government of the barbarous excesses committed by the English officials in the Punjab. Unless the demands of the Indians are fully met and thereby the discontent is allayed, there is every likelihood of the machinery of the government being brought to a complete standstill.

### **Amritsar Massacre and the Japan Chronicle.**

We noticed in our last number how the *Japan Chronicle* had come down upon us because we performed our journalistic duties by giving publicity to and passing criticisms on the blood-curdling acts of General Dyer. The contention of our contemporary that the General had received adequate punishment has already been thoroughly exploded. Here are, however, some more facts on the subject which will convince all as to the painfully inadequate penalty awarded to a man who is primarily responsible for the wanton killing of over 1,200 human beings and the wounding of three times that number. In reply to a question of an Indian member in the Imperial Legislative Council of India, the Commander-in-Chief said that General Dyer, on account of his compulsory retirement, would draw the retired pay, that is, £850-10. S. annually, till the 9th October 1921, and that on and after that date he would be drawing £ 900 per annum, the usual rate of pension, from the Indian revenues. It means that but for General Dyer's being placed on a retired pay he would have continued to draw his full salary till October 9, 1921, the date of his retirement in the usual course. His financial loss, therefore, amounts to a few hundred pounds only. Again, although he will be drawing a reduced pay until October next, he will have to do no work during the period. If our contemporary considers it as a sufficient punishment for the crime of Dyer, then we cannot help remarking that its conception of justice carries a meaning different from what is understood by the civilised world.

Dyer has been acclaimed a national hero. He is going to get a gift of £ 20,000 from his country men and women for his valiant deed in the Jallianwalla Bagh. His full pension of £ 900 has been assured. The House of Lords has passed what is practically a vote of censure on the action of the British cabinet in compulsorily retiring him. And do not all these facts combined together constitute a severe punishment for him? Whoever raises any cry against the insufficiency of the penalty should be hanged from the topmost bough of the nearest tree, is the opinion of our British friends and their mouth-pieces!

Mrs. Annie Besant, President of the Theosophical Society, has put the entire situation in a nut-shell. Addressing the English readers whom she asks to think for themselves, Mrs. Besant, in an admirably written article in the *United India*, says: "If that Jallianwalla Bagh crowd of men, with infants in their arms and little children playing, shut up in a closed space, had been of English men, English babies, English children, and if three or four thousand of them had been killed and wounded, and the wounded left to gasp for water all the long, hot night while curfew order hindered any from reaching them with aid; if this coldblooded massacre had been perpetrated in Ludgate Circus, with every outlet closed, would you have been satisfied to see the General Commanding compulsorily retired on retired pay? If your little sons had been made to walk sixteen miles a day in the burning sun, if your husbands had been locked up in iron cages four feet high, if your wives had had their clothes torn off the parts of their bodies it was dishonour to expose before men, would you be contented that the brutal tormentors should be allowed to slip away unpunished, or remain in power in the places where their cruelties were wrought? Why, all England would be mad with fury against these criminals if they had treated English men, women and children as they treated Indians—and Indians feel just the

same as you would feel. The Non-Cooperation movement is one of disgust against the race that breeds such men; only, with their inner sense of justice, they discriminate even in their disgust, and only refuse to have anything to do with the Government that will not do them justice, or with those that represent it. They draw away from them with passionate revulsion."

### Greece and the Principle of Self-Determination.

The recent election in Greece has resulted in a crushing defeat of M. Venizelos and his party. This adverse result may be attributed to the hostile feelings of the people against the policy of blood and iron pursued by Venizelos. It will be within the recollection of our readers how during the last war this gentleman supported by foreign gold and foreign bayonets succeeded in driving his King out of the country—an act of abominable treachery—and in usurping the power. He set up a dummy King and then indulged in a veritable reign of terror. Searches, arrests and execution were the order of the day. Public opinion was completely silenced and the world flooded with the version of his party alone. The allies finding in him an easy and convenient tool utilised the resources of Greece for the furtherance of their ambitious designs. Even after the conclusion of peace Greek troops were being used in fighting the Turkish nationalist forces. The shameful massacre of 15,000 Turks in Balikesri, already commented upon in our last number, was carried out under the orders of Greek officers belonging to his party. Not only Venizelos and his followers played the parts of autocrats in the internal administration of the country, but they had scant respects for international laws.

It was clear from the very beginning of his regime of terror that as soon as normal conditions returned, his downfall

was sure. It has happened so; and the Greek people have unmistakably expressed themselves against the party of a tyrant.

The fact that the public opinion of Greece now favours the return of the former King Constantine has upset the mental equilibrium of France and Great Britain. They have publicly announced that the character of the government of Greece must be determined by them. Is it not a fine example of the enforcement of the principle of self-determination? The whole of Greece wants their former King back. But France and Great Britain would allow nothing of the sort. It is they who must decide the future destinies of the Greek people! And these are the two countries whose politicians lose no opportunity of giving out to the world that they and they alone are the champions of justice and humanity!!

### So-called Christians and Colour Prejudice.

An esteemed English lady in the course of a letter to the editor of the *Asian Review* dwells upon the subject of the colour prejudice as manifested by most white Christians. She writes: "With regard to the Jewish question also, this antagonism is identical with the growing anti-Japanese feeling; colour is at the root. Quite lately, two visitors came to see me—separately. One, an American, asked me if I did not always feel repulsed—nauseated—when in contact with a Jew? I replied with surprise, 'On the contrary, I have very good Jewish friends. And, if you feel like that how can you care for the Bible, written, as it is, from cover to cover by Jews and for Jews? And what should you do if our Lord and His Apostles were to enter the room?' This was to a Protestant lady. The next was an English Roman Catholic, and our talk was somewhat similar. To my above question she replied, 'Yes, I know, *but* I always wish that our Lord had belonged to *some other nation*—such as



the Greeks; *don't you?*' To me it is all so disgusting that people with such views call themselves *Christians*. But it is the same way that foreign professionals here make a comfortable living out of the Japanese, and dislike and denounce them! As to the 'blacks', I don't think we have much of that 'anti-nigger' spirit among the British; but the way the Americans speak of the Negroes there—'in God's own country' with the most vindictive hatred, fills one with horror; and look at their conduct in Haiti; and yet they denounce the Japanese in Korea! Why not confine the whites to three Continents, and let the Black and Yellow races live in peace in the remaining two?" What the correspondent says is a truism and any comment is superfluous.

### **Christianity as Seen by the Tibetans.**

Colonel Weddell of the British Army went to Tibet with the last British expedition. During his stay there he met the Tibetan High Priest and had a talk with him about the Christian religion. He tried to convince the Priest of the excellence of Christianity and said that the Christians never deviated from the path laid down by their master Jesus Christ. But the unsophisticated Priest could not bring himself to believe in what the Colonel told him, having, as he had, before him glittering examples of unchristian work of aggression as practised by the very Colonel and his compatriots. But let us quote the Colonel: "I told him that the main spring of Christ's doctrine was 'peace and good will to men' as was Buddha's, that Christ had said 'Love your neighbour as yourself,' 'Love your enemies,' and that our Christian commandments were of exactly the same number as Buddha's decalogue ..... On this he exclaimed bitterly, smarting under the defeat inflicted on his country by our troops: 'The English have no religion at all!' And on my enquiring

why he thought so, he replied deliberately and emphatically, 'Because I know it. Because I see it for myself in the faces and action of your people. They all have hard hearts and are specially trained to take life and to fight.....' I assured him that the people of England spend enormous sums of money on religion, and everywhere have built beautiful churches, several hundreds of which are much finer and more costly than any temple in Tibet, and that the commentaries and other books on our religion would fill enormous libraries many times larger than those of the Tibetan monasteries, and that their priests were real ecclesiastics, preaching to and teaching the people, unlike the Lamas who never teach the people, but keep all their education within their order, and are therefore not ecclesiastics. Hereupon he answered with a fine scorn, 'But what is the good of all these buildings and all these books and teachings, if the people do not read them, or, in any case, do not practise their maxims!'" The Christian Colonel found the High Priest a hard nut to crack. He continues: "As he was so hopelessly biassed, I could only reply that I hoped he would judge us more generously when he knew us better." What a brazen-facedness! The Colonel and his friends had gone there for no other purpose than that of relieving the Tibetans of their burden of land and treasures. They had already given them a taste of the Christian virtues by their maxim guns; they had killed during the process of the manifestation of the superiority of their civilization a large number of Tibetans and desolated the greater portion of the country. Yet the Colonel wondered why the Tibetan Priest could not appreciate the blessings of Christianity!

Fortunately for the Colonel the Tibetan Priest was probably not acquainted with the history of the "notorious exploits" of the Colonel's fellow-countrymen in other parts of the world and hence could

not give a more suitable and effective retort.

### **Fall of Anti-Soviet Leaders.**

So Wrangel in the South and Semionov in the East have gone the way of Denikin and Kolchak. There remains no more anti-Soviet factor and the whole of Russia is practically under the undisputed sway of Lenin and his coworkers. France, the most implacable foe of Soviet Russia, has received the greatest shock in the fall of Wrangel. It was she who was mainly responsible for egging the anti-Soviet leaders to fight the Bolsheviks. For this purpose she spent enormous sums of money and sacrificed many valuable lives. But all her efforts have proved abortive in the end. Sovietism now reigns supreme in the land of the former Czars.

England, shrewd and far-seeing as she always is, knew that it was difficult to crush Bolshevism by force of arms. This actuated her to commence flirtations with Russia at the time of the Russian advance upon Poland. When, however, the fortune of war turned in favour of Poland, on one or another pretext she put off or rather broke off the negotiations which she had been carrying on with the commercial representatives of Russia. She apparently thought that the Polish victory was the beginning of the end of the regime of Lenin. But the Soviet leaders had many surprises in store. They readily agreed to the terms of Poland and then turned their attention towards Wrangel. They concentrated all their forces in the South and dealt Wrangel a death-blow, which ended the adventurous career of another anti-Soviet leader backed by foreign gold. The collapse of Wrangel has furnished England another lesson, and her Premier is at this writing busy in discussing the details of the commercial agreement with the representative of Russia. It is possible that before this gets into print, the agreement will have become an accompli-

shed fact.

France has accepted the decision of the British government to open commercial relations with Russia with philosophic calmness. Before many months pass, we may see her following in the footsteps of her ally on the other side of the channel.

America has up to this day maintained a strong opposition against any sort of dealing with Soviet Russia, but she has no objection to individual citizens carrying on trade with the Bolsheviks. The term of the present administration is to end shortly. This apparently makes the authorities unwilling to cast out any definite policy. Till the inauguration of the next President, we may not know the exact attitude of America towards Lenin. But the public opinion of America is in favour of opening commercial relations with Russia at once, and an American citizen, Mr. Vanderlip, has already obtained valuable concessions from the Moscow government.

The question which concerns us most is that of Siberia. All the anti-Bolshevik forces have been swept away. The Verkhne-Udinsk, Chita and Vladivostok Governments are all dominated by the Bolsheviks. Now is the time for Japan to determine a permanent policy. Any shilly-shallying or vacillating attitude is bound to cause an incalculable harm to the cause of the Empire.

As matters stand at present, Lenin's is the only properly constituted government in Russia. The Siberian governments are component parts of the Moscow government. If we are to open diplomatic relations with Russia, we must deal with Moscow. We need not enter into the discussion of the merits or demerits of Bolshevism. The principle of Sovietism concerns the Russians and they are the best judges of it. If they are satisfied with it we cannot have any plausible reason to refuse to recognise their government merely on account of this doctrine. If Lenin's government is willing to conform to the

international practices and laws in vogue among the civilised nations, there is no reason why diplomatic recognition should not be granted to Moscow. The interests of the Empire dictate that the Moscow government be recognised at once.

**Chientao** Chientao is in Manchuria. A **Expedition.** Chinese Military Governor is in charge of the place. After the failure of the independence movement in Korea last year many malcontent Koreans made the place their headquarters. They established garrisons, military training camps and arms depots in Chientao. Although the Japanese authorities notified the Chinese Government of the activities of these people, the Peking Government as well as the local officials did not take any suitable measure. The situation gradually grew worse. Emboldened by the inaction of the Chinese Government, they carried on their nefarious campaign openly. At last they, together with a number of Russians and Chinese, attacked the Japanese Consulate, set fire to it, murdered Japanese civilians and police officials, killed many innocent Chinese and Koreans, destroyed the public buildings and committed other diabolical outrages. Japan was therefore compelled to send armed forces there to disperse the bands and to restore peace and order. According to the latest information, the district has been completely cleared of the rebels and peace restored. During the operation there were a number of casualties on both sides. A few hundreds of rifles and other small arms and a few machine-guns were captured. The number of prisoners taken has already mounted to more than 300 and many are still surrendering.

In connection with the operation, some Canadian missionaries have made grave allegations against the behaviour of our troops. In their letters published in a local American daily they have accused our troops of acts of cruelties. It is stated therein that innocent Koreans have been executed, Christian schools and churches destroyed and Christian villages burned down. The accusations are indeed serious and vitally affect the honour and prestige of the Empire. These are Prussian methods and no loyal Japanese can lend his countenance to this kind of frightfulness.

It is a fact that a few foreign missionaries had a hand in the independence movement of Korea last year and in the circulation of unfounded stories of Japanese cruelties in connection with the suppression of the movement. This makes us hesitate to believe in all that they have published. Moreover, a representative of the War Office has unequivocally denied the allegations, and called them anti-Japanese propaganda, pure and simple. The accusations are, however, serious enough to be dismissed as anti-Japanese propaganda, unless sufficient evidences be adduced and made public proving them to be so. It is needless to say that a very grave situation has been created by the various reports emanating from different sources. It is the supreme duty of our government to clear the atmosphere of suspicion prevalent by the appointment of a committee, which will enjoy the confidence of the public, for going into the whole affair and publishing the truth before the world. Our national honour and the good name of our army are at stake. And nothing short of an impartial investigation into the incidents can uphold the dignity and prestige of the Empire.

## Abolition of Racial Discrimination.

By MARQUIS SHIGENOBU OKUMA.

When the race equality proposal was rejected by the Peace Conference at Versailles, Viscount Makino, the Japanese delegate, made it known to the Conference that Japan would seize every opportunity of re-introducing the same measure. Therefore I expected that at the recent meeting of the League Assembly, Japan would move the same proposition. But a Geneva message reports that Viscount Ishii, Japan's delegate, has declared that Japan would not introduce any race equality proposition in any concrete form now, but would await a favorable opportunity. What is meant by the so called favorable opportunity can not be known from the too brief despatch, but I can not help regretting that Japan has failed to introduce the proposition at the Assembly.

It is needless to say that this question is a momentous issue for the sake of humanity at large and the peace of the world. Japan, whose chief concern is the welfare of humanity, considers it her mission to put forth her best endeavours for a happy solution of the question.

In view, however, of the current situation in the world, it can not be expected that Japan will succeed in realising her object by introducing the proposition only once or twice. If we, Japanese, are to have racial equality prevail in the world, we should devote ourselves to this lofty cause with unswerving allegiance until success is attained.

In discussing here the question of the abolition of all racial discriminations, I urge the Government to keep up a hard fight, and take every possible opportunity of furthering the cause, instead of pursuing the go-easy attitude as shown by Viscount Ishii; it should also counsel the people in general to be firmly united in

carrying out the humane campaign to a glorious conclusion.

Confucius, the ancient saint of China, taught that all the peoples of the earth were brethren; Shaka Muni, the founder of Buddhism, preached that all human beings were equal —; and Christ, the founder of Christianity, emphasised the necessity of philanthropy. They were the founders of the three leading religions. They came into the world at different times and in different places; yet their teachings were unquestionably centered upon the Truth and the necessity of human equality. God makes no discrimination against any race or any man. Men are created to be equal and to have equal rights.

With the steadily increasing propagation of mankind the struggle for existence has been growing keener and keener, tending toward the dominance of the stronger over the weaker;—the latter groaning pitiably under inhuman oppression. The strong having step by step come to occupy an advantageous position in society, the class system has gradually been established; and it is through such processes, that nobles, commons, and slaves have come to exist.

It is familiar to every reader of history the oppression and exploitations of the slave classes. The founders of the great religions tried to remove these flagrant evils—preaching cosmopolitanism, equality and philanthropy. The minor religions have also taken up the key-note of philanthropy based upon the equality of the human race, which is the will of god and the fundamental principle of the universe.

Although classes have been created in the society by the struggle for existence, the true origin of the slave system is doubtless due to internecine wars—the

conquerors claiming the conquered as their slaves.

We may read with pride the pages of our Japanese history—"slave" does not sully its pages. But there are circumstances which make us doubt whether our ancestors, in their conquest of the Korean Peninsula, did not bring the vanquished warriors of the Ye and Myaku tribes to Japan and force them into the occupations which were held in contempt by true born natives—such as footgear-makers, butchers and janitors. The history of ancient Europe is black with its boastful records of reducing the vanquished warriors to slaves. The Babylonian Captivity has all the thrilling episodes of a modern tale of horror. The slave system met with approval in Europe. Socrates and Plato recognised the necessity of this system, discovering in it a vital by-product of social life.

The ancient Assyrians, Babylonians, Greeks and Romans brought forth ample excuse for its survival. Even modern Europe did not develop a conscience sufficiently active, to bring about the expulsion of this baneful system; and not until the slave system became a fitting tool to force a civil war in America, did we see its end even there. The measure of a man's power and influence was the number of slaves in his possession.

In spite of the support given to the slave system by the Greek philosophers it was unequivocally denounced by Christ who tried to loosen the galling chains. Thus in pursuance of the teachings of Christ his followers waged war on Rome. Here it may be mentioned out of justice to Great Britain that she was the first to launch the anti-slave agitation, the law for the emancipation of the slaves being enacted in 1807 and promulgated about a quarter of a century later. However, it may not be out of place here to express doubts as to whether the true emancipation of slaves has yet been realized in this world.

Leaving aside the ancient Greeks and Romans, the slaves of modern times were mostly the Negroes of Africa, although it is known that they at times captured both white and non-white men in the Orient. There is a great difference between the Europeans and the African negroes, not only in the color of skins but also in their physiques, constitutions, standard of living, customs and manners. It seems that the intellects and abilities of the negroes are much inferior to the Europeans, but this is entirely due to the fact that their material civilisation still lingers in a backward condition, they themselves being in a primitive state. Therefore no body can say that under scientific civilisation their intellects and abilities may not improve and become as developed as those of the Europeans, to say nothing of outstripping the Europeans in their fine physique.

There is no difference whatever in the human side of the natures of the white, the yellow, the brown, the copper-colored, and the negro races; the differences in the color of their skins have been brought about through the environs in which they found themselves. The peoples migrating to Europe were affected by the glaciers; hence their white skins. Likewise, the peoples in Central Asia and the Far East were affected by the yellow soil and they became yellow. Africa is under a scorching sun, and the Africans became dark. This process has been intensified through heredity. Other races have also been affected by their surroundings.

The negroes in America, now numbering more than eleven millions, are not yet emancipated in the true sense of the word. The American law prohibits all invidious discrimination against the negroes; yet they are subjected to constant persecutions by the Americans whose prejudices against them are too deep rooted to be dismissed by the mere promulgation of laws. Worst of all, the negroes in America are from time to time lynched—

a vindictive method, the parallel of which can not be found in the history of even the barbarians of the world. It is sure that the day will come when the negroes may enjoy perfect freedom in America, but it may be well for the Americans to remember that the lynching system will leave a blot "in the American Scutcheon."

There may be many reasons why these people are despised by the white races. But one of them, and perhaps the strongest, may be the fact that the negroes have had no country of their own. They failed to organise a perfect body politic.

As for the Asiatic races, the Persians, the Huns, the Turks, the Tartars, the Mongols, and the Arabs incessantly invaded Europe for centuries to the great annoyance of the European peoples. Especially active were the Arabs who, under the guidance of Mahomet and his successors, cleared the western part of Asia and the northern part of Africa of the white people and penetrated into Europe. Jerusalem, the holy place of the Europeans, too fell into their hands. To recover it, the Europeans organised the Crusades which lasted about a century. The Crusaders had a hard time of it, their enemy the Saracens, who believed in Mohammedanism, being too strong for them. The Crusade only served to exhaust the strength of the Europeans, who failed to recover the holy place notwithstanding all their best efforts. What was worse, the Crusaders were attacked by pestilence which dealt a death blow to their enterprise. The Saracens were later replaced by the Turks who founded the Ottoman Empire, establishing their influence not only in Asia, but in the Balkans too. They crossed the Bosphorus Straits conquered the Balkan Peninsula, and carried their triumphant banner as far as Hungary and Austria. Thus the white peoples were harrassed by the Asiatic races for more than two thousand years. This is the reason why they dread and abhor the latter.

The Renaissance during the middle ages stimulated the progress of the material civilisation in Europe and helped the inhabitants to grow richer and stronger than the Asiatic races who kept on slumbering in their old well welded civilisation. Being seized by an insatiable aggressive desire, the Europeans took full advantage of their lethargy and swooped down on India and other parts of Asia. They either conquered the Asiatic peoples by perjury, forgery, fraud and force or dominated them economically. The ascendancy of the white races is due to the fact that they came into the possession of material civilisation a little earlier than their non-white brethren.

The whites are obsessed with the mistaken theory that they are superior to all other races. This is the most serious obstacle in the way of the realisation of racial equality.

Now the Japanese, the Chinese, the Mongolians, the Turks, the Indians, the Afghans, the Persians, the Arabs, the Malayans, the American aborigines, and the African peoples are all non-white. They are all held in contempt by the whites. And it is the common belief among the whites that the darker the skin is, the inferior is the possessor of it. It is based neither upon science, nor upon any positive experience. It is a mere superstition backed by historical prejudices.

The whites are of the conviction that they are too superior a people to be governed by their non-white brethren. Therefore, they demand the privilege of extraterritoriality in the countries of the Asiatic races. They establish their own courts and trample under foot the laws and courts of the latter. Not only Japan, but Turkey, Persia, Siam, and China too have suffered—and some of them are still suffering—from the iniquitous operation of this law. This is unreasonable, to say the least; but the Asiatic peoples were forced to recognise it, simply

because of their weakness.

Of the non-white countries, Japan had taken the lead in introducing the best parts of European civilisation—including its military side too. She codified her laws, and reformed her police, judicial and military systems, thus placing almost on an equal footing with that of the European countries. Therefore, the Europeans were compelled to withdraw their extraterritorial rights from Japan.

For some time after the abolition of extraterritoriality, the whites regarded with some misgivings the judicial operations in this country. But later events fully demonstrated that there was no cause for anxiety concerning the judicial system of this country, nor was the culture of Japan inferior to that of Europe.

The example set by Japan has convinced the other Asiatic races of the possibility on their part to be on an equal footing with the white races, if only they endeavor to reform their politics and adopt the needed portion of European civilisation. In other words, the rise of Japan and the consequent abolition of extraterritoriality have exploded the superstition that the world is to be ruled by the whites.

In this connection, the whites at first believed that Japan's civilisation was a mere imitation or a mere veneer, and that it was only fine in appearance, but entirely hollow in truth and void of sustainability. The result of the Sino-Japanese war, however, was a great surprise to the Europeans, when Japan came out victorious. The Europeans were again taken aback by the outcome of the Russo-Japanese war, in which Russia, one of the strongest white nations, with a most powerful army, was beaten by a non-white nation of the Far East. They then thought Japan's victory a miracle, and consoled themselves with this reasoning: "It is true that Japan is strong in military strength, but she is poor. So she will be ruined economically, because of her indiscreet attempt to

maintain a large army. The Japanese can not possibly be on an equal footing with the white peoples after all."

But what happened after the Russo-Japanese war came as a miserable disappointment to the whites. Since the war with Russia, Japan's industry witnessed phenomenal development. Hitherto, she was entirely dependent upon other countries for the supply of machinery and industrial products, but after the war she began to export her industrial products and machines to the outside world, thus her status from that of an importer to that of an exporter. Previous to the war, the foreign trade of this country was transported in foreign bottoms, but now Japanese ships began to transport Japanese goods as well as the manufactures of foreign countries. Vessels under the Japanese flag are at the present time making their appearances in all parts of the globe.

Just as the victory in war testified to the military strength, the development in industry, shipping, and commerce accounted for the growing national wealth. In consequence, the white peoples were obliged to give up their mistaken idea about Japan.

Later the substantial contributions made by her to the Allied cause in the great European war ranked her among the Big Five. Thus Japan has demonstrated the possibility on the part of non-white races to take rank with the white people if only they exert themselves.

Some whites regard the development of Japan as unjustifiable deprivation of their own rights. They either instigate a non-white race against Japan or plan to organise a league of the white nations to perpetuate a white supremacy in the world. Be it remembered, however, that no unjust and unreasonable agitation against this country will ever succeed, as God never sides with unjust cause on any occasion.

It is, of course, true that there are

still peoples in this world who are so backward in civilisation that they can not at once be admitted into the international family on an equal footing. But it will never do to give discriminatory treatment to them. What is needed is to proffer proper guidance and direction to them. And, when they have reached a certain stage of civilisation, they should be given an equal place and rank in the comity of the nations. Although most of the Asiatic nations are fully the peer of the

European nations; yet they are discriminated against because of the colour of their skin. The root-cause of it lies in the perverted feeling of racial superiority entertained by the whites. If things are allowed to proceed in the present way, there is every likelihood that the peace of the world may be endangered. It therefore behoves all who are well-wishers of mankind to exert their utmost to remove this gross injustice immediately.

## The New Anti-Japanese Land Law In California

By BARON YOSHIRO SAKATANI

It is extremely deplorable that an ineffaceable blot has been placed on the annals of friendship between America and Japan, by passing the new anti-Japanese land law through an initiative measure on the part of California. This feeling of regret, I think, will be shared by all the Americans interested in world politics as well as in the promotion of international friendship.

The new anti-Japanese land law of California aims at reducing all the Japanese residents in California to farm laborers, prohibiting them to own or lease land hereafter.

The Americans profess to respect liberty so much. Why then do they try to place restrictions on the liberty of the Japanese residents and hinder them from advancing their social status from that of the laborer to that of the land owner? What explanation could the Americans give to this query?

The Americans regard the Japanese as one of the yellow races. But what is the so-called difference between the white and the yellow races? Could the Americans adduce the difference, if there is

any, as the justifiable reason for their exclusion of the Japanese?

There are found in America various races such as the Negroes and the Indians and also there are many believers in strange religions such as Mormonism which approves of polygamy. Besides America grants entry without making any complaint to the Slavs, Turks, and Southern Europeans, many of whom are evidently inferior to the Japanese immigrants in civilisation. In face of these facts, what justification can the Americans have to exclude the Japanese?

The Americans allege that the Japanese are an unassimilable race, their customs and manners being different from those of the Americans. But assimilation is a question of time. If only America will give the Japanese residents citizenship and be patient enough to wait for their assimilation for some time, the Japanese will become law-abiding and worthy citizens of America. Evidence of this is not far to seek, for during the great European war, many Japanese residents in America responded to the call of their adopted country and went to the front under the stars and stripes, while many others



liberally took up the liberty loans or did their best to increase production so as to help America win the war.

There may be among the Japanese immigrants some illiterate and unscrupulous fellows as there are among the Americans themselves or among the immigrants from other civilised countries. Certainly Japan will not complain, if America deport these Japanese. But it is unreasonable on the part of America to exclude all the Japanese residents under the pretext that there are some unscrupulous men among them.

In view of the possibility of the arrival in the near future of a large number of immigrants from the war-devastated European countries, it is reported that a desire is gaining strength in America for the prohibition of all immigration, exception being made in the cases of the relatives of the Americans. As America is possessed of a vast territory, it is my belief that she need not take such an unreasonable view of the future regarding her immigration question. However, America is entirely at liberty to prohibit immigration, if she is inclined to do so. But if America discriminates against the Japanese, we cannot approve of her policy absolutely.

When the new anti-Japanese land law has been enacted in California, even those Japanese who have lived there more than one generation and who have made substantial contribution to California by bringing under cultivation deserted and barren land, will be gradually deprived of their land ownership and even prohibited from leasing land within the next three years. If this is not an unwarrantable and unjustifiable persecution of the Japanese, what is it, pray?

Seventy years ago, America was kind enough to introduce Japan to the outside world, and since that time she has given constant assistance to this country for her progress and development. And yet the same country which is proud of her past clean record of justice and humanity is now going to enact an anti-Japanese

land law which is to deprive the Japanese of the land owned or leased by them.

Law may be omnipotent, but is such a law just and worthy of the sacred traditions of America?

In this connection, it must be remembered that the majority of the Japanese residents in California have not immigrated to America through the encouragement of the Japanese Government, but on the contrary through either the encouragement of America or through the American annexation of the Hawaiian Islands, in which they had been living.

The new anti-Japanese land law contravenes the American Constitution. Besides it can not be said to pay respect to the spirit of the existing treaties between Japan and America. But as negotiations are in progress between Mr. Colby, Secretary of State, and Mr. Shidehara, the Japanese Ambassador at Washington, I sincerely hope and trust that a solution of the question, based upon justice and humanity, will be reached between the two governments, thus sweeping the unholy dust from the clean record of friendship between America and Japan now of some seventy year's standing.

### **The Cock in the Snow** **by Ito Jakuchu.**

*(An Explanation of the Frontispiece.)*

Ito Jakuchu was also known by the name of Ito Jokin or Ito Keiwa. He was born in 1716 in Kyoto and died in 1800 in his eighty-fifth year. At first, he supported himself by selling vegetables. Later, however, he took lessons in painting under the guidance of the famous master Kano. He imitated the painting of the Yuan and the Ming dynasties of China as well as the painting of Korin, the distinguished painter in this country.

He originated his own school of painting. Especially he was skilled in the painting of cocks. The picture reproduced in the frontispiece is one of the master works by him. It is a symbolical picture, representing the early season of the year full of life and vigour. Besides, as this year is the year of the Hen according to the old style calendar of this country, the picture is chosen for the frontispiece.

## The Views of the Japanese Nation on the California Question.

By TSUNEGO BABA.

Two views prevail in Japan regarding the Californian question, namely, the view held by the Japanese Government and the view maintained by the Japanese nation. As they are at variance, our national opinion lacks unity and our contention is apt to be inconsistent.

The contention of the Japanese nation is comparatively clear and simple. We must not be treated as a nation inferior to any other in the world. We desire the Freedom to go without restraint to any part of the world. It is only more than we are able to stand,—a nation recognized as one of the five great powers of the world, and holding itself as the bulwark of the peace of the Orient, to be obliged to see itself looked down upon in foreign countries, as being made up of an inferior race,—but a matter not to be tolerated on the mere ground of human development. The first step in the discriminating treatment of Japan was taken by the United States of America when she objected to the immigration of the Japanese although she was allowing others, some of them being of inferior races of eastern and southern Europe, to come in on a grand scale, and forced us 13 years ago to prohibit our emigration at our own initiative. Then in 1913 she prohibited the ownership of land by the Japanese and now she is going to prohibit even the leasing of land. The Japanese nation not only considers this discriminating treatment an insult by the United States, but think also that if it allows itself to be subjected to such a discriminating treatment, it would lead to the annihilation of all justice in the world.

Moreover, we would be defeated and left behind in the future competition of nations.

We cry for racial equality, not for the sake of our dignity but for the sake of the maintenance of the existence of our race; it is also a struggle to make justice triumph.

But the view held by the Government is not such a thorough going one. At the Peace Conference, when the delegates introduced the racial equality proposal after considerable trouble, they emphasised the point that they did not mean to touch the immigration question. When the Gentlemen's agreement was made in 1907, it was distinctly promised by our government to prohibit the emigration of Japanese labourers, and thus it submitted to racial inequality with regard to emigration. When the government protested against the Bill to Prohibit Land Ownership in 1913, it stated on the promise not to object to the prohibition of immigration but it asked to have at least, the Japanese who were living in the United States, treated equally with other nationals. Since the present anti-Japanese law of California has been announced the report has leaked out that our Government intends to negotiate on the basis of putting greater restrictions on immigration than before. "Photograph marriages" were prohibited by our own initiative before the United States demanded it; and now the government is even prepared to go so far as to prohibit the hitherto permitted right of sending for families by our immigrants, and will take no step whatever to increase the number of Japanese settlers, if the United States should agree not to undertake any severer persecution than at present. The telegrams coming from America at least seem to lead us to believe, that the position to be taken by the Government stands in general

on the principles thus reported.

These principles highly betray the expectation of the nation, which is determined not to bear inferior treatment.

What we feel to be strange is the attitude of the Japanese now settled in the United States. They do not seem to respond to the contention for racial equality maintained by our nationals at large but rather they support the policy of imploration, which the Government is taking. They objected to our representatives' proposal of racial equality at the Peace Conference last year. They maintain that the anti-Japanese feeling of the Californians was being mitigated during the war, and the right to lease for 3 years hitherto permitted was even proposed to be extended to 15 years, but unfortunately as result of Japan's demand for racial equality at Paris, the Californians have been alarmed and have commenced to suspect that Japan is intending to send immigrants again. The present anti-Japanese Bill they say, has been brought about as the consequence, and that whenever the Japanese cry for racial equality, the Japanese settled at California are the sufferers. For the interest of the Japanese in the United States, it might be said that Japan had better not declare racial equality, but considered from the stand point of the Japanese nation, we think such opposition is rather selfish. As they are already in the United States, they may not want their fellow countrymen to come over there, but would rather remain at home. They prefer to develop themselves alone in the United States. Such sentiment they may be suspected to nourish. If that is the real case the Japanese in the United States will be obliged to be contented with racial discrimination and to renounce their natural rights. This is a matter, they should reconsider well. We should never advocate listening to the voice of the Japanese in the United States alone and betray the future destiny of our nation.

When various races in the world come

to a variance and a racial war breaks out at last, humanity would be simply brutalized. The yellow race is a race of human beings just as the white race is. To set up an artificial discrimination between them, is not only contrary to the principle of human existence, but also not compatible with reason.

To maintain this racial discrimination, the Americans combine it with the principles of nationalism. In explaining the exclusion of the Japanese, they emphasize that it is not a racial question, but a mere means of self-defence to protect the interests of the United States. In the last election President elect Mr. Harding, said in his speech, that "the right to decide who is to be allowed to come to the United States and to participate in her activities and who is to be refused, is our moral right, natural right, and legally international right, which should belong justly to the people and nation of the United States." The Americans, who are most zealous, to exclude the Japanese are the groups of reservists in every State. They are never behind the advocates of militarism in flourishing the supreme right of state.

No one objects to the right of a state to protect itself, but there is a limit to nationalism. If the nations of the world devote themselves to their own interests only, without taking into consideration justice and the interests of other countries, there would be no peace in the world. For the United States, Canada and Australia, where there are immense tracts of land left waste, to exclude other nations who have no land to live on, is the right of occupation of land abused to an extremity and it is nothing more than a selfish and capitalistic spirit. If Japan with 60 millions of people is to be confined to her small islands, without food, without land to cultivate, and with no place in the world to emigrate, she cannot but believe that all the continents of the earth were created for the whites only. When she finds

that such insolent behaviour toward her is due to the nationalism of the United States and the nationalism of Great Britain, how must the Japanese nation feel towards them? What will be their sentiment when they consider that they are being robbed of their legitimate rights by the whites. Should not the Anglo Saxons consider these points carefully?

It is needless to say that the units of the present world are states, and hence the necessity for each state to protect itself. But selfish and unjust nationalism, will not be able to protect the state. The relation between different states should be based not on the principles of struggle and hatred, but on the principles of justice, peace and friendship; otherwise the object of the co-existence of humanity will be difficult of realisation. Unfortunately the statesmen of various nations believe oppression, self interest and the exclusion of other people to be the means to advance their own national interest and do not understand that the liberty and equality of all nations are the real way to promote the good and welfare of their own nations.

In the United States racial discrimination is masked with nationalism. To abolish racial discrimination, it is necessary to crush down narrow minded nationalism, and for that purpose the statesmen of every country should be awakened a little more at least to the spirit of democracy.

Here we find the reason why this great task to abolish racial discrimination is by no means easy.

Nevertheless the Japanese nation never fails to evince unexpected courage, when confronted with a difficulty. The Japanese have before them many missions to perform; they have to struggle for justice, for the peace of the world and for the liberty of mankind. To accomplish these

tasks it is necessary, that firstly the people of the United States and then the peoples of Australia and Canada, the dominions of Great Britain, should be awakened from their erroneous dream of maintaining their class system of races. Unless this question is solved, the Japanese people become outcasts of the world! We would never rest satisfied with such a situation. Therefore our Government, which is said to be negotiating with the United States upon the promise of consenting to the prohibition of emigration, can only be considered by us to be helpless. Further when we find a similar sentiment prevailing among the Japanese in the United States, we are inclined to doubt whether they have energy enough, holding such servile attitude, as they do to develop themselves abroad.

But we have confidence in the undaunted and indomitable spirit of the Japanese race. In the past, we have displayed wonderful resources to resist and overcome many emergencies and have succeeded to maintain our national life. So at present among the people in general, a comparatively lively energy still underlies the indolent and degenerate surface of conservatism and of the policy to submit to the strong. We believe there must come a time, when such a veneer shall be swept away and there will be revealed the true colour of the Japanese, which is a proud spirit, righteous in the eyes of God and men, and the energy to courageously dash against an enemy, however overwhelmingly mighty he may be, whenever justice and humanity points the way. We have the sublime mission to make the world truly democratic, a safe abode for the masses, and the universe to overflow with the spirit of peace and friendship, by valiantly attacking racial discrimination.

# The Proposed Independence of the Philippines.

By. ARTEMIO RICARTE VIBORA.

The Freeman, a weekly paper published in Cebu, Philippine Islands in its issue of September 5th last, gives an integral plan, outlined by Mr. Alexander J. Gibson, for the independence of the Philippines. This plan has been sent to the Congress of the U. S. A. for consideration and approval.

There is no doubt, that because Mr. Gibson had been born under a cloudless sky, and in a country where the name of "Liberty"—has a divinity in it and which has never been sullied by failing in its mission of furthering man's humanity to man, he desires, and ardently so, that the Filipinos shall inherit their sacred patrimony—Political Independence. Mr. Gibson vigorously opposed the resolution drawn up by the Manila Chamber of Commerce, asking Congress for the perpetual retention of the archipelago by the United States and the establishment of a "Territorial Government." That such a resolution, if carried into effect, would nullify the Jones Law and militate against the aspirations of the Filipinos, Mr. Gibson did not fail to make clear. He at the same time formulated a plan, designed to strengthen the solidarity of the Filipinos and despatched it without delay to the U. S. Congress.

By such conduct, this Christian gentleman evidenced devotion and honor to his native land and faith in the altruistic spirit of the United States, manifesting at the same time benevolence for the Filipinos,—a people whose continual cry is that justice shall be their portion.

Mr. Gibson's plan like most man-made plans is not flawless. To one carefully looking over this worthy gentleman's proposal one finds arising in his mind a reason to doubt the moral integrity of

the Filipino people. This is obvious, or I should not venture to ask "Why the reservations?" I beg the readers to observe the following proposals as Mr. Gibson has framed them:

"That the United States of America relinquish to the Filipino people all the Archipelago known as the Philippine Islands, except Manila Bay, and an encircling belt of territory ten miles wide from the shore line, together with a projection to include the Boso-Boso watershed (water supply for the city of Manila)."

For what reason is the above "American Zone" in the Philippines to be established?

"That the United States reserve unto itself the right to reoccupy any portion of the Philippine Islands when in its judgement the lives or property of the American or foreign citizens may be in danger."

Why "reoccupation."?

"That all American citizens residing in the Philippine Islands shall enjoy the same property rights as do the citizens of the Philippine Islands, and no confiscatory or discriminating law shall be effective against such American citizens."

Why this untimely and degrading imposition of "No confiscatory or discriminating law shall be effective against such American citizens?" Have we Filipinos no justice, are we for retaliation?

"That if war is declared on the U. S. A. by one or more powers, the government of the Philippine Islands shall organize for war service and place at the command of the American army not less than twenty-five thousand able bodied Filipino soldiers between the ages of 18 and 27 years."

Are twenty-five thousand strong young

men to be the pledge of our gratitude? These and some other proposals wound us deeply coming, as they do, from a man whom we hold in high respect. Let us be charitable and say, he has perhaps not weighed carefully their full import to us.

It is more than twenty years that we have been under the United States government and during this period the Filipinos engaged in Government service have showed honesty and efficiency and a willingness to cooperate in developing the country to the satisfaction of the world and especially the Americans, for we have sung in our hearts "Blessed is He that cometh in the name of the Lord." We have never lost faith but that some day, America would release us from our bondage.

We beg that the U. S. Government will not consider those clauses in Mr. Gibson's plan that will bind the Philippine Islands and create a feeling of distrust, which would not be compatible with the honor of either nation.

We have no desire to thrust out the flag that has waved for a generation over our island. We are too well convinced of the merits of the Democracy symbolized by the Stars and Stripes; the flag from whose folds of justice has fallen on us.

In granting us the charter we beg the U. S. A. to trust us in our endeavor to work for the grand ideals of humanity based upon the golden rule: "To do unto others as you would that they should do unto you."

We wish further considerations regarding the American Zone in the Philippines. Would it not revert to the same situation as that of 1898? And would not there be repeated another carnage perhaps even more sanguinary than that of February 4th, 1899 should the U. S. government persist in the establishment of an American Zone

in the Philippines. And again would not the American Zone finally evolve into a settlement resembling that of Shanghai—international in every sense except that the natives themselves have become the excluded race.

The aggressiveness of the whites is not infrequently the cause of irritation, when the at one time subdued race, is in juxtaposition with the apparently ascending race of today. The individual exploiters of the colored races rather choose to soil the honor of their native country than that their goal shall not be reached, and that, within a fabulously short time. We do not wish to place our interests like China where they may be jeopardized by the least whim of some other nation.

We Filipinos harbour the spirit of ancient Sagunto and like the hero, Cambronne, would be tempted to throw back the answer. "The guard dies but never surrenders." Therefore, that amicable relations may exist eternally between the U. S. A. and the Philippines, we ask the U. S. government to take no action in favour of Capitalistic Imperialism that would prove a cancer in the confraternity of these two nations. If my words do not seem decorous—I think—it is the true heart of a Filipino that has forced them.

Since 1913, during the Democratic Administration in America Mr. Harrison, the Governor General of the Islands, has been filling the government offices with the native Filipinos. I humbly petition that by virtue of our achievements that a nation like the American nation will force its government to a just and humane solution of the Philippine Question and that respected leaders like the Hon. Quezon, Osmena, Palma, Kalaw, and Paredes shall hold, each, his rightful place of honor in the readjustment.

## Non-Co-operation Movement in India.

By SURENDRA KARR, M. A.

The unanimity with which the people of India have hailed the inauguration of the non-co-operation movement indicates the determination of the rank and file to shape their own destiny. The Indians desire to have their own country free from imperial aggression and exploitation, but the Britishers, on the other hand, are resolved to throttle the aims and aspirations of the Indians in their march towards human progress. Unarmed as they are, they seem to be quite helpless in the face of the superior skill of the Britishers in killing human lives.

Under the circumstances, the only weapon the Indians may raise is refusal to co-operate with the British—be it commerce, court, council, education or administration.

Though the movement of non-co-operation is pervaded with the pacifistic principles, the historical introspection inspires us to predict that the British government will adopt the methods and means of terrorism.

It has often been said that the strength of the British rule in India lies in striking terror into the minds of the people. Terror undoubtedly undermines the morale of the masses. Disorganised and divided as they become by superior force of arms, it is but natural that an organised government of an alien nation will have a firm hold upon them.

During the time of civil war, when factional spirit runs high, it does not require an extraordinary military skill or intelligence to seize an opportunity of fanning the flame of differences. "Divide and rule" has been an eternal Machiavelian doctrine.

Century and a half ago, the methods which made the British traders masters of the vast peninsula were urging the shrewd

Lord Curzon to study the Indian situation in a new light.

Slowly and silently India was organising. A new political consciousness was awakened in the people. And they were trying to bring about the social solidarity, sinking all the petty differences into oblivion.

Crafty and cunning statesmanship of England noticed the trend of the Indian mind. If the Indian people once unite their forces, the British control over India would be a thing of the past.

They, therefore, sought to adopt the means of keeping the factional spirit alive. As the pioneer British adventurers brought the whole of India under their sway, by wresting province after province from the national entity, so the upholders of the British power of the present-day directed to divide up the provinces in order to weaken the bonds of union, and at the same time arouse sectional animosity.

Lord Curzon, the then Viceroy of India, with the approval and support of the home government, made the partition of Bengal in 1905. The main object was political rather than administrative.

It aimed at the arrangement in such a way that the newly carved province out of Bengal may have preponderance of one section over another. It happened that the new province—Eastern Bengal and Assam—had a larger number of Mohammedans. As the administrative center would be shifted to a less progressive center like Assam, the progress would greatly be retarded. Besides, the Mohammedans as they would be separated from the contact of the Hindus would think much of their own interests instead of the people as a whole. There would be a clash of interests between the Hindus and Mohammedans

for petty communal representations.

The matter would be clear if we for a moment picture in our minds the two communities—Catholics and Protestants—or Jews and Gentiles—remaining separated in two States. The interests were bound to be so provincial that political clash would be inevitable.

The people saw the danger. Petitions, prayers and protests could not change the imperial mind. There was a weapon, however, which could paralyse the process of governmental machinery. That weapon was "Boycott of the British Government and goods."

"If the brown men struck for a week," says Meredith Townsend (in his book "Asia and Europe," pages 82-87), "the Empire would collapse like a house of cards, and every ruling man would be a starving prisoner in his own house. He could not move or feed himself or get water." "The English think," he continues, "they will rule India for many centuries or forever. I do not think so, holding rather the older belief that the Empire which came in a day will disappear in a night."

On October 16th, 1905, the partition of Bengal became a settled fact. The national solidarity was thus threatened with disruption.

This event awakened in the people a sense of indignation all over the country. The people determined to utilise every resource at their command to counteract the evils of the imperialistic scheme.

Thousands of people assembled in all parts to protest against the partition of Bengal. They solemnly and emphatically declared that Bengal could not be divided in accordance with the whims of the rulers. They adopted four weapons: Boycott of the British goods; *Swadeshi* (use of country-made goods and revival of India's industries); *Swaraj* (self-government); national education.

This action of the province of Bengal was supported by the Indian National

Congress, representing the people of India; held in Benares, 1905, and in Calcutta, 1906.

The progress of the boycott movement was phenomenal. It brought a new life into the people. Everywhere the people began to revive the ruined industries. The attention was directed towards the cotton industries which were destroyed by the English government. The young men of all classes could be seen carrying bundles of country-made goods, and preaching and inducing the men, women and children about the benefit of the use of country-made goods.

Those who used to buy the English-made goods were socially ostracised. In many places a band of volunteers made a list of English-made goods in each family and marked them with a stamp to insure against future purchase of English goods. Occasionally, bonfires had been made of the English goods to impress upon the minds of the masses. Wherever there had been destruction, the real cost of the goods had been paid.

Day after day the young men, forming into volunteer corps, began to move from village to village, from district to district, educating and urging the use of country-made goods. They inspired the people by their national songs, and cheers: *Bande Mataram* (Hail Motherland).

The movement became so successful that the English mill owners at Manchester and Lancashire had to close many of their factories, and make representation to the government.

The British government adopted repressive measures to undermine the movement. Without trial, without any charges, and without any warrant, the young men were arrested and thrown into jail. Many of the leading men were deported to unknown destinations.

This prosecution and persecution threw the entire country into insurgency.

One of the most remarkable achievements was the revolt of the students. The



students began to boycott the government institutions, which they remarked were "*Golan Khana*"—manufactories of slaves. This action gave rise to the growth of the national educational movement, and the National Council of Education came into existence. Under this council several schools and colleges were established, and its management remained exclusively under national control. National institutions were considered dangerous to the security of the British rule. The students and teachers were prosecuted and persecuted, and the entire educational movement was branded as waging war against the King of England.

Then came the second period of the movement. The people found out that it was impossible to continue to develop native industries and promote national education by peaceful methods. The friction between the British police and the Indian people became an everyday occurrence.

The remedy lay in arousing the martial spirit of the people. *Samitis*, or associations for the promotion of physical culture, were formed. The most important of these associations were *Anusilan Samiti*, *Atmounati Samiti*, *Brati Samiti* and *Surhid Samiti*. Military drill, fencing, and many other means of physical culture were included in the program and plan of these associations. Self-discipline was strictly observed. These associations in the beginning were semi-open, but when the British government was determined to destroy the movement, the activities ran into secret channels.

The existence of revolutionary organisations first came to light when several young men were arrested in a suburb of Calcutta. It was divulged in the trial that the revolutionists tried to blow up Fort William at Calcutta. Besides, leaflets, pamphlets, and a newspaper named *Yugantar* (New Era) were published and distributed by them.

Since then there had been arrests, imprisonments and transportations for life.

Many of the newspapers were suppressed. Murder and attack on the British officials and traitors to the cause of India's freedom were resorted to by the young revolutionists after their patience had been strained to the limit.

The revolutionary spirit thus born of the boycott movement spread throughout the length and breadth of the country.

Space will not permit us to narrate all that has happened since 1905. But suffice it to say that the people are much more united and determined than before to win freedom for their country.

The revolutionary activities compelled the British government to swallow its own mistakes. The partition of Bengal was annulled, but the effects remained indelibly in the hearts of the people.

The repressive and oppressive methods of the British strengthened the secret revolutionary organisations. They not only were perfecting silently the means to overthrow the British rule in India, but they planned to establish connection with the foreign governments. For they knew that the success of a subjugated country to free itself was practically nil without the aid of a foreign government.

The world war broke out in 1914. The period was a little earlier than it was anticipated by the Indian revolutionaries. The British government at once began to conscript the able-bodied young men of India. And if they were not enlisted, their parents or relatives were brutally punished. Many of them were forcibly sent to the fields of Flanders, where they fought and died. Those who were left behind came back with the understanding and urge of a new awakening.

The British government noticed the tendencies of mind, and at once put into operation a system of terrorism. The Punjab massacre of innocent men, women, and children was the most dastardly and cowardly act that had ever been done by any government or people. And it was carried out six months after the armistice

was signed. The cold-blooded murder of defenseless people shocked the fine sense of humanity. The Indian people recognised that no longer life, liberty and the pursuit of happiness were possible under the British rule.

Soon after came the plan of the imperialists to divide up Turkey. Both the Hindus and Muhammedans recognised the sinister motives, and in order to offset their plans the Indians, irrespective of religious affiliations, have launched the Khilafat movement. The question of Khilafat has a far-reaching significance aside from the religious question. Great Britain desired to dismember Turkey in order to bring all these territories under her control, so that the dominance over India could be maintained firm and secure.

The Punjab massacre and the Khilafat movement have brought about an unprecedented and unparalleled unity between the two communities. Caste and creed can not play any part in the national life of India, to-day.

The means which the people of India have adopted at present will undoubtedly bring about a change in the life of India. The original boycott movement of 1905, with new program and clothed in new garb, has been revived. The program,

which has been sanctioned by the Indian National Congress and All-India Moslem League and the Khilafat Committee, is as follows:

First, the return of all titles and decorations received from the British government;

Second, the resignation of positions occupied by Indians in the British administration;

Third, the resignation of all Indian soldiers and policemen, which would prevent British occupation of Mesopotamia, Palestine, Persia and other countries;

Fourth, refusal to pay taxes;

Fifth, the boycott of sham reform councils;

Sixth, non-participation in loans floated by the British Indian government for military purposes;

Seventh, the boycott of the British courts, and settlement of disputes between Indians by private arbitration;

Eighth, the boycott of government schools by Indian parents, and promotion of national education exclusively under national control;

Ninth, non-participation in government social functions and durbars;

Tenth, revival of Swadeshi movements—development of Indian industry and commerce, and use of country-made goods only.

## Causes of Indian Unrest.

By TAHIR S. MAHOMADI, M. A., L. L. B.

People in this country have been much perplexed by the extraordinary unrest prevailing in India. To them it appears that Indians have considerable reason to be satisfied, since they have received a "large and substantial measure of self-government," with the ultimate promise of complete autonomy. Why, then, have

a people who behaved in such an exemplary manner during the fateful years of the war suddenly thrown all restraint to the winds and become swayed by such antagonism to the British administration in India?

If this phenomenon looks incomprehensible to Englishmen, there is another

which has been a perpetual conundrum to Indians who have known the English in their native land. If that could be satisfactorily explained, it would explain much of the present trouble in India.

Out there, the Englishman seems to belong to a quite different species, and one has to rub one's eyes a long time before one can bring oneself to believe that he is of the same stock that inhabits the British Isles. Generally speaking, within a year of his arrival he stands transformed, having successfully shed most of the outward graces of an Englishman. People, of course, judge by appearances. One cannot blame them, for there is hardly any other way to know him in India. He regards his insularity as a point of honour, with the result that there is practically no social intercourse whatever. Politically, socially, and spiritually the line of distinction between the two races is completely drawn, and the Anglo-Indian sees to it that it is rigidly maintained. Why it should be so, I would not attempt to consider here. I might, however, tentatively suggest that both his lexicography and philosophy, as revised with the help of his countrymen in India, read somewhat as follows: English means excellent: whatever is English is, therefore, excellent. Then the corollary follows: whatever is not English is beneath contempt. Thus prepared, he surveys Indian life and manners. What wonder he thinks and behaves as he does?

Despite a certain brusqueness of manner, the Englishman in his native land is affable and obliging enough. His spirit of fairness, straight dealing, and consideration for others certainly wins respect, if not affection. Perhaps there are few places in the world where Englishmen are loved; but there must be many where they are respected; so they *were* in India—once upon a time.

Whatever else the Indians thought of the Englishman, they had a supreme

faith in his sense of justice and an almost instinctive feeling that in the long run he would do the right thing, though temporarily he might go astray. So long as that faith endured, they put up with many grievances, chief among them being invidious distinctions made everywhere between Europeans and "natives." Imbued as they were with a deep sense of gratitude, they thankfully accepted the good, and, as far as possible, connived at the humiliations they had to suffer. It must be admitted that it was not merely a spirit of forbearance that actuated them, but their outlook on life had much to do with their apparent satisfaction with the existing conditions.

At the risk of digressing too far from my present purpose, I must refer to a matter which deserves considerable attention when dealing with Eastern peoples. What seems to Europeans inertia and docility is, usually, nothing but conviction—often a reasoned conviction—that mundane affairs are after all transitory and hardly deserving of the consideration and effort which Western races so laboriously bestow on them. To them, this life is a short stage on the great journey on which they have embarked, and they are as much concerned, perhaps more, with the preparation for the succeeding stages, as for the present one.

So when the people quietly submitted to many things which now they so vehemently denounce, it was not that they did not feel, but that they preferred not to dwell on them. They had, moreover, in their mind's eye the old ideal of the good and wise king who went about among his people in search of wrong and suffering that he might give redress before the tear was shed or the curse spoken. It took them long years to learn that the measure of the wrong is determined by the volume of the noise made. With the propagation of Western civilisation their view-point has considerably changed, and all the suppressed

and pent-up feelings of a century or more are finding their normal vent.

But it would be asked, Why this sudden blaze? This, however, is not peculiar to India; there have been wild fires practically everywhere. India is no longer so isolated as it once was, and what would be a fair explanation in Central Europe would be a fair explanation in India as well. But over and above these common factors, there are others: stern repressive measures, immediately on the conclusion of "the greatest war for freedom and liberty," and on the top of these the Dyer and "the Khalifat" episodes.

The people sincerely believed (whether they were right or wrong I am not here concerned to argue) that they had been grossly insulted and outraged by a number of British officials. For long weary months they strained every nerve to secure justice and they really thought that the inherent sense of justice of the British people would finally assert itself. What was the result? One of the chief actors in the tragedy has been retired just a year earlier, and will be drawing a comfortable pension of £900 from the pockets of the Indian taxpayers to the end of his life, with a memorial and innumerable certificates of honour in the bargain. They set against this the almost hysterical demands of the British for the condign punishment of the Kaiser and his officers. Whatever they did, they did in open warfare, against their declared enemies. Here, there were British subjects belonging to a province which had responded in a generous manner to the needs of the Empire, both in men and material, in the hour of its peril. Similarly, the people believed that they had been grievously wronged in the matter of the Turkish *non-settlement*, officially designated as the Turkish Peace Treaty.

I would, however, not labour these points. I know that many an Englishman has blushed over this Dyer affair. The

die is cast, and there is nothing that one could see which the present Government, surrounded by the men they are, could do to allay the bitterness of feeling that has arisen throughout the length and breadth of the land. But there are a few other facts which may, perhaps, advantageously be brought to the notice of the public. They are very significant when it is remembered that equality of race and creed has been repeatedly proclaimed to be the British policy in the governance of India. Here are a few things which supply eloquent comment.

To begin, there is a special chapter in the Indian Criminal Procedure Code, laying down special proceedings for the trial of Europeans and Americans (I might add Australians too). I would briefly refer to some of these provisions:

"No magistrate, unless he is a Justice of the Peace, and is a magistrate of the first class and a *European* British subject, shall inquire into or try any charge against a *European* British subject." Again, "No judge, presiding in a Court of Session, except the Sessions judge, shall exercise jurisdiction over a *European* British subject, unless he himself is a *European* British subject." So much for the personnel of the Courts.

Now, as to punishment, a magistrate who can pass a sentence of two years on an Indian is only competent to sentence a *European* to three *months*. A Sessions judge has power to pass a sentence of death on an Indian, but the maximum he could inflict on a *European* is *one year*. There is a proviso that if the judge thinks the punishment inadequate, he may refer the case to the High Court; but that is beside the point here, because I am trying to show that there is no equality even in theory, much less in practice.

He is further entitled to a trial by jury where similar right is denied to an Indian. Moreover, he can ask for a mixed jury—i. e., a jury in which no less than half

the number shall be Europeans and Americans. Such is the anxiety of the law that he should enjoy this privileged position that it has been ruled that it is "the distinct duty of the Court" to make known to the European the privilege he enjoys. Lest in doubtful cases Courts should overlook these provisions, it has been laid down "where either the name or the personal appearance of the accused suggests that he may be a European British subject the magistrate ought to question him as to his status under the section."

But all this is nothing to a most extraordinary practice that obtains in India. The Indian (native) police is not authorised to arrest a European; so that, if an Indian is assaulted, he must either take the law in his own hands or must wait until he can get hold of a European policeman. If he has the temerity to do the former, he is liable to be arrested there and then by the native police—for woe to the man who would not come to the assistance of the "Sahib." As to the latter course, it is well-nigh an impossibility, except in the Presidency towns. You might travel for hundreds of miles and not come across a single European policeman.

In Bombay itself I have seen people assaulted by Europeans, and when I have gone up to them and asked why they did not stand up in self-defence (it was not possible either to get the name or have the man arrested, as there was no European policeman near about), their answer was, "We are poor men; if we do it, we would be marched to the police-station, with all its accompanying ignominy and suffering; and, after all, who would listen to our word against that of the 'Sahib'?" The European goes off scot-free; the Indian keeps his woes to himself or confides them to his friends, but—the wound rankles and festers, not in his heart alone, but in that of hundreds of his countrymen.

Again, it is to be remembered that the Indian people have long been completely disarmed, whereas the European can carry what arms he pleases. I am here tempted to recount a pathetic story. About the time of the armistice there were numerous "dacoities," and whole villages were terrorised by gangs of marauding men. The local police were helpless. The people appealed to the authorities to be permitted to possess arms in self-defence. After a long wait, the gracious permission was accorded—"to arm themselves with sticks and 'lathis'" (long heavy sticks)!

Even in railway travelling the people are pointedly reminded of this privileged position. There is a third-class compartment "reserved for Anglo-Indians and Eurasians" on all principal trains. In the other carriages people may be packed like sheep, and yet no Indian dare enter this sanctum of the Sahib, where, perhaps, a couple of them are smoking their pipes in comfort. Of course it is open to these Anglo-Indians and Eurasians to step into any other compartment they choose. Many representations have been made on these and similar matters; test cases have been fought in courts of law, but all to no purpose.

These are some of the things that lie at the root of the deep unrest that is visible everywhere in India. I am aware that there is, as usual, "the other side to the picture"; but I am presenting this side only because it is the one mostly hidden from the British public. It has been a matter of great astonishment and dismay to many to see the extraordinary apathy towards Indian affairs betrayed both by the Press and the public. While newspapers can afford long columns for an election, an explosion, or the rambles of a film star in America or Europe, they are content to devote a quarter of a column (at a generous computation) to affairs in India, even when they happen to be the most momentous and affecting,

as they do, nearly one-sixth of the whole human race. Is it any wonder that the Indians want a *real* and effective control over their own affairs?

Lastly, may I venture to suggest that it might be worth while, so long as the British connexion endures, to take some pains to understand, not the mere surface

differences, but the heart and mind of India, which, after all, have much of sterling worth, though they might have been sadly rusted by long disuse and neglect? Partnership could not be worth having, nor could it last long, except on terms of mutual confidence and respect.

## Egyptian Independence and German Gold The Why of India's Non-Cooperation Movement.

By ALFRED E. PIERES

One does not need Mr. Winston Churchill, the British Secretary for War—who gets his mental equilibrium upset as easily as he gives unconscious vent to innumerable contradictions of his own assertions when he goes on the stump “doing splits”—to tell the world that a blaze threatens the Near and Mid East. But one needs a Winston Churchill to say that this is all due to German gold or Bolshevik machinations. If Winston had anything to do with, say, the Philippines, perhaps he would say the same thing every time the Filipinos prepare to wage an independence campaign in the United States. That is just a fad of his and the old boy need not be taken very seriously, though, unfortunately, he is in a position to abuse great powers. Lord Kitchener regarded him as one would the skeleton of the ichthyosaurus in a Natural History museum, and surely we should all feel proud to be in such excellent company as that of “K. of K.” But, let us leave Winston to wag his wits, and let us get down to bedrock and try to see what there is in the Mid East that threatens to prevent peace reigning in those regions. Let us follow the facts wherever they lead.

“As ye sow, even so shall ye reap”

declared Eastern Wisdom, the Wisdom of the Near East. How has the sowing been done? What shall the crop be?

For obvious reasons, it will be sufficient to confine ourselves to the examination of matters that have cropped up within the last decade or two. The war was fought, so say the Imperialists of Europe, to “make the world safe for democracy,” to “rid the world of the military incubus and to create a new Heaven and a new Earth.” It is nice talk this, and seems a wonderful re-duplication, if not plagiarism, of the ideas to be found in the Book of Revelations. Amongst the articles of the Peace Treaty, Great Britain contrived to have Egypt set down as her vassal—Egypt that was great when the British were waging bloody warfare with one another over the sartorial advantages of a fig leaf and an oak leaf. The other nations that talked so much of this sacred war that they fought also set their seal on the demand that was to make of Egypt a foot-stool for the Whites. Egypt alone stoutly held out. She underwent the usual persecutions from English soldiery, the inquisitions, the mock trials, the shootings, the imprisonment of women and men, the sacking of private houses, and, to crown

all, the endless torrent of lies that British propaganda organs led by the Northcliffe press, spread throughout the world, deceiving their own countrymen and other nations regarding Egypt and the Egyptians. But, suddenly, came the big news that Britain had completely surrendered to the Egyptian Nationalists. It was an amazing vindication of all the piffle that the world had been told about Egypt. Yea, the stars in their courses fought for Freedom and Liberty. The world was told that British rule was both beneficent and indispensable for the Land of the Pharaohs and that the Egyptians were utterly incapable of self-government. But Zaglul Pasha, that wicked Nationalist, has won. What does this mean? Just this that there was a wicked conspiracy to distort facts, to shamelessly suppress the truth and to do artistic, professional lying. There is pathos and bathos blended in this. The bathos came to light most in Japan. An Englishman was travelling here. An enterprising Japanese reporter, of immature years, learning that he boarded the vessel in Cairo, hurried to "button-hole" him. Result: he told the Japanese that England's withdrawal from Egypt was the end of Egypt: But one can afford to smile at such brazen impudence, when one recollects that Lloyd George, with his usual chameleon-like ability to change, once said "As the Lord liveth, Britain does not desire an inch of Egypt" and soon after: "Egypt is necessary for us to defend our Indian Empire." But Lloyd George, perhaps, meant that while Britain did not want "an inch of Egypt" she wanted the whole hog, or none at all. She has the latter now. But this meant tears and blood, and, worst of all, the employ of Indian troops in an attempt to take away the sacred heritage of the Egyptians. The game between the Egyptians and the British was a game of wits versus guns. Guns were trumps temporarily. But the Egyptian wits set in operation vast religious and racial forces. There the Egyptians

scored. It is the greatest victory that Freedom has had since the Peace Treaty<sup>a</sup> was signed. The Egyptians followed the truth wherever it led. There is no more talk of Egyptian independence being only a feeling stirred by German gold or Turkish intrigue. Even Churchill does not say that it was due to Bolshevik gold—which now takes the place of the Teuton marks.

The Indian Non-Cooperation Movement has been launched. It is believed in with truth and fervour by most educated Indians. It is backed by the greatest people India has, Hindu and Moslem alike. There has never been any talk of "violent Non-Cooperation." That was hatched in the same fertile nest in which the myths regarding Egypt were conceived. The Indians believe that they have been cruelly deceived since the war. Their fondest aspirations have been thrust in the dust, and the hope that racial discrimination that will end the devil-borne doctrine of the superiority of the white (be he of any nationality so long as his face is blanched) will end has failed to materialize. If anything, racial discrimination in India, and in the Near East, is far more violent than before the war, and there are very few Britishers in India who will not hesitate to approve of the doctrine of "a thousand Indian lives for one white life." Therein lies the crux of the present situation. The jasmine gardens of Amritsar can never be forgotten. The demand by India is for enough political power to render it impossible for further indiscriminate bombings from the air and shootings, which are really the result of racial feeling. The reforms granted are totally inadequate. Compare the Philippines. The Filipinos are more or less independent and they have been under America for but two decades or so. Part of the Philippines is still savage, and head-hunters have not abandoned their favourite national past-time. There is no such thing in India. Take Korea for example. The Japanese are

doing their level best to knock down all barriers of discrimination in that land. They admit that they have not fully succeeded, but the fault is not theirs altogether. They have to deal with a people that are in open insurrection, who have established a Provisional Government in another land. Have the Indians done this? But will an Indian Viceroy, like Baron Saito, preach and practise the end of racial discrimination? He has not, so far, beyond the usual vague aphorisms that, in official circles, are a huge joke. Indian Loyalty in a time of stress has proved useless; appeals to fairplay and to justice have fallen on deaf ears; and, as a last resort, the Non-Cooperation Movement, carrying with it the veiled threat of a boycott of English manufactures,—a perfectly legitimate thing—has been embraced. It is a desperate cure, but desperate ailments need desperate cures, and the British bureaucrats and fire-eaters feel nothing so much as lean dividends on their investments. The theory that possessions are a private estate to be exploited for the benefit of the "conquerors" must cease and the atmosphere of colour domination, colour privilege and colour monopoly must vanish before a real and lasting solution of the Indian question can be made. The spirit of autocracy must end or else the growing force of the democracies of the world will break the autocrats in pieces as a potter's vessel. Why not a dignified "Nunc Dimittis" on the part of autocratic, sun-dried bureaucrats nursing indefensible and immoral principles, now that they feel that the battering rams of national liberty are being brought in to knock down the citadels they have been wrongly erecting? The heaven has begun to work. Knighthoods, O. B. E's and other honours from Government sources are being relinquished; and, in order that a man may

not be impeded by thoughts for his family, the younger generation who are members of the Non-Cooperation Movement have decided to embrace a life of celibacy. I am no enthusiast over the Non-Cooperation Movement, but it is directed by wise and peace-loving people—like Gandhi, the Tolstoi of India, and the peerless Rabindranath Tagore—and their opinions one must respect.

The dark clouds are rolling away from the be-fogged horizon of the Near East, and the gold and the purple and the serene blue that speaks of peace and understanding may soon appear on the political horizon of the Mid-East too. The decision to withdraw the British troops from Mesopotamia and from Persia is a happy augury for the future. India rejoices most, for the so-called "British" troops are mostly Indian troops, and India has not only had to bear the staggering burden of financing these militaristic adventures to enslave other peoples, but, worse still, to shoot down, at order, unoffending Egyptians, Arabs and Persians. India was paying a colossal sum to finance the Mesopotamia muddle and the Persian crime. The *Bombay Chronicle* estimated it at £ 90,000,000, and there are millions living on practical starvation rations in rich India which "enjoys" these luxurious adventures while the entire country is crying for more schools, more places for training her people in skilled labour and for establishing her own factories and workshops. Considered in this light, there seems to be ample justification for the charge made that the "officials on the spot in India" are bleeding India white. Follow the facts wherever they lead, and you, dear reader, will be compelled in the interests of honesty and truth to admit this.



## Japan and the Christian Nations.

By AN. AMERICAN.

One spring day in 1913, after eight months spent on the Pacific Coast, I embarked on what I expected to be a leisurely drift around the world. Having become fully persuaded during my winter among Californians that Japan was a land of thieves and double-dealing, I planned to stay there but briefly and then go on to high-minded China, where I should remain several months, reaching India by slow stages about January.

Much against my will, but in order to sail at the time I wished, I booked by a Japanese boat. By the time I reached Yokohama I had to admit a growing fondness for the brisk, bright-eyed and obliging table and cabin boys, and a surprised feeling of something akin to admiration for the so evidently competent Japanese officers. Still,—these Japanese could hardly be representative,—constant contact with foreigners must have improved and "civilized" them, and doubtless in Japan itself I should find the disagreeable qualities that I had been told characterized the people.

To cut a long story short, after two years I found myself still in Japan. I had become completely enthralled by Japanese history and art, and, strange to say, had neither been murdered, robbed, cheated, nor badly treated in any way. I had travelled completely alone north, south, east and west,—from the Hokkaidō to the southernmost tip of Formosa, and from Tōkyō to the province of Idzumo. I had spent days at a time in Japanese inns in purely Japanese towns and cities; had sailed on all sorts of native craft, from sampans sculled by cheery, brown-skinned boatmen to sailing junks, asthmatic little river steamers, coasting vessels of a few hundred tons and the big luxurious boats which ply between Kobe and

Keelung and the former city and Chinese ports. I had also travelled for days at a time by *kuruma* in remote provinces, entirely at the mercy of my jinrikisha men. I had been ill, almost unto death, in a city on the western coast of Japan, and had been cared for by the Japanese physician with such intelligence, kindness and fidelity that I not only completely recovered physically, but regained my common-sense as well.

After a host of such illuminating personal experiences, I judged the Japanese for myself and came to the conclusion that the Californians knew very little about them. Indeed, after coming in contact with the Japanese farmers and peasants in a hundred different places, I had grown to feel that I had far rather have as near neighbours some of these clean, sweet-hearted people than rich Californians, with their flaunting vulgarity,—vulgarity that I had seen enough of at Lake Tahoe in the summer of 1912.

In May of 1915 I was called back to America. By preference, this time, I embarked on a Japanese ship. War had been declared in August of the previous year and was absorbing every one. When I took my seat at tiffin on the boat I found at my right a blonde young Britisher who was on his way from the Federated Malay States to England to join the flying corps. He was an Oxford man, highly intelligent, plainly of the younger-son aristocracy and plainly supercilious in his attitude toward the Japanese. "Oh, yes," he replied to something I said about the occupation of Tsingtao, "oh, yes, the Japanese did very well, but of course we did not need them. We really feel rather sore that they came into it at all"—etc. etc. at intervals during the entire voyage.

Remembering that England and Japan were allies, I had supposed, in my ignorance, that it was merely good taste and good manners for a Britisher to at least remain silent if he could find nothing but unkind things to say of the Japanese.

When I reached America I found that here also, at least in the Middle West, the Japanese were being condemned for having "forced themselves in where they were not wanted," not to speak, of course, of the blood-curdling "Twenty-one demands." As I had spent eight months in California in 1912 before going to Japan, it now happened that I spent about the same time in the Middle West. Every where it was the same. The Japanese had no friends that I could find, although their detractors, almost without exception, had never personally come into contact with any of them. At most, a few of the Americans whom I met had spent the psychological four weeks in Japan which are supposed to give insight into Oriental matters.

The *Chicago Tribune* was publishing Oscar King Davis's articles on Japan and China, and the world-encircling *Saturday Evening Post* had its Samuel Blythe. I read these articles in amazement, gasping at their untruthfulness;—for, mind you, during my two years in the East I flattered myself that I had really grown to know a little of Japan—and enough of China and Korea to be sure that if I remained more than six weeks at a time in either country, I should certainly be arrested for running "amok" and murdering a few natives.

The witless gaiety of American life with its cabaret spirit, its cocktails, its loud laughter, its growing cheapness, depressed me as I had never in my life been depressed. A few months even on the fringe of this life was enough, and in the middle of the next January I found myself in Japan again. As the same jolly little 'rikisha' man trotted me to the

hotel in Yokohama who had taken me to the dock the previous May, I gave a great sigh of thankfulness at having gotten back to sane, hard-working Japan once more, where ideals and the love of beauty were not yet completely submerged by the materialism of the West.

Two years more spent in the country with a growing circle of Japanese friends, only served to convince me more thoroughly that the greatness of Japan is real,—real, because it is founded upon a beautiful simplicity and sanity that the Japanese people possess, whatever their critics may say in derision.

In 1917, after plenty of time spent in considering the matter, America joined in the war, thereby becoming an ally not only of France, Britain, and Italy and the smaller allied European countries, but of Japan as well. "Now," I thought,—again in my ignorance,—"now that America and Japan are allies all the old distrust will disappear and Americans won't be saying the things of Japan they were saying in 1915. They will have realized that she is in this for the same reason we are in it."

Again I booked passage for my native land. Again I stood on an upper deck in the spring sunshine watching the crowd on the Yokohama dock. At my left was a young American lieutenant recalled from a post in China to Washington. He was a tall chap and very good-looking in his white uniform. He stood by the rail calling out farewell messages to a group of girls on the dock below. Oh well," I said to myself, "he is young and foolish"—for the messages were undeniably very silly,—"he will learn many things in the next year." He took a cigarette from his case and lighted it and to my amazement and consternation called out to his friends, "I'm only smoking this so that I can throw the stub down on this fellow's cap" (motioning to a Japanese police officer who stood directly below him), and then to my

greater amazement and a most awful sense of shame, he wrung his hands together as if at some one's throat and added "Oh don't I just love these fellows—wouldn't I just like to get at 'em?"

It was entirely unmistakable. A young American officer—in uniform—saying in public in Japan and in a crowd largely made up of Japanese,—and remember that practically all the Japanese understand even if they do not speak English—that he "would like to get at 'em." And America and Japan allies!

The years have passed and the war is over, but peace has not yet dawned. America is threaded with vicious anti-Japanese propaganda and her people are hypnotized and dominated by a press so scandalously dishonest, that one blushes at the talk about American "ideals." Even the *Christian Science Monitor*, hitherto almost a model of what a newspaper should be, has bartered its soul and joined in the highly-paid-for anti-Japan movement, while a California senator stoops to a waste basket to steal, or have stolen for him, discarded notes which he believes will help him in his low and contemptible work. A congressman from that state comes as a visitor to Japan, and although a guest of the Japanese government, he insults his host—his love and pity for the "poor Koreans" being the cheap gallery play that he uses as his excuse.

Even in England—but with the lordly and superior Britons this, perhaps, might be expected, since to them all denizens of other lands are but poor worms,—the English *Church Times* disgraces Christian dignity and kindness by referring to Japan as a "heathen nation," saying (in the issue of May 14th, 1920), "Of the original objections to the Anglo-Japanese alliance one at least remains as strong as ever—namely, the moral responsibility attaching to a Christian Power pledged to support the aspirations of a heathen nation." And yet Christ, of whom the

above writer probably considers himself a follower, once said, "For whosoever exalteth himself shall be abased."

And not only is this anti-Japanese feeling plainly to be discerned in the American and English newspapers, but in addition to the episode in regard to the young American officer which I have told, I have personally seen such outrageous violations of good taste and good breeding in the treatment of individual Japanese by rich and flaunting Americans and supercilious Britons, that my blood has "boiled" quite as fiercely as did Mr. Hersman's over seeing a Japanese policeman kick a Korean malcontent.

Does the American public,—the people who pay their war taxes from incomes not produced by war-industries; the working classes who are compelled to buy war bonds by their employers under threats of being discharged; and the professional men and women upon whom the increased cost of merely existing—not living—presses with such terrible weight—really want another war?

Is the American public perpetually to be humbugged and fooled about the Japanese? Are there not at least a few individuals here and there who have the strength of character to break away from the suggestive treatment that the American newspapers are so freely dispensing, and who will join a league for Truth and simple Good Taste? Can there not be a shattering of this insidious, constant, and dangerously potent influence of the press by a few free-thinking men who will join in a movement against it and who will not be afraid of being in the minority or of becoming unpopular because they dare publicly to condemn the string of lies and false impressions about Japan that the American newspapers are spreading?

Much has been said since 1914 about "German propaganda." What propaganda is that at work in America at present? How is it paid for? It is known that the

Chinese government is dispensing immense sums for this purpose, but it is difficult to believe, in view of the defunct condition of the Chinese treasury, and the well-known tendency of the Chinese mandarin to feather his own nest, that this money really comes from China. Would Britain, the white knight among nations, stoop to help on this propaganda, with the "far-off interest" of supremacy in Chinese trade in view, in case of war between Japan and America? A trip to China and the study of British diplomacy in the past, might help one in forming his ideas on this subject.

With this anti-Japanese feeling permeating the mental atmosphere and America having thrown into the discard all her fine talk about disarmament, it is utter nonsense and dishonest nonsense to expect Japan to live according to "Christian" ethics and turn the other cheek every time one side of her face is slapped.

The Japanese do not want war. This is so absolutely certain that it makes the old talk about a Japanese invasion of California and the Japanese workers in the orchards and orange groves of the western states being ex-soldiers and forming a ready-made Japanese army on American soil, seem too absurd and ignorant for calm contemplation. Nevertheless if America goes on piling insult upon insult, the temper of the Japanese people may break. Japanese forbearance is not from cowardice. The history of Japan proves this. She has shown her willingness to go more than half way in bringing about peace and good will, but if the United States adds to the insults on her side of the Pacific a meddling on this side in affairs that she has no earthly right to meddle in, then the time may come when some incident, perhaps slight in itself and of no moment, will be the last straw, and the break will come. To quote Admiral Mahan "The danger of war proceeds mainly from the temper of the people, which, when roused, disregards

self-interest." (*Armaments and Arbitration*. P. 124)

Let the great American public consider well, before it is too late, about allowing this break to occur. It means a renaissance of the grief, depression, and suffering caused by war, a host of newly crippled and blinded men, an increase in the already prohibitive cost of living, and probably worse than all, the opportunity that Bolshevism will gain for world-dominance.

Let the foolish and press-hypnotized American people who are reading so much of Japan's militarism and imperialism endeavor to retain a few grains of common-sense—though they be but of mustard seed dimensions. Even with this slight leaven they might pull back to something like justice and refrain from making a fuss about the mote in their brother's eye while the beam within their own is so large as to practically have destroyed its sight.

Until the other nations stop their humbug and cant and begin to practise some of the fine Christian virtues they are so fond of professing, Japan would be as weak as they wish she were, if she ceased to continue military preparedness. In the names of Truth and Justice let people investigate Chinese and Korean matters for themselves without a missionary bias or a British or an American eye for commercial supremacy in China. Let them really read history a little and find out how well the European nations have kept their treaties; how all the high-sounding and ethical talk about the rights of small nations and the non-annexation of territory has been followed up in practice; how the German atrocities in Belgium had been preceded by Belgian atrocities in the Congo, British atrocities during the Boer war, and followed by the Amritsar massacre in India, the outrageous conduct of the French colonial troops in occupied Germany, and recent American oppression of

the most scandalous kind in Haiti and San Domingo.

If a healthy doubt might be born in the composite American mind as to the right its government has in insisting upon interference in Japan's affairs in Mexico and South America, and in Korea, China and Siberia on this side of the world, Japan would probably put her pride in her pocket and endure exclusion acts with better grace. But when the press of America with a humbug maudlin sympathy for countries that can't govern themselves decides what Japan shall and shall not do in those countries it is touching upon the danger line,—especially when this touching sympathy is so swiftly followed by enormously rich concessions given to American capital in Siberia.

Until the rest of the world becomes

reasonable, just and honest, Japan will be forced to adopt the methods of the Christian nations. She must meet diplomacy with deeper diplomacy, be ready to meet force with force, and keep her scientists at research work that will enable her to destroy life with the same facility that Christian peoples have displayed. But—let the rest of the world call a halt to this kind of progress and Japan will be only too glad to follow suit. She may then, perhaps, fan back into flame the art, the love of beauty, and the fine honour that distinguished her ancient life—the precious immaterial things that are her heritage—and which if they can be conserved in some holy place through these disintegrating years, may finally be the torch that shall light civilization back to Truth and Beauty.

## Japanese Contributions to California.

By K. K. KAWAKAMI.

During the month of July the House Committee on Immigration conducted an investigation into the Japanese question on the Pacific Coast, especially in California and Washington. The Committee consisted of Representatives Albert Johnson, of Washington, Isaac Siegel, of New York, J. Will Taylor, of Tennessee, William N. Vaile, of Colorado, John E. Raker, of California, John C. Box, of Texas, and King Swope, of Kentucky.

The Committee held public hearings at various important centers in California, summoning witnesses both American and Japanese.

At the hearing held in Stockton, a prosperous agricultural centre in California, a lawyer appeared before the Committee to testify against the Japanese.

"Are you the gentleman," asked Representative Johnson, chairman of the Com-

mittee, "who we understand criticised us for accepting Mr. George Shima's invitation to visit Stockton as his guests?"

"Yes", replied the lawyer.

Johnson sent a sharp glance towards the witness, then looked around and surveyed the audience.

"We want you, and all of you, to understand," he said, apparently with some feeling, "that our Committee has come to California not to inquisition but to inquire. Our minds are open, we have no prejudice against anybody or any race, we would accept anybody's hospitality and see what he had to show us if we had the time."

The audience smiled, and the lawyer's ears turned red. He must be either a very big man or a very small man, if he didn't feel embarrassed.

George Shima, you understand, is the

Japanese "potato king." By common consent he is far and away the most successful Japanese in California. If you go to Stockton and stand at the waterfront, you will observe a dozen steamboats, barges, tugboats, and launches, all bearing the name of Shima. These are used in reaching his delta ranches ten to fifteen miles down the San Joaquin River from Stockton, and in shipping his potatoes to San Francisco.

As the members of the Immigration Committee took one of these launches, and sped through the winding watercourse, delta after delta passed before their eyes, all developed or to be developed by Shima's enterprise. It was a surprise to the gentlemen of the House. Obviously they did not expect such a triumphant achievement from any "little brown man." As the journey of inspection approached an end, one of the gentlemen slapped Shima on the back in the typical American fashion and said, "Mr. Shima, this is a real case of 'let George do it'."

One of the Japanese pioneers in the Golden State, Shima was up to a score of years ago little more than a labor contractor, supplying American ranchers and orchardists with laborers. He had the foresight to see a fortune in store in the apparently barren delta of the San Joaquin River. In the neighborhood of Stockton this sheet of water is torn by numerous islets, all covered with a dense growth of tule and other wild vegetation and usually inundated during winter months. Not only was the picture far from alluring, but the place was infested with malaria, and was considered altogether too unhealthy for farming. At any rate the delta had never attracted American farmers.

But George Shima was not afraid to try his hand in the risky venture. Backed by an American firm which owned many of the deltas, Shima embarked upon a precarious experiment. First, he diked one of the islets and drained the soil inside by cutting a wide ditch across it.

Superfluous water in the ditch was pumped out into the river by engine. Thus the land was made to yield to the plough operated by steam engine. After the first ploughing the virgin soil was allowed to lie idle for a year or two, so that the brush and tule would rot under the sod. The soil thus prepared was found excellent for the cultivation of potatoes, and Shima's dream came true. The American land owners interested in the development of the delta found in Shima a thorough gentleman honest to the core, straightforward in his dealings, yet alert and alive to the advanced methods of farming and business. In the past twenty years almost \$8,000,000 has been paid to these land owners by Shima. In all the dealings involving the payment of this enormous amount of rents, not a single law-suit has been resorted to. It was George Shima's probity, coupled with his business acumen, which won him the absolute confidence of his land-owners. To-day he is himself a millionaire and owns six thousand acres of delta lands, cultivating in addition seven thousand acres under lease.

I have depicted a picture of the development of the delta lands by Japanese enterprise because the false idea has been deliberately spread by designing persons that the Japanese are parasites and usurpers, settling upon lands already opened by Americans. Governor William D. Stephens, of California, in his letter to Secretary of State Mr. Colby, declares that the Japanese operate 458,056 acres of the very best lands in California. This statement is false both as to the figures and as to the nature of the land in question. Reserving the matter of figures for later discussion, let us prove by indisputable facts the fallacy of the latter half of this contention.

If you go to Sacramento and stop at the headquarters of the California Anti-Oriental League, organized mostly by political aspirants, they will invariably advise you to go and visit Florin, a village fifteen miles off the capital, for, they will

declare with great emphasis, it is a concrete example of the great menace that the Japanese are. They will tell you that the Japanese have all but monopolized the village, that they have driven out white farmers, and that they have destroyed the productivity of the soil and depreciated the value of the farms. When, in 1913, Mr. Bryan came to Sacramento hoping to forestall the enactment of an anti-Japanese land law, Mr. Hiram Johnson, then Governor of California, took the Secretary of State to Florin and reiterated the same story. Pointing to the berry-box factory, the Governor said to Mr. Bryan, "Look at that factory; it used to employ American labor, and nothing but American labor, now its working force consists entirely of Japanese." The Governor omitted to inform the innocent Secretary of State that before the coming of the Japanese the village had no berry industry and therefore no box factory!

If one stops a moment and thinks of the history of Florin, it must immediately dawn upon him that the prosperity of Florin is entirely due to a new industry created by the Japanese. And be it remembered that no American farmer, who had the will to develop the naturally poor soil by hard work, has quit the village because of the advent of the Japanese. It is an indisputable fact that the American, or Caucasian, population of Florin to-day is much larger than it was prior to the settlement of the Japanese there. Those who have left did so merely because they were lured by the temptations of city life, or found it more profitable to rent their farms to the Japanese.

Years before the appearance of the Japanese vast fields in and around Florin had been sowed to grain, but the fertility of the soil was so limited that each succeeding year diminished the return until the grain industry was no longer profitable. For the soil in this country was a shallow bedrock and abounded in slough. It was a soil hard to cultivate, let alone its natu-

ral poverty. So grain culture had lasted only a few years; then the land was virtually abandoned and permitted to remain idle.

And yet when the same land was properly prepared and irrigated by means of artesian water conducted through ditches, it was found excellent for grape and berry culture. That, however, required considerable expenditure of money and still greater expenditure of labor, and the Caucasian farmers, accustomed to the easier methods of grain culture, were not willing to apply either money or labor to the new farming. But the Japanese were not afraid to work hard and sink the necessary capital for the boring of wells and the preparation of ditches. So the Japanese, hardworking, ingenious, practical farmers, came there some twenty years ago and took lands neglected by their Caucasian fellows. And what was the result? In a year's time the barren fields were changed into attractive berry gardens, and in three years' time the grape vines they had planted began to yield handsome crops. To-day Florin boasts of shipping \$300,000 worth of strawberries and grapes every year. It was the Japanese who put Florin on the map, an obscure, stagnant, declining village up to twenty years ago.

Another striking example of Japanese contribution is seen in the development of Livingston in Central California. When the Japanese first appeared there some twelve years ago, they found the soil nothing but shifting sand, blown by desert winds that sucked up and whirled away every vestige of moisture. There were no shade trees, no sanitation, no schools, no churches. There was nothing to make life worth living; in fact, life there was believed impossible.

An American colony had been planted at Livingston twelve years before, but after a brief struggle with hostile conditions, had vanished. It simply "blew away", its distant neighbors said. These Japanese were laughed at when they announced that

they would settle at Livingston. Their own people laughed at them. They were told that they, too, would be blown away by the fierce winds that whirled over the hot sands. But the Japanese were undaunted, and by dint of perseverance and assiduity have succeeded in converting the desert into smiling gardens and flourishing orchards. As a result of this transformation, the neighboring sand fields, which were once regarded as worthless, have suddenly enhanced in value and price.

In the phenomenal development of the rice industry in Butte, Colusa, Yuba, and Sutter counties, we find another happy example of Japanese pioneering. Here the soil is not only charged with alkali but is packed so hard that few Americans ever thought of raising anything on it. Yet in this apparently forbidding country the Japanese saw an opportunity for profitable rice culture. Although the Japanese was not the first to try rice culture in this district, it was he who made the industry a commercial success. While American pioneers wavered and abandoned the enterprise, the Japanese stuck to the job and outlived the failures and disasters which had to be faced in the early stage of the venture. When the Japanese had demonstrated that the rice industry could be made profitable, American farmers followed their example, profiting themselves by the costly experiments and disastrous failures of their Japanese forerunners. Today there are at least 140,000 acres of land devoted to rice culture, of which the Japanese farmers, after years of pioneering, operate only some 16,000 acres.

I have proven the fallacy of Governor Stephens' statement as to the nature of the land cultivated by the Japanese. His figures as to the acreage operated by them are equally inaccurate. Says the Governor:

"At the present time they (the Japanese) operate 458,056 acres of the very best lands in California. The increase in acreage control within the last decade, according to official figures, has been 412.0

per cent. In productive values—that is to say, in the market value of crops produced by them—our figures show that as against \$6,235,856 worth of produce marketed in 1909, the increase has been to \$67,145,730, approximately tenfold."

These figures are inaccurate and are calculated to mislead public judgment.

In the first place, the Governor tries to create the impression that the 458,056 acres cultivated by the Japanese are also "controlled" by them, for he refers to them as "acreage control." As a matter of fact, Japanese control does not go very far. Of the above-named total acreage (458,056), operated by the Japanese, only 74,769 acres are owned by them. The balance of 383,287 acres are divided as follows: crop share contract, labor contract and lease by cash rent.

Of these three forms of lease, crop share contract and labor contract are not lease in reality. In either case the Japanese tenants have no control over the land they cultivate. In the case of crop share contract, the tenants are suppliers of labor and are paid for their labor in crops, which is in most cases controlled by the landowners, not the tenants. Labor contract is another form of crop share contract in which the tenant's position is even more precarious. In the case of cash-rent lease, the tenants may be said to control the land for the period of lease which is restricted to three years. Under this last-named form of lease the Japanese operate 213,000 acres.

It comes to this, that out of the total of 28,000,000 acres of California's farm lands, the Japanese own 74,769 acres, and may be said to "control" 213,000 acres by three-year lease.

In the second place, the governor's statement that in the past decade acreage controlled by Japanese increased 412.9 per cent, is wholly wrong. We may concede that his figures for 1919 are correct, but his figures for 1909, which form the basis for his estimate of increase, are far from



accurate. If we accept these figures as accurate, then the increase in the last ten years is 413 per cent. Unfortunately ten years ago there was no authentic estimate for the acreage of farms operated by the Japanese. Those figures of the governor's are taken from the report prepared by the state commissioner of labor in 1909, but everyone in California knows that the report was based upon no thoroughgoing investigation. According to a more reliable source of information, the "Japanese-American Year Book" for 1910 compiled by a San Francisco Japanese newspaper, farms cultivated by Japanese in 1909 totalled 195,948 acres. If we take these figures, as we must, as the basis of estimate, the increase in the past ten years is 117 per cent, instead of the Governor's 412.9 per cent.

But, you will interpose, even our revised figures show that the farms cultivated by the Japanese have more than doubled in the past decade. Yes, but there is a reason. If you will study the growth of Japanese farming carefully, you will observe that most of the increase in the farm lands cultivated by the Japanese appeared during the war. As a war measure both the Federal and the State Government encouraged the increased production of food materials. Appeal after appeal was issued by them and the Food Administration, urging the farmers to extend their acreage and to increase their produce. The Japanese Association and the Japanese Farmer's Organizations in California were repeatedly called upon to render their assistance in the execution of the war-time agricultural policy adopted by the authorities. These organizations translated and published in newspapers and in pamphlets the declarations and appeals issued by the President and the Food Administration. And the Japanese response was as prompt as it was sincere. Not only did the Japanese farmers extend their acreages but some Japanese, with no farming experience, embarked upon agricultural venture, from

motives of public duty. Most of such inexperienced farmers lost heavily and have already withdrawn from the field. With the restoration of normal economic condition and the decline in the prices of food materials, the total acreage operated by the Japanese is bound to decrease. To take the rate of increase in the past decade as a standard for future increase is as illogical as it is absurd.

In the third place, the Governor's statement that in the last ten years the market value of crops produced by the Japanese increased ten times, is the corollary to his underestimation of the acreage cultivated by the Japanese ten years ago and the value of crops then produced by them. Our own data, which we have every reason to believe are more accurate than those of the Governor, reveal that in 1909 the market value of crops produced by the Japanese amounted to \$18,508,790, instead of the governor's \$6,235,856. If we take our figures as the basis of calculation, the increase of crops produced by the Japanese in the past ten years is not much more than threefold, instead of the governor's tenfold.

Efforts have been made to conjure up the bogie of Japanese control of food products in California. But remember that California's food products are valued at \$507,000,000 of which Japanese produce amounts to \$67,145,000, a matter of only 13 per cent, of the total. Remember also that out of the total of \$67,145,000, representing the value of Japanese production, 35 per cent goes to landowners as rents, 45 per cent to labor in the form of wages, leaving only 20 per cent to Japanese tenants or contractors. Does this justify the statement that the Japanese farmers control the farming enterprise in California? Again, we must remember that while the Japanese are producers, they have no power to control the price of their products. For fruits, beans, berries, and rice, in the culture of which the Japanese are interested most, growers' associa-

tions have been organized to fix price and to protect the general interest of the growers, but in the direction and management of such organizations the Japanese have no voice, for they are controlled by more influential American landowners and producers. Surely this does not justify the gloomy picture painted by alarmists and politicians for the American farmers in California.

The increase of the Japanese population is a question as important as the increase of farms cultivated by the Japanese. The census of 1910 shows a Japanese population of 41,356 for the state as against the total population of 2,377,549, a matter of 1.7 per cent. The census of 1920 estimates the total population at 3,426,536, but the census figures for the Japanese population alone are not yet available. But taking the figures of the State Board of Control for the Japanese population for 1919, i. e., 87,279, as correct, the percentage of the Japanese to the total population is 2.5 per cent. As a matter of fact no one knows whether the Board's figures are correct. The estimate made by the Japanese Association last year in cooperation with the Board, places the Japanese population at 78,628, making a percentage of 2.2.

In discussing the Japanese population we must necessarily touch upon the question of the Japanese birth rate.

Upon the authority of the California Board of Health we learn that in 1910 Japanese births in California were only 2.2 per cent of total births in California. In 1919 this increased to 7.4 per cent. This increase, great as it is, is not alarming at all when analyzed carefully. In the first place, immigrants of all races have large families in the first generation, but from the second generation the birth rate, irrespective of race, begins to decline. The Japanese in California are no exception to this general tendency. Their families, comparatively large at present, will soon commence to diminish.

Again, Japanese immigrants came to this

country at first without wives. But in the past seven or eight years these Japanese realized the wisdom of establishing homes in this country, and invited their wives to come and join them. Sudden increase in Japanese births was the natural result. To compare the Japanese birth rate of 1910, when only a few of the Japanese had their wives here, to that of 1919, when a majority of them were married, is not the right way of estimating the rate of increase in Japanese births under normal conditions. In the past decade or so most of the Japanese adults have married. As the average age of these adults is about forty, it is reasonable to presume that the birth rate among the Japanese will soon begin to decline. This decrease will be accelerated by the stoppage of "picture marriage." If the negotiations now going on between Washington and Tōkyō result in a new treaty, more effectively excluding Japanese immigration, the growth of the Japanese population will be checked or retarded.

I have shown that the increase in the Japanese birth rate in the past decade is abnormal and is bound to decline. Let me look at the matter from another angle. When we say that Japanese births in California have increased seven times in ten years, that may sound alarming, especially if we ignore the abnormal conditions responsible for the increase. But if we say that Japanese births, at their highest point of increase, do not exceed seven per cent of total births and that 90.8 per cent of babies born in the state are Caucasian, the figures take on quite a different meaning. In other words, figures for Japanese should not be considered independently, but should be considered in their relations with other births and the steady increase of the Caucasian population in California.

There is no doubt that Washington and Tōkyō are making earnest efforts to find a solution for the vexatious immigration question. Japan undoubtedly is ready to

go a long way to meet the wish of the American Government in the matter of immigration, for she knows that more important developments are taking place at her own door, in China and Siberia, where she intends to establish a position analogous to that of the United States in the western hemisphere. At the same time she would ask the American Government to find a way to safeguard the civil rights of the Japanese who have been lawfully admitted into this country. What form this safeguard will take no one is at this moment able to say. It would be too rash to say that the extension of citizenship to the Japanese, in exchange for a more effective exclusion of immigration, has been discussed between the State Department and the Japanese Ambassador. On the contrary, we have reason to believe that no such discussion has so far been entered into.

Meanwhile the vigorous anti-Japanese campaign in California bids fair to secure the adoption of the most stringent alien land measure which is now before the people to be voted upon at the polls on November 2. This measure proposes (a) to prohibit ownership and leasing of farm land by Japanese, (b) To prohibit the acquisition of real property by American-born Japanese minors, who are American citizens, under the guardianship of their parents, (c) To deprive the Japanese parents of their natural right to be the guardians of their minor children owning real property, (d) To escheat real property upon certain prima facie presumptions, (e) To prohibit the Japanese from taking any interest in any company or corporation owning real property.

A comparison of this proposed measure with the land laws applied to aliens in

Japan reveals an interesting contrast. In Japan foreign individuals are not allowed to own land in fee-simple, but juridical persons enjoy this right even though they include no Japanese members or interests. Again, foreigners, even as individuals, can lease land of any description for fifty years on an equal footing with natives, and can also hold the right of superficies for unlimited periods. Superficies for one thousand years, for instance, is considered almost as satisfactory as ownership. In addition to these rights foreigners in Japan enjoy the right of lease-in-perpetuity which was established in the days when Japan was still suffering from the inequities of extritoriality. Under these liberal provisions, there is no doubt that American farmers will flock to Japan if Japan were so large and resourceful a country as America, were America so small and congested with population as Japan is.

Unfortunate as the present anti-Japanese agitation in California may be, we may congratulate ourselves upon the fact that no verbal abuse or physical mistreatment, such as was meted out to the Chinese in the historic days of the "sand-lotters", has yet greeted the Japanese. In reading the history of Chinese exclusion one is shocked by the vile language heaped upon the Chinese and the vicious physical attacks made upon that race. Does the absence of such abuses on the Japanese of to-day indicate the measure of progress achieved by the sons and daughters of the Golden State on the path of civilization in the past thirty years? Or can it be that their estimate of the "little brown man" is a little higher than that of the "heathen Chinese"?

(Note.—This article was written before the November Election at which California's Alien land initiative law was voted on.)

## Some Answers to Hostile Criticisms of Japan

By LINDSAY RUSSELL.

Mr. Lindsay Russell, who founded the Japan Society of New York and was its President for ten years, wrote this article as a concise answer to the various attacks made on Japan and the Japanese. It has already been published in some American papers.—Ed. A. R.

Public opinion is now passing judgment on Japan. Herein is the composite answer of many Americans, keen observers of the Far East who have visited Japan within the last year, to each count in the indictment against Japan.

Place yourself in Japan's position—economically and geographically. You find an empire smaller than the State of California and less than 30 per cent, of which can be cultivated; a land almost destitute of raw materials necessary to twentieth century civilization; a country crowded by 57,000,000 people, increasing at the rate of 700,000 per year, who must be fed and employed. When you realize their position, you can better judge them.

The Japanese welcome friendly criticism, but they heartily detest the patronizing and "holier than thou" attitude of many of their critics.

*The charge:* Japan is assuming the overlordship of Asia.

*The answer:* From the coast of California to far west of the extremities of China the wandering finger can find but one self-governing people. There are territories in a wallow of civil strife, disorder, revolution, chaos, and utter misery of millions—China, Russia, and on and on. But in all this space, comprising more than half the population and territory of the globe, there is not a single self-governing constructive civi-

lization but one, and that one is Japan.

Whether or not one likes the Japanese it is difficult to come to any other conclusion than that Japan is there the one stable nation and Government, and consequently the leader of civilization of Asia.

If, then, Japan appears as the overlord, it is because of realities rather than of designs.

*The charge:* Japan is militaristic.

*The answer:* Prior to 1853, when Japan, under the cannons of Commodore Perry's fleet, was forced to open her doors to foreign intercourse and submit to foreign consular courts and enforced commercial treaties, the empire had a record of more than 200 years of no wars, either foreign or civil.

Perceiving that the great nations of the world derived their power from a strong military, Japan set about arming herself. Commodore Perry presented to Japan her first guns; the United States sold Japan her first warship. In 1905 her military saved her from destruction by Russia; in 1914 it enabled her to eliminate Germany from the Far East; today it qualified her to stand as one of the five great world powers. China, her next door neighbor, divided into spheres of influence, is an object lesson of a power unable to maintain her own sovereignty.

If Japan is militaristic it is primarily for defense and self-preservation rather than for aggression. Financial relief from the burden of armament would be welcomed by the Japanese people.

*The charge:* Japan is imperialistic.

*The answer:* Japan desires a food supply; her own territory available for cultivation will not furnish it. She must

have raw materials to keep her industries going to occupy her people; these she largely must obtain abroad. No one will deny her people's right to live and work. Imperialism is one solution of the problem, but what Japan really wants is economic opportunity rather than a problem of governing additional territory and peoples.

*Question:* What about Japan's aggressions in China?

*The answer:* Japan has soldiers stationed in Manchuria, Shantung and Hankow, not to govern the Chinese, but to protect the lives and economic activities of Japanese. The Chinese Government cannot give protection even to its own nationals.

"Aggressions" of Japan in China do not compare with French or British aggressions there, and any territory that Japan has in China was acquired after European nations had begun the partition of China. Moreover, Japan's aggressions have not been directed primarily against China, but rather against aggressions of other nations there.

The very day that the European nations give up their territory in China at the request of America, that same day Japan will be only too glad to do the same.

Japan should not be asked by Americans to subscribe to a different code of morals from those which the United States will recognize in dealing with the European nations.

*Question:* What about Shantung?

*The answer:* Japanese Government officials have stated that Shantung will be restored to China. It is well to remember that the Japanese Government has lived up to its international engagements.

*The charge:* Japan is brutal to the Koreans.

*The answer:* Many Japanese admit and deplore alleged Korean atrocities, but contend that such is inevitable in any country in the process of reorganization. The same has occurred over and

over again in Egypt, India, Ireland and at times in the Philippines. Cumulative evidence of Japan's alleged atrocities, gathered and preserved over a period of years by anti-Japanese, are produced and published at the psychological moment to make a case against Japan.

Brutalities in the United States by individuals and mobs, if recorded over a period of five years, would be equally appalling. The several hundred lynchings, with the burning of our own citizens in oil and at the stake in the Southern States, have never been equalled in Korea.

The Japanese admit that unusual punishments have been inflicted by the military, but they are not unusual to the Koreans, being such as they have had inflicted upon themselves by their own Government.

*The charge:* The Japanese are hated by the Chinese.

*The answer:* International prejudices are not confined to China's dislike of Japan. The Mexicans hate the Americans. Li Hun Chang said that the Germans hated the French, the British persecuted the Irish, the Americans enslaved the negroes, the Russians massacred the Jews, but they were all Christians when they came to China!

The Japanese admit that their Government has been wrong at times in China, and that China is frequently overrun by a class of Japanese adventurers who are beyond the control of the Japanese Government just as the carpet-baggers overran the Southern States after the civil war. The Chinese have never gotten over the hatred caused by the war of 1896, and in addition to all this there is a continual propaganda carried on with the object of keeping the Chinese and Japanese apart.

*The charge:* The Japanese Government is an autocracy.

*The answer:* The Japanese Government is not an autocracy, since the Emperor has practically no powers. The

Government is an oligarchy, which, although but one step removed from autocracy, is, nevertheless, a step in the direction of democracy. The group making up the oligarchy is ever widening, as witnessed in the extension of suffrage in Japan and the increasing influence of public opinion on governmental policy as reflected in Cabinet changes.

It is open to doubt whether democracy is the best form of government for all peoples of the world, especially for those who for ages have been governed without representation. Certainly Japan's gradual change to democratic ways is far better than the sudden and disastrous plunge of Russia and China!

*The charge:* The Japanese are sharp and untrustworthy.

*The answer:* The testimony of Thomas W. Lamont, Judge Elbert H. Gary, A. Barton Hepburn and many other Americans and leading business men is to the contrary. Japan's vast import and export trade of a billion yen or more could never have been established except on an honest foundation. The charges that Japanese are so dishonest that Chinese tellers are employed in Japanese banks is untrue. An investigation a few years ago showed that no Japanese bank employed a Chinese in any responsible position. The fiction grew out of the fact that in Japan there are several international banks, foreign owned, which employ Chinese tellers because of their familiarity with China's financial system and the multitude of Chinese coins in circulation.

*The charge:* Japanese desire to over-

run California.

*The answer:* The Japanese were originally invited and induced to come to California because local farmers could find no one able to work in the hot fields except the Japanese. The first opposition to them was on the ground that they accumulated wealth which they sent to Japan, and that, by working for low wages, took work away from American workmen. Later they were opposed because they invested their wealth in California.

"The Gentlemen's Agreement" and Japan's voluntary restriction of the issue of passports to "picture brides" will prevent any overrunning of California.

There is, unfortunately, a racial and an economic prejudice against the Japanese, taking the form of a "yellow peril" bogey, which is intensive from time to time for purely political and partisan purposes.

Japan's grievance is that 60,000 law-abiding and industrious Japanese in California should be singled out of 8,000,000 unnaturalized foreigners here for unjust and unequal treatment. Surely the Japanese already in California should be accorded the same fair treatment and protection as given other nationals.

It must, however, be apparent that until the Japanese in California are assimilated, or in some way adapt themselves to local environment in a way satisfactory to California, it is neither to their interest nor the interest of California to have their numbers there increased. In fact, such a course would tend to create an insolvable problem.

## Yellow or Dark Peril?

Mr. Shoichi Mitoro, the Special Correspondent of the Tokyo and the Osaka *Asahi* in New York, dwells in his papers upon the dark peril which now confronts the United States. Before the European war, the yellow peril was a bogey with the Americans and the Europeans, but now, writes Mr. Mitoro, another peril has begun to loom on the American horizon, in the form of a menace from the colored People who constitute one tenth of the American nation.

The Americans are paying serious attention to this question, whose magnitude has been intensified by the fact that a momentous agitation is on foot in America for the foundation of a Greater Liberia Republic in Africa so as to realise the slogan, Africa for the Africans.

It is true that the Negroes, indignant over the hideous discriminatory treatment meted out to them, had in the past also started campaigns for their emancipation. But it is the first time in the history of the Negroes that they have launched an agitation for recovering Africa and establishing a Greater Liberia Republic.

With this end in view, a convention of the Negroes was recently held in New York. It was attended by the representatives of four hundred million Negroes throughout the world.

Until a few years ago, the Americans greeted with derision all Negro demonstrations, but now they have begun to attach great importance to the recent agitation of the Negroes, their former derisive attitude giving way to that of awe and apprehension.

This memorable convention was convoked under the auspices of the Negro Improvement Society which has its headquarters in New York. The Society was founded by Mr. Marcus Garvey, a great Negro leader, who was formerly a journal-

ist, and now runs a steamship line between America and Africa for the industrial development of the latter country. The convention was attended by about three thousand representatives of the Negroes throughout the world, discussing the organisation and Constitution of a new Greater Liberia Republic. The significance of the convention may be clearly seen from the address delivered by Mr. Marcus Garvey, the organiser of the meeting, who said in part:

"We are assembled here today, because we believe it is high time that we were active for working out salvation for our own sake, like the other nations in the world who are subject to constant oppression.

"In this western hemisphere, we, the Negroes, have been treated as slaves for the past three centuries, all the while being separated from our brethren in Africa, our home land. Now, however, all the representatives of our brethren are now assembled, yes, as free people, in order to claim equal rights with the other peoples granted by God who created the universe.

"We are going to establish a constitution, a constitution which we are ready to vindicate with blood, for the sake of our four hundred million brethren. Now is time for all the peoples to fight hard for freedom, equality, and democracy. The time has come at last for us, the colored people, to put forth our last ounce of energy for the cause of freedom in conjunction with the peoples of Ireland, Egypt, India, and the smaller countries in Europe.

"We must combine our efforts and effect a strong union among ourselves for the establishment of a Greater Liberia Republic in Africa. Whatever development the Negroes may achieve in the white peoples countries, it is unstable, to say the least. Because the whites have

always destroyed our progress and development and are doing so still.

"If the whites are possessed of the right to govern, the same must be claimed for the four hundred million Negroes who must be given the right to form their own government.

"Don't fear, for there is no race, no nation in the world who can coerce us. The slogan for the new Negroes must be: Liberty or Death.

"We are men. We had sent many of our brothers to the amphitheater of the great war to fight for the sake of democracy, but we have not yet gotten democracy. We must continue our fight until we have got complete freedom and democracy. We refuse to entreat or to flatter. We demand freedom and democracy as our birthright."

In an interview with Mr. Mitoro, the Special Correspondent of the *Asahi*, the Negro leader said resolutely:

"If all peaceful means prove of no avail, we shall be obliged to resort to war. We are confident of our victory in a generation or two. The Americans will shed the last drop of their blood for upholding their constitution. So must we for vindicating our own constitution."

The new agitation of the Negroes is now being freely commented upon by the American press, but Mr. Mitoro informs us that two views prevail in America regarding the affair, one being optimistic and the other, pessimistic. Those Americans who entertain optimistic views believe in the ultimate failure of the new movement of the Negroes. They say that unless what is taught by history is a mistake, the Negroes have no qualifications for independence. They are predestined to remain under subjection. Therefore, there is no need for the whites, who are superior peoples, to fear the new agitation. On the contrary, they say, they should resolutely follow their past policy toward the colored people.

An utterly different view, however, is

taken by the pessimistic Americans, who note that the present claims of the Negroes are of a most dangerous nature, having, as they do, far-reaching effects. The Negroes aspire not merely for their own emancipation, but, further, for the union of all the colored peoples. By this union, they are bent upon retaliating the oppressions they have suffered from the whites for the past centuries. The American pessimists adduce, as an evidence, the presence of the Japanese delegates at the International Negro Convention which was held in January, 1919, in New York. They also point to an editorial of the *Negro World* which says in substance:

"If our claims based upon justice be denied, the next war will break out between the whites and the Negroes. In that eventuality, victory will certainly be on our side, if Japan throws in her lot with us."

Again, the remarkable editorial has it:

"In view of the militarism which is growing in Asia and also of the militarism which is already in existence in Europe, all intelligent observers will see it is inevitable that there will be war between the yellow and the white peoples. Then will be the golden opportunity for us, the Negroes, to gain freedom. Then all the Negroes, whether in America, West Indies, or in Africa, should be united in their dash for their absolute liberty."

The American pessimists, further, are alarmed by the phenomenal progress attained by the Negroes in America in the lines of education, industry, and politics. They are convinced that the Negroes will be a great menace to the Americans.

Withholding his judgment as to which of these two views is correct, Mr. Mitoro, the Special Correspondent of the Tokyo and the Osaka *Asahi*, concludes as follows:

"Whereas the whites are now confronted with decrease in population, decline in industry, and deterioration of civilisation, the yellow peoples are blessed with teeming population, growing industry reinforced



by untold, undeveloped resources, and regenerated civilisation. It is clear even to the dullest intellect that the union of all the colored peoples including the yellow and the Negro races will create a serious menace to the white people. Therefore,

it is no wonder that a certain leading publicist of America urges his fellow-countrymen to do everything in their power to frustrate the union between the yellow and the other colored races."

## The Chief of the Far Eastern Republic in Siberia Interviewed by Mr. Shinobu Tsukuda

Mr. Tsukuda recently back from his hundred days' tour in Far Eastern Siberia, when interviewed by a representative of the Asian Review, made the following observations:

"The strongest impression, which I received during the recent Siberian tour, is the betrayal of our usual expectation with regard to the true character of the Bolsheviks. For us Bolshevism was synonymous with disorder and destruction and the term Partisans instantly brought before our mind brutality and infernality, but indeed it was a hell on hearsay and a paradise at sight. Though some of their fundamental principles can not of course be approved, I found some doctrines sound, and the Bolsheviks were, to my surprise, sincere, enthusiastic and daring men.

"Before I visited the Bolsheviks at Chita, I went to Dovria to closely inspect the conditions of the Semionov army but I found them to my regret, without power or capacity to accomplish their first ardent wish to revive Russia. The two thirds of the Semionov army are really the Kappel army—the army organised by the late General Kappel. They are still unable to get rid of the evil habits of the former Russian army. Their discipline is greatly relaxed and the old Slavish caste system is still strictly maintained between officers and soldiers. As an

example of the bad habits, I saw some generals abuse and insult field officers without restraint in my presence in the railway trains. Especially the indecent relations of men and women among them I blush to describe. In short my impressions of the Semionov army were unfortunately altogether unpleasant. The bacilli, which brought about the downfall of Russia, found still rampant as before in the Semionov army rather led me to conclude that her resuscitation at their hand can never be realised.

"It was only four days after my arrival at Chita, that political changes took place there. Loud commanding the Partisans who advanced from the direction of Nelchinsk to cut the retreat of Semionov, is a communist. He came to Chita soon after Semionov escaped by an aeroplane, and he was instantly appointed the Commander of Chita Government by the Assembly of Chita. As he strictly maintained public order in the city upon his appointment, order was soon restored and peace was secured without any further disturbances. Before two days passed, the stores at the railway station and the public markets were reopened and business presented more activities than under the reign of Semionov.

"There were, needless to say, no plunders and massacres committed during the time. Loud politely notified his

appointment to the Japanese Special officers and offered to place his guards to protect the wagons where they lived. One can see how he was self composed and attentive even to minute affairs.

"The day after Loud's arrival, a propaganda train came up from Verkhne-Udinsk, and from the roofs of the cars, several speeches were made before the people, who crowded to the station and cried Urah! Urah! Two days after, Krasnochkov, the Chief of the Far Eastern Republic, entered the city at the head of his Regular Guard. I could not help admiring the utterances and actions of the Bolshevik committees, officers and soldiers, who were found diligent, orderly and all well harmonised high and low, striking contrast with the Semionov men, who were eager to seek luxury and were always in utter discord. Then I found my views about the Bolsheviks, shaken minute after minute, and at the same time I became convinced of the necessity to study the Bolsheviks continuously without intermission. This conviction was deepened when I saw Krasnochekov a few days afterwards.

"I saw Krasnochekov twice. I am glad to say, that he consented, busy as he was, to give three long hours to the second interview at my request, so that we were able on both sides to say and hear almost all what we wished for.

Although he was in the dignified position of the premier, he was yet attired in the blouse, the peculiar costume common in Russia. While he was daily occupied with government affairs, he used, whenever there was a leisure, to receive the visitors of the Labourers and Farmers' Party and to give them every satisfaction on all points. So it was too on the days, when I paid him a visit. He gave me the first impression, that he was rather a great patriot than a leader of the Bolsheviks. At the outset of the interview, I told him that his attempts to prevent plunders and massacres and to

rule peacefully had my heart-felt sympathy and then he answered me as follows:—

'I thank you much for your sympathy. Though plunders and massacres were committed at the period of destruction as its unavoidable phenomena, now they are over and I think there are no such things to be seen in the European Russia too. I cannot but deplore that the despicable Right Party is given to calumny, and is deceiving foreigners by circulating the false and exaggerated news, that the same state of affairs just as at the time of destruction still continues to exist.'

"Our interview went on in this strain, and we talked over various topics, among which I may mention the following as the principal ones:—

"Tsukuda:

'Then I may be allowed to criticise communism. Is it not the most unnatural thing? Just as some of us are born wise and some foolish, some strong and some weak, so it is quite natural that some are diligent and some lazy. Thus I think it most unnatural to equalise uniformly the remuneration and income of all human beings. Anything unnatural cannot last for ever, temporarily though it may be enforced by human skill or power. I can never approve your communism.'

"Krasnochekov:

'You are right. But such communism is still under trial and there is yet a long way before it becomes an established institution. I swear to you that our Government will never enforce communism in the three Far Eastern Provinces. It is not that we are afraid of a Japanese protest, that we do not enforce it, but rather it is because we do not consider its enforcement necessary. Think for instance about the case of land. Supposing we give everyone of the inhabitants, men and women, young and old, as much land as is wanted by each east of the Baikal, to what area would it amount in all? The three Far Eastern Provinces are too vast and extensive. If the Japanese

come, our government will not refuse to lease their land; if the Chinese come, the same will be the case; and we will not refuse to distribute land to the emigrants from the European Russia too. I will never carry out the policy of the nationalisation of land?’

“Tsukuda:

‘Very glad to hear it. I wish you to perform by all means what you tell me. Now though I am very much against communism, I do sympathise not a little with your principle of friendship. If it will be carried out completely and properly, I think it will be none other than this principle, that will lead to the revival of sound Russia.’

“Krasnochekov:

‘I am glad that your observation has been directed to the right point. Mine too directs me to the same way, and I am hoping to see the principle realised in the administration.’

“Tsukuda:

‘But when your principle of friendship, admirable though it is, is compared with our doctrine of parent and child, how much inferior is yours. The last revolution of Russia was for the overthrow of the Romanoffs, a false parent and an infernal parent, by the nation, his children, and such a revolution might have been indeed inevitable in Russia. But there is nothing more absurd for you than to wish to apply the same course of things to foreign countries, especially to Japan. If you do so, it would be an outrageous conduct based on misunderstanding of the national polity of Japan and the character of her people,—just as to instigate the foolish sons of a neighbor against their parents. Japan has been from the beginning a country of parent and child, and in the most ancient times, the emperor was called “sune mutsu” (signifying a parent who unifies us) and was really considered as the parent by the whole nation.

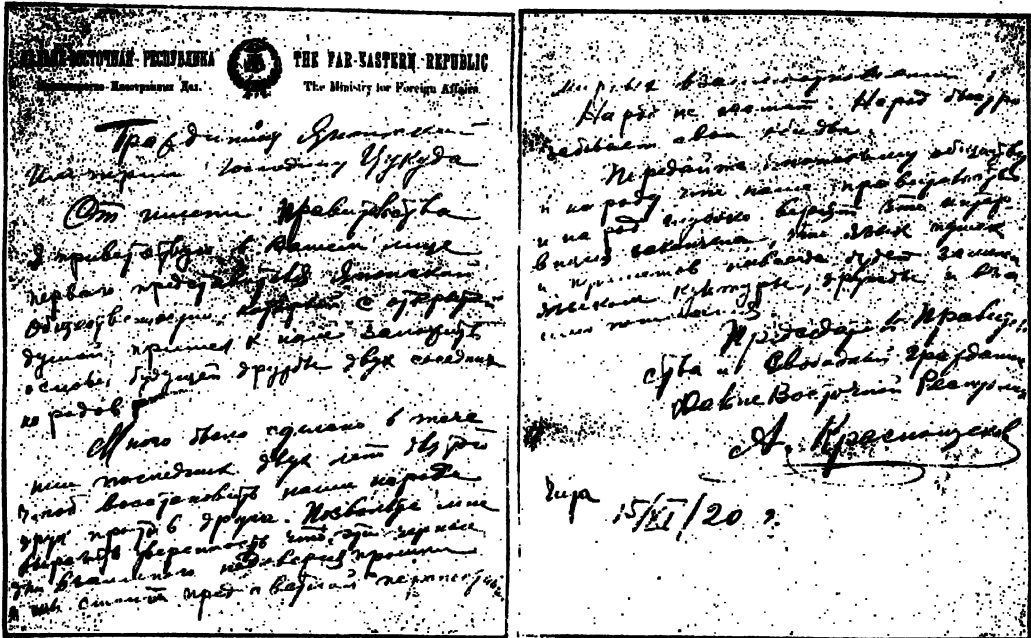
“Our forefathers who established the

empire, really lived as one family, and as they have continued to be multiplied and developed very peacefully and in good order, without suffering even once any invasion from outside for three thousand years, affection of parent and child has always existed between the sovereign and subjects, and the sovereign has loved the subjects as children, who have reciprocally loved the sovereign as their parent. Therefore though we are in the habit to use the terms, sovereign and subject and we call our country the empire of Japan it is nothing else than the unavoidable result of the introduction into our national language of the Chinese characters, which have no more suitable words. Strictly speaking Japan has never been a country of sovereign and subjects, has never been an empire, never a country with an aggressive policy which is an unavoidable attribute of Imperialism. I wish you to understand truly the polity and character of the Japanese nation, not only to positively stop the propagation of communism in Japan, but to expand further the principle of friendship by adopting the Japanese doctrine of parent and child in your efforts to advance the welfare of the Russian nation.’

“Krasnochekov:

‘I thank you for your advice. I know well the national polity of Japan. That is the very reason, why my government will never carry out communism in the three Far Eastern Provinces and will welcome the entrance of the Japanese. If there were still any persons, who aim for propagation of the sort in Japan, it must be attributed, as I have already told you, to the distortion of facts by the Right party, who want to defame us, or they must be the acts of selfish propagandists. I wish you to well understand the position:

“Then our conversation turned to the administration of the Far Eastern Government and we had a heart-to-heart talk. When I bade him farewell and was about to leave him, he stopped me and said, ‘I will give



Letter of Mr. A. Krasnochekov to Mr. Shino'u Tsukuda.

you a written statement of my sentiments in memory of the visit, with which you have honoured me today and in a few minutes wrote down with ease a letter which is simple and to the point and well represents the character of Krasnochekov. It is translated below:—

"Chita, 15th November 1920.

"Dear Sir,

I welcome you as the first representative of the Japanese society in the name of our Government, in the present visit, which you have undertaken in order to build up future friendly relations between the two neighbours.

During the last two years, there have been several attempts to estrange the two nations. But let me announce the conviction, that the unfortunate days have already passed away, when we did not believe in each other, and now we see before us the bright future of peaceful reciprocal relations. Please tell the people of Japan, that our government and nation firmly believe that foreign interventions

have passed away and the roar of cannons and machine guns have forever given place to voices of civilization, friendship and mutual understanding.

I remain, Sir,

Your Obedient Servant.

A. Krasnochekov.

Free Citizen,

Chief of the Far Eastern Republic.

To Mr. Tsukuda

Citizen of the Japanese Empire."

"Before I left Chita for Vladivostok on the 17th of October, Goznikov, the Vice-Minister of Foreign Affairs, had been appointed the Special Envoy to negotiate with the Commander-in-chief of the Japanese army at Vladivostok. He had been instructed to go there from Chita. Thus when I saw Krasnochekov, he mentioned Goznikov's mission and asked me to afford him facilities. As I travelled with him for eight days in the same train, we became friendly. He was only 36 years old and as he was enlisted in Navy, he was always dressed in the sailor's

uniform. When Krasnochekov left Verkhne-Udinsk for Chita, he was appointed the acting Premier. This fact itself speaks clearly of his ability and character. Soon after his arrival at Vladivostok, he saw and consulted with our Commander-in-chief General Oi. A few days afterwards

"So ended my Siberian tour which took me nearly 100 days. My observations may be briefly summarized in three points. Firstly as the Bolsheviks continually change from hour to hour, what was true with them yesterday would not hold today. Secondly as the accusations against the



Mr. Gornikov, Vice-Minister of Foreign Affairs.

I left for home. The day before I embarked, I paid him a visit at his wagon, to take leave of him and at the same time hear about his interview with the Japanese Commander-in-chief. We had a long talk on various matters from 6:30 in the evening till 10. When I bade him farewell, he produced a photograph and presented it to me, saying, 'This was taken while I was in the hospital after having been wounded on the battle field, when I fought as the commander of an army corps against Denikin. Allow me to present you this picture as a souvenir.

Bolsheviks by the Right Party are parts of propaganda the former have been misrepresented to us; and consequently it is necessary for us to study them without simply believing in what the opponents of the Bolsheviks say. Lastly as the financial difficulty of the Bolshevik Governments (chiefly of the Far Eastern Government) might lead to a complete destruction of peace and order, and the revival of anarchy, Japan should at the present moment advise and help them in order to maintain the stability of their finance.

## Is Art Dead in Japan?

By L. N. BROWN.

The noble heritage in painting and sculpture that has accumulated through so many centuries for the Japanese people would lead one to think that art could never die from amongst them; that in one form or another it would be conserved and when time was ripe would burst into a new glory. This has happened in the past, and Chinese, Korean and Indian work have all been influences that have slipped into [the crucible from which the native art has emerged with greater dignity and beauty] than ever. But these were Oriental influences, born of the Oriental mind, and belonging to Japan by right of heritage. The subtlety of Oriental thought, its symbolism, its essential impressionism, where the relationship between the artist and the art-lover was so assured that it required only the simplest materialization of the artist's thought for appreciation and understanding,—these were of the very essence of the Japanese mind, and whether from China, Korea, or India, belonged to it as it belonged to them.

But Occidental art is a cloak that does not fit, a means of expression that is not eloquent. Moreover, it was accepted under no compulsion as was the case in adopting the utilitarian contrivances of Europe and America. The latter was imperative, for if Japan had refused to become strong, as strength is measured by the West, her identity as a nation would inevitably have been destroyed.

But for the artists—the seers of the land—to voluntarily desert what has been one of the supreme arts of the world, for an art that has evolved along entirely different lines and belongs to a distinctly lower development of feeling,—this is one of the terrible spiritual tragedies of modern times. It was here that Japan could have taught the whole western world and should

never have been its pupil. The greatest artists of the Occident believe this, and probably no group of men deplores the acceptance of European art by the Japanese more deeply than the European and American painters themselves.

The war has left a sick world, and not only character has suffered, but the modern art, much of the new music, and the *vers libre* in poetry show a tendency to break away from standards adopted when humanity was saner and more reverent in its attitude toward the eternal verities. This bodes ill for the esthetics of the future. A Bolshevik art is springing up in a Bolshevik world and there is no health in it.

True art is not garish and flamboyant, neither is it of a queerness that requires occult powers for its comprehension. It may defy analysis but the spirit in tune with Beauty knows it and is at one with it, for it is simple as Truth is simple. Unhappily the hysteria of recent years that has swept over the world of fashion, and manners, literature and art in the Occident, has invaded Japan, and the contagion has spread like the influenza. Both in designs and colours, at present, many of the Japanese fabrics are brutal and hideous—exhibiting the worst of western influence instead of the best. If the owners of the textile factories realized how much the great artists of Europe and America admired the best old Japanese designs, they might cease giving to their patrons the showy and garish materials that one sees now in every shop window, and which are supposed to represent western taste. It is corrupting to the minds of the people who use them, and those who are easily led into strange paths under the belief that these paths lead toward advancement and progress are irretrievably wronged. Their

taste is vitiated and under the influence of designers and manufacturers,—who should know better,—they adopt, and probably try to like, what is so decadent and thoroughly bad, that it should appeal only to savages who love gewgaws and crude colours.

With painting things seem little better. If this year's Teiten represents twentieth century art in Japan, then things look hopeless indeed. The decline in the last six or seven years has been deplorable. My memory goes back to the Mombushō's exhibition of 1913 in Kyōto, when after five weeks confined to my room with illness, I obtained the reluctant consent of my physician—(although I should have gone any way)—to spend one half hour there. Fortified with many coats I set out. The hotel saw me again toward dark, but during the four hours I had been gone, the enthusiasm and admiration begotten by those superb screens and panels had borne me along on a great wave of spiritual exaltation and I was well again.

What does one see this year? Brutal landscapes, chiefly, painted according to European canons, in crude colours, cold shadows, and a 'light that never was on sea or land', and disgustingly ugly nude figures with a mottled and spotted flesh that looks like putrid meat hung up for view.

I was told not long ago by a Japanese artist, that models for the nude are very difficult to obtain here. I should imagine that this might be so, for even the fattest and most gross of models might have some lurking remnants of feminine vanity, and rebel at being exposed as a patient suffering from some strange skin disease. Have I read lately that pictures of the nude are to be prohibited by the Government? If so, this edict, whatever it may be, is probably on the ground of morality, but I should like to ask if the supreme ugliness of the nude figures in this year's Teiten is not quite as immoral as an immorality that has to do with the delicate question of sex? If an artist feels an

overwhelming call to paint the undraped figure, why not slender, lovely children, or lithe, tanned boys as one sees them in the summer days on the banks of every stream? This nudity is beautiful—it is Greek in feeling—and Emerson's 'curve of beauty' is not hidden in avoirdupois. One wonders what colours go to make up the palettes from which these abominable canvasses are painted. With pure colour,—yellow ochre, vermillion, cobalt, it is difficult to understand the muddiness of the result. Even to Europeans who persist in regarding the Japanese as a coloured race, the warm red-brown skins of outdoor-loving boys, of fishermen, and of peasants, is luminous and beautiful. In my private gallery—which I carry with me all over the world because it is made up of vivid memories—I have more than one picture from the nude. My favorite is that of a lithe, muscular Japanese peasant, with a white towel bound round his black hair, who is working an irrigating wheel at the edge of a field, under a coloured paper umbrella fastened to the wooden framework. The figure is partly in shadow but could have been painted in clear, flat tones,—rich with colour,—and is a subject that would have made a Sorolla wild with delight.

But among this year's decadent paintings at the Teiten, there are oases of Truth and Sincerity. However much one may deplore the abandonment by Japanese artists of their own wonderful art traditions, some among them have certainly achieved a marvellously fine technique in the handling of oils and water colours.

In the wind-swept landscape, by Hachiro Nakagawa, with its foreground of sedge and weeds, and the distant fields springing into a golden light as swift clouds open to the sun, there is not only admirable technique but sincerity and feeling. It is simple as Nature is simple and brings something of the longing and pain that the Scotch moors and the open spaces around Karūisawa call up—a feeling not

to be defined or explained and belonging perhaps to a far-off nostalgia that we have almost forgotten except in dreams. This reaction to a picture does not come from the canvasses painted by men who cannot lose themselves in their subjects, and who are bent upon producing something new and strange.

Among other works that stand out in relief from the strange background, is the upright pastel painted from one of the Tōkyō bridges, by Chiyoji Yasagi. The colour is rich and pure, and it has the spontaneous feeling that a sketch done on the spot so often has, that no amount of studio work afterwards can give.

The stormy lake shore, by Fusetsu Nakamura, also impresses one with its sincerity, as does the excellent still life of flower pots by Shiro Makino. The warm autumn afternoon sunshine in the upper part of this study and the foreground in shadow are admirably rendered in every way.

The large water-colour of the edge of the forest near Nara, by Kōki Miyaki, shows an absolute mastery of a difficult medium. If one criticized it it would be to say that it is almost too perfect.

Among the figure paintings, the portrait of a man reading, by M. Terauchi easily takes first place. It is simple and direct and the composition, drawing and colour are all admirable. The portrait of Mr. Yahara, by K. Ishibashi also shows a fine feeling for drawing, arrangement and colour.

The painting of a young girl against a brocade background, by Saburosuke Okada, was not exhibited in Kyōto, but from the reproduction it must be very charming and is decorative as well as sufficiently realistic to probably be an excellent likeness.

Of the paintings by the men who have not been led to worship foreign gods, the pair of six-fold screens by Kwansetsu Hashimoto, with its perfect balance in composition and restraint in colour, is of first rank. One goes back to it with fresh admiration as one does to the two delightful Chinese memories by Seiho Takeuchi—

utterly charming compositions that presuppose, in their impressionism, some intelligence in the art-lover who lingers before them.

The pair of screens representing the nunnery of Jakkwō—in half hidden in veils of mist, by Ryūho Totani also grows upon one, and the large decorative panels by Koyo Ishizaki, while in places somewhat hard, may be the advance guard of great decorative work from this artist.

The upright of the mother and child by Hanano Hashimoto, is also very fine. The composition and the balancing of the masses of blacks together with the harmony of colour and excellent drawing make it a valuable addition to the exhibition.

Among the other works that impress one with their sincerity, are the pair of screens by Shun-o Nakajima representing a Korean fishing fleet; the four paintings by Kaho Kawahito, especially that of the sweeping rain storm; the screens by Shuko Yoshida with their delicate coloring and interesting composition; the long, narrow upright of a Chinese mother and child by Shujaku Suzuki; the painting of the group of Chinese singing girls by Shuho Yamakawa; the panel of bamboos and leaves by Ryūkei Hotta; the three tall panels in Nangwa style by Kakoku Sagawa; a harbour scene painted in clear, rich colour by M. Kobayashi; a sea coast with boats in the offing by Yamamoto; and the pair of beautiful screens of ducks on a gold ground by Yeishi Kato.

The last is one of the few things in the exhibition where the artist has not overfilled his space. In much of the work there seems to be a desire to crowd as much as possible into the paintings—a fault not found a few years ago, and which is directly attributable to European influence. This over-crowding is found in nearly all the work done in the Japanese style as well as that painted with foreign technique, and added to this over-crowding is a hardness in many of the pictures that



is most repellent.

The absence of work by such men as Shunkyō Yamamoto, Okoku Konoshima, and others, is perhaps promising even if disappointing. It may mean that these really great painters have set their faces against the ultra-modern and ultra-ugly art of today and prefer to retire from the hysteria which is undermining not only the art of Japan but that of the West as well.

In the depression and disappointment that the Teiten of this year has brought, the knowledge that tides mount again even after the lowest ebb, brings some hope.

For surely, with the great past of Japanese art, when not only screens and *fusuma* and *kakemono*, but every slightest household utensil manifested a living art consciousness, the reaction against this atrocious latter-day work must come. Here and there must surely be men who will refuse to allow this unwholesome influence from the other side of the world to affect them, and who will keep their lamps burning to guide the sincere seekers for Truth and Beauty through the miasmal fog that envelops the present-day literary and artistic world.

## How to Make Lepers the "Flowers of Paradise," An Account of What is Being Done for Them in Japan.

By MASUJIRO HONDA, L. H. D.

To the International Red Cross Conference held in Europe last summer, the Japanese delegates presented a resolution for an organized international work to eliminate leprosy from the world, as they had learnt that Italy was going to introduce a similar bill to wipe out malaria. We do not know yet the results of their deliberations but have no hesitation in asserting that both these proposals were entirely apropos, in so far as these devastating diseases are no longer a national or a racial problem. All nations since the war are endeavoring to solve international and inter-racial questions on the principles of human solidarity and progress. Europe and America once thought that leprosy was practically stamped out of the white-man's countries. The unprecedented armed conflict with its social consequences has

brought to the surface a hitherto unsuspected number of lepers. In warmer Asiatic countries such as India, China, Japan and Korea, probably, there were a larger number of lepers to begin with than in the colder parts of the world. But in Buddhist communities at any rate no legislative measure was taken until recently to exterminate the incurable disease, because they had believed in not taking life at all even through mercy and in an indirect way. By "an indirect way" we mean such dealing as interference in marriage and child-bearing of lepers. Some Buddhists still abhor in this enlightened Twentieth Century the methods by which the Occident stamped out leprosy.

The Budget placed before the present session of the Imperial Japanese Diet contains an estimate for adding one more

national leper segregation hospital to those already established by the State. The question will naturally arise in the Budget Committee meetings whether this new hospital should be devoted to the exclusive use of women patients removed there from the other hospitals, so that more men patients might be taken into the existing institutions, or whether it should accommodate men and women alike and segregate them only by separate buildings, as has been done hitherto. Most philanthropists seem agreed that sex segregation is as important as the segregation of the patients themselves. The general attention of the Japanese public to the problem of leprosy, however, was drawn by the noble example of Occidental philanthropists in this country, particularly through earnest pleadings of an English lady to our public men and women. According to the police counting throughout Japan, there are some 20,000 leprosy men, women and children of what we call vagrant or homeless class. But those in better class families can not be officially counted, because public exposure of one patient in a family often results in tragedies for the whole family and its relatives as well. The only thing that could be done, in a humane way, would be to prepare comfortable segregation quarters on an island in some far away place, where trained lepers could induce secretly under the cover of night the non-vagrant lepers to find shelter there and save the face of their relations. Even without such invitations, respectable patients would voluntarily exile themselves in respectable asylum, if they only knew that there was such.

The only guess we can make at present of the approximate number of lepers in Japan is from the actual number of leprosy youngmen who come every year to the physical examinations for military conscription. On this point a Japanese expert says, "Supposing 1,470 new cases of leprosy appear every year, we can deduct this number from the annual average of

2,062 cases of leprosy death and then infer that 23,680 lepers will entirely disappear in 40 years; but if there are 100,000 lepers, it will take 200 years for the disease to disappear." Even though this latter figure be an exaggerated supposition, there is no doubt but that a very large number of lepers are dragging out a miserable existence in Japan, Korea, China and India. Japanese experts have been conducting careful research work. Reports of new cures and discoveries have come from various quarters of the globe, but from the time of the Old Testament or of the ancient Chinese classics the disease has been considered incurable—a sign of divine wrath or a form of heaven's punishment. The only thing science has yet discovered is simply to arrest its progress in an early stage. But, Hugh of Lincoln (1168) said "Lepers are the Flowers of Paradise, Pearls in the coronet of the Eternal King." The Empress Kōmyō (760), a devout Buddhist, who was largely instrumental in founding great temples and charity institutions at Nara in the reign of the Emperor Shōmu, is said to have once resolved to wash 1,000 persons with her own hands in a public bath of Her Majesty's endowment. After the 999th bather, so the tradition has it, a leper appeared in a horrible condition and asked the benign Empress to suck the disease off his back, which being willingly done the grateful patient announced that he himself was the Buddha.

Besides half a dozen national asylums, the Roman Catholics are at work at Gotemba, near Mount Fuji, and some English ladies are at work at Kumamoto and at Kusatsu also, where there is a hot-spring for lepers. There is an American institution at Meguro, a suburb of Tokyo; and three Japanese private institutions are found, one in Yamanashi Ken, one in the City of Tokyo, and one in Gumma Ken. Only a part of the vagrant class of lepers is kept out of the public's way. Every one of us admits that it is a big blot on the fair name of a civilized nation to have the

disease free to eat into its very heart. A sum of money enough for building one super-dreadnaught will suffice to provide both workers and means for wiping out the disease in two generations. Why then do we not put this noble idea into practice at once? you would ask. The Government and the taxpaying public are called upon to do so many other things which apparently are more urgent for the State than even the noblest of all humanitarian causes. One of these is the construction and maintenance of a mammoth navy, at the time when the whole world ought to agree upon a working scheme for the gradual reduction of armaments. In this connection again the extermination of leprosy demands the serious attention of the League of Nations. Physically or Physiologically speaking, an international aspect of the question can best be illustrated by a case within the present writer's knowledge. A British sailor was tattooed at Hongkong and subsequently became leprosy, probably because the tattooing needle previously used was not sufficiently sterilized. This patient was in the Kumamoto hospital for some years.

To illustrate the point, that a public exposure of a concealed patient often leads to family tragedies, another case may be recounted here. A wealthy childless widower in a mountainous district of Japan sent his younger brother to an university, with the idea of making him the successor to the family estate. Before his graduation, however, their younger sister developed a sign of this horrible disease. The elder brother noticed it but kept it a secret between himself and the poor girl, because should it be known to others no woman would marry the second brother and so the family would become extinct. In due time the second brother was married and a bonny baby boy was born to his young wife. The baby was very fond of its auntie and would cling to her more than to its own mother. One summer day when the aunt was in a thin loose garment, the

boy pulled her by the collar and her sister-in-law noticed leprosy sores on her shoulders. The young wife hastened to her parents, demanded and obtained divorce. The outside world began to talk about the family being leprosy and the brothers did not know what to do with their sister as the disease was in an advanced stage. The elder brother took her to a hospital in another Province for her failing eyesight, which was pronounced an oculist's case and treated as such in the hospital. The rumour of the young woman being an inpatient for an eye trouble made the gossip believe for a time that after all that family was not leprosy. Then came the fatal day when the hospital authorities wrote to the elder brother accusing him for concealing other signs of the disease and demanding an immediate removal of the patient. On their way home, to make a long story short, along a lonely mountain path, the poor woman with her eyes bandaged said, she could walk no further and begged the brother to kill her to prevent a revival of the awful reputation. A village wood-cutter one day in winter found her body and bandage among the trees, a mark on the latter was traced to the hospital, and finally the elder brother was sentenced for man-slaughter.

So, beside medical and sanitary measure, the general public must first be taught that leprosy is not hereditary but contagious, and that to stamp it out is to promote national health and to ensure individual safety. To carry out such a campaign of enlightenment, says Miss Riddell of the Kumamoto leper hospital, something like a red cross society should be organized for that one special object, not only in Japan but in every leprosy country. When an American publicist of international reputation was visiting in Japan last spring, the present writer, with the permission of the Government authorities, gave all known data concerning leprosy in the Far East at his request.

These data were accompanied by

a letter in which the writer expressed the idea that they, if wrongly presented before the U. S. public, would only be used as another argument for exclusion of Orientals, but that if rightly presented his big-hearted countrymen and women would be roused to a great international movement of humanitarian import. As it is, an American patient of Hawaiian birth is being taken good care of in the Kumamoto hospital, while good many American philanthropists have been helping this English lady's work in Japan with subscriptions and donations. Japanese philanthropists, and local and central government officials, on the other hand have been helping, from time to time, the French, English and American institutions for lepers established in this country. The Imperial court also recognized the meritorious deeds of the foreign workers in this field with appropriate decorations.

The present writer had the good fortune of being in Kumamoto when in 1892 Miss Riddell asked him and another Japanese gentleman to accompany her in a visit to Hommyōji Temple, two miles outside the city, where a large number of vagrant lepers used to congregate to beg for alms of the Buddhist worshippers. When Miss Riddell made up her mind to do something for the Japanese lepers, the writer came to Tokyo to consult public men and medical authorities on the possibility of a leper hospital; from Tōkyō he went to Gotemba to see what was being done by the Romanists there. When a lot was

secured and hospital built, he was made a member of the Japanese committee for legally holding the property. On visiting the hospital at Kumamoto last spring, after a lapse of 15 years, he found a hearty welcome given him by several patients who had been there for 25 years and knew the writer from the time the hospital was established. Most of the 70 patients there are educated men and women; the beggar class of lepers would not stay, unless compelled to do so, as they prefer a free immoral life. As soon as they heard of the writer's arrival in Kumamoto, they sent him a message and, asked him to address them on international affairs. They seemed to enjoy his talk with such keenness that for the moment they forgot their afflictions and were again scholars, teachers, officers or whatever they had once been. The next morning another message came from them inviting him to give them one more lecture before leaving the city. A list of questions was awaiting the lecturer and he entertained the patients on such subjects as the future governance of Korea by Japan, the true import of the League of Nations, the Japanese immigrants in the U. S., the Irish-American relations with Great Britain, and similar topics. Physically speaking three patients combined serve one person's purpose; intellectually and spiritually however every man or woman has the title to a seat of honour. It thrills our hearts to realize that they are our brethren in the estimation of God.

## Effects of the Preservation of Natural Monuments on Japanese Science

By MANABU MIYOSHI, D. Sc.

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In Japan, the Law for the Preservation of Historic Sites, Beauty Spots and Natural Monuments was promulgated on the 9th of April 1919. Since then the preservation of those places has become a national work.

The principal benefit, which the preservation of natural monuments bestows upon science, is the prevention of the extinction of peculiar kinds of animals, plants (fauna and flora) and minerals. Such individuals or groups are valuable materials for science, for they serve as examples of forms, structures, living conditions, etc., or as important evidences as to their geographical distribution within a certain country or over the whole world. Some of them are also important as materials directly useful to human life. As for instances in the Japanese botanical world, we may mention the Pendulous Chestnut (*Castanea publneris* C. Schn. var *pendula* Miyos.), found growing wild in the mountains of Shinano Province and a few other districts, which are rare monstrosities of natural pending branches. *Kōshinsō* (*Fingicula ramosa* Miyos.) found in a district of Shimotsuke Province, Hananoki (*Acer rubrum* L. var *pycnanthum* (C. Koch.) Mak.), and Sakuraisō (*Pterosavia Miyoshia-Sakuraii* (Mak.) Pilg), in the eastern part of Mino Province, Budger's tail (*Aldrovanda vesiculosa*) in some districts in the provinces of Musashi and Kōzuke, and Green Ball (*Aegagropila Sauteri*) in the Lake Akan in Hokkaido are important from the stand point of their geographical distribution or as rare endemiemic plants of this country.

Marshy plains, where carnivorous plants grow abundantly, Sand hills, where seashore vegetation grows rank and mountain

plateaus luxuriantly covered with Alpine plants are of course important objects for ecological study. The places specially known for an abundance of species of trees in the mountains of Moiwa and Maruyama in Hokkaidō or the places renowned as the northern limits of subtropical plants (e. g. the Mount Nachi in Kii Province) are also most valuable as evidences of the geographical distribution of plants in Japan.

Among plant formations there are not a few necessary to be preserved. As remarkable instances, we may mention the primeval forests. Among various kinds of primeval forests, those peculiar in nature from the stand point of systematic botany, geographical distribution and ecology, are most important. The above mentioned forest in Moiwa in Hokkaidō, which consists of numerous species of woody plants, is worthy of notice and certain primeval forests which are found in some districts in Oshima and Shiribeshi, Hokkaidō, are also important to geographical botany, as they show the northern limit of the distribution of beeches.

Besides them, the primeval forests of various districts, e. g. the forests of Saghalin Fir (*Abies sachalinensis*), of Glem Spruce (*Picea Glehni*), of Red Larch (*Larix Dahurica* var. *japonica*), of Broad Leaved Oak (*Quercus Dentata*), etc., found in Hokkaidō, primeval forests of Camphor tree (*Cinnamomum camphora*) in Kyūshū and Formosa and forests of Sugi (*Cryptomeria japonica*) in Yaku Island, are most remarkable. All these virgin forests clearly show their peculiar flora and the investigations of them lead to the discovery of the history of the geographical distribution

of plants in these districts which may be compared with the distribution of the same kind in other districts.

The preservation of peat bogs or moors also will be scientifically of a great importance, as a peculiar case of plant formations. In Japan, such peat bogs are found in Hokkaidō, Saghalin, etc., and some of them have an extensive area. Their nature varies in the different districts; the high moors are especially remarkable. They consist mainly of species of *Sphagnum*, together with various kinds of flowers and grasses and it is not rare to find trees growing on the moors. These moor vegetations are peculiar in many cases and are quite different from the vegetations in low plains, in the absorption of nourishment, transpiration of water and other physiological functions.

The vegetation of the moors contribute to the formation of peat and their carbonizing operation has continued from the geological ages to the present day. The degrees of carbonization vary according to the part of peat buried from the bottom to the upper part, near the surface which has living plant. They furnish not only important materials for investigation, but sometimes plant remains of ancient ages are discovered buried in the interior. For instance the trunks of "Eibe" (*Taxus baccata*) dug from the moor at Luceneberg and its neighborhood in northern Germany, may be said to be a valuable evidence to show that the trees now almost extinct in Germany were growing every where in former times, though the age itself was not so very ancient.

Besides, these scientific purposes, the preservation of moors has come recently to attract more attention, for the investigation of peat has been begun as it furnishes materials for chemicals and industrial purposes. People have begun to think that they should consider well, before they destroy the moors for the peat beds are the result of natural operations accomplished during millions and millions of

years. It is impossible to restore them again in any country. Therefore in Europe moors are preserved as natural monuments on the one hand and used for scientific investigations, while on the other their further utilization is studied and carried on.

The moors in the northern part of Japan present a sight, not to be seen in the peat bogs of Germany, Austria and other European countries, on account of their rich flora. In summer, we see there high grasses covering the moors and flowers blooming luxuriantly. Even considered as beautiful sight only, they are remarkable.

There are many other natural tracts which are scientifically important as they are minutely enumerated in the "Epitome of Historic Sites, Beauty Spots and Natural Monuments to be Preserved" promulgated by the Department of Home Affairs (see the Official Gazette of the 16th of February 1920), we will not give here any further information on those items, and will simply notice a few actual instances of scientific benefits derived from the work of preservation, which has been just commenced in Japan. During the summer of 1919, the writer was accidentally informed, that a grove of the Pendulous Chestnut was to be found in the mountain where is the village of Nishiuchi in Shinano Province and immediately he went there to inspect the locality. When the account of his observations was reported in the newspapers, more information reached him, that the same kind of tree was to be found growing wild at Tengu-hara, in Ono village, also in the province of Shinano, so a visit was made there.

The Pendulous Chestnut at Tengu-hara forms a forest of its own and presents a wonderful sight. During the autumn of the same year, the writer was informed again of similar chestnuts in Shidzunami village in Mino Province, which were found to be growing wild, when inspected by him. Besides them, many wild trees of the same kind have been found in Take-hara village in Hida Province. As to the

Pendulous Chestnut of Ono village, they are mentioned in "Gravels of the Chikuma" written by Keichū Seshimo and published in 1753, but they were hardly known to the public or even to botanists. Nevertheless, once the fact of their existence was made known, information about similar trees came to the writer from various localities and he has been enabled to find their geographical distribution. These Pendulous Chestnuts are not only rare monstrosities, but they are valuable for a scientific research, because the form of pending branches does not, as in most cases, appear in horticultural plants, but in those of an entirely wild growth. The pendulous branches are rare phenomenon, so the 7th item of the above mentioned Epitome published by the Department of Home Affairs says, "Wild trees presenting remarkable monstrosities." It mentions as an instance the Pendulous Chestnuts in Ono village. The writer has also been informed of the existence of similar trees in a district in the Prefecture of Okayama, not yet had an opportunity to inspect them.

As another example, we may mention

the discovery of wild Hananoki (*Acer rubrum* var. *pycnanthum*). This beautiful maple (red flowers, red fruits and red autumnal leaves) existed from ancient times as the big trees at Hanazawa in Ōmi Province have been held precious by the inhabitants of the district. Smaller trees of Hananoki are cultivated also in Gifu, Nagoya and other places. But the original locality where Hananoki was growing wild, was unknown. Although in the "Illustrated Flora of Japan" (Part II. Trees) by Yokusai Iinuma and also in the "Natural Resources of Japan" by Keisuke Itō, it was mentioned as growing in the eastern part of Mino Province, strange enough the exact locality was not known until recently. When Mr. Genichi Koi-zumi obtained in 1912 for the first time the specimens of Hananoki from Sakamoto village in Mino, it was confirmed that the tree was endemic to Japan, yet the natural conditions of its occurrence were not widely known, until the writer went to the village at the beginning of November 1919 and inspected them.

There were more than 20 trees growing



The Grove of Chestnuts at Teiguhara, Ono, Kai Province Enjoying Protection in Accordance With the Natural Monuments Preservation Law.

wild in a spot and some of them were to say the least huge. As it happened to be the season of crimson foliage, their leaves were tinged beautifully red and could be distinctly recognized from far off. They grow on wet soil among *Sphagna* and their living conditions very much resemble those of "Benikayede" (*Acer rubrum*) found in the south eastern part of North America; they are considered by some botanists to be of the same species; but the writer thinks they are more properly a variety (*A. rubrum* L. var *pycnanthum* C. Koch, Mak.) of the American red male. The Hananoki in Sakamoto village has been prescribed by the Government as a natural reserve at the same time with the afore mentioned Pendulous Chestnuts. After the fact of natural growth of Hananoki in Sakamoto village was ascertained, the Prefectural Government of Gifu to which Mino Province belongs, instructed all the common schools of certain districts in the prefecture, to report on the existence of the trees and it has been found that they grow wild also within a small zone in Yenagun in Eastern Mino. Besides, ac-

cording to the information obtained by the writer, they seem to be found also in a mountainous district of the Province of Mikawa and the writer has ascertained the existence of wild Hananoki in the western part of the province of Shinano too. All the new localities are in the proximity of those which were hitherto known. From these facts there is reason to believe that the only natural habitation of Hananoki in Japan is to be sought in those districts which lie around the bottom of Mt. Yena in the provinces of Mino, Shinano and Mikawa.

Though the above mentioned facts are but a few instances of the kind, they are enough to show, that the commencement of the preservation of natural monuments in Japan has already led to bring to light many facts which hitherto have remained unnoticed.

Though it is only a short time since this kind of preservation work has been embarked upon in Japan, still we are glad for the sake of science to say, that many valuable plants, animals etc., are already being made known and preserved.

## Why is There a Difference in the Color of the Skin?

By DR. FUMIO KITAGAWA.

Generally speaking, the color of the human skin may be divided into yellow, white and dark. This gives rise to the differentiation of human races into the yellow, the white, and the Negro. The question naturally arises: Why is there the difference in the color of the human skin?

The easiest solution of the question lies in the dissolving of pieces of human skin and the chemical examination of the pig-

ments extracted from them. But it is no easy work, involving diabolical processes.

Without resorting to such an inhuman method, there is a simple and easy solution of the question. Now the hair as well as the nail is a part of the epidermis, consisting of the corneous matter. Therefore, if we study the pigments of the hair we can know the coloring matter of the skin as well.

First, the hair must be washed in a



solution of soda and then of chloric acid, for the purpose of clearing it of the ferric matter. Then it must be treated with alcohol. When it is boiled in a diluted solution of soda, it becomes a dark mass. After it is filtered through glass cotton, it must be treated with a centrifugal machine for about half an hour. Then we can extract the pigments of the hair.

The pigments thus extracted are golden granules, when they are inspected by the microscope. According to the quantity of the pigments, they present the color of white, yellow and dark. Therefore, the golden hair of the Europeans is due to the fact that it contains but little quantity of the pigments, whereas the darkness of the hair of the Japanese is caused by the abundance of the pigments.

The constitution of the coloring matter in the hair of the Europeans and of the Japanese is absolutely the same, there being no difference whatever. The difference in the color of the hair is caused by the quantity of the coloring matter contained in the hair. This also accounts for the

difference in the color of the skin too.

In other words, the white peoples have white skin, because their skin contains but little pigments, while the negroes have dark skin, because of the abundance of the coloring matter in their skin. The yellow skin of the Japanese and other Orientals is due to the moderate quantity of the pigments, modified by the system of veins and corneous matter of the skin.

Of course, the difference of races is not caused by the color of the skin alone; this variation is also due to physique and other factors. But in point of color, there is no question of superiority or otherwise setting aside the question of racial prejudices.

So far European scholars have not yet succeeded in getting a pure extraction of the pigments of the hair. The coloring matter that I have extracted from the hair consists of carbon, oxygen, hydrogen, nitrogen, and sulphur. A pure extraction can not be gotten under any condition, it being colloidal and negative, having the nature of electricity.

## New Year's Day in Japan.

By DAGYO OZAWA.

The Japanese are trained from ancient times to be careful with the beginning of every thing. Indeed the well known and time honoured proverb, that "one should lay in the morning a plan for the day on the New Year's Day for the year and in youth, for the life" may be said to express this common sentiment. It is based on the idea, that on New Year's Day, the first day of the calendar, all the Japanese people, high and low, rich and poor, take rest, forget the troubles and sufferings of the past year and refresh energy in order to be ready for the happy life in the year to come.

Probably this custom was introduced from China, as is the case with many other usages. We find this custom to keep a festival on the first day of January, recorded for the first time in our ancient writings as an event in the 11th year of the Emperor Suiko (603 A. D.); and it was in the next year, that a calendar was composed after the Chinese fashion and published for the general use of the people. Although there were various ranks of officials prescribed by law at that time and for each rank there was a fixed court dress, yet on the New Year's Day alone these newly instituted court dresses were



The Housewife Busy Preparing for the Advent of the New Year on the New Year's Eve.



Drawing the First water of the New Year or Wakamizu.

not used but the ancient custom to wear "Uzu" on the head is said to have been followed. Uzu was a kind of decoration on the head and those for nobles were made in gold. But in order that all the nation in general could use a common and similar Uzu on the New Year's Day as much as possible, a branch of an evergreen was used on that day.

When the Emperor Monmu enacted new laws based on the institutions of the Tang dynasty of China, in the 2nd year of Taihō (702 A. D.), the 3rd of March, the 5th of May and the 7th of July were also made the Festival Days of the year; and during the reign of the Emperor Kwammu (782-806 A. D.) the 9th of September was added and they were called the 5 Festival Days. After the Great Restoration of Meiji, these Festival Days

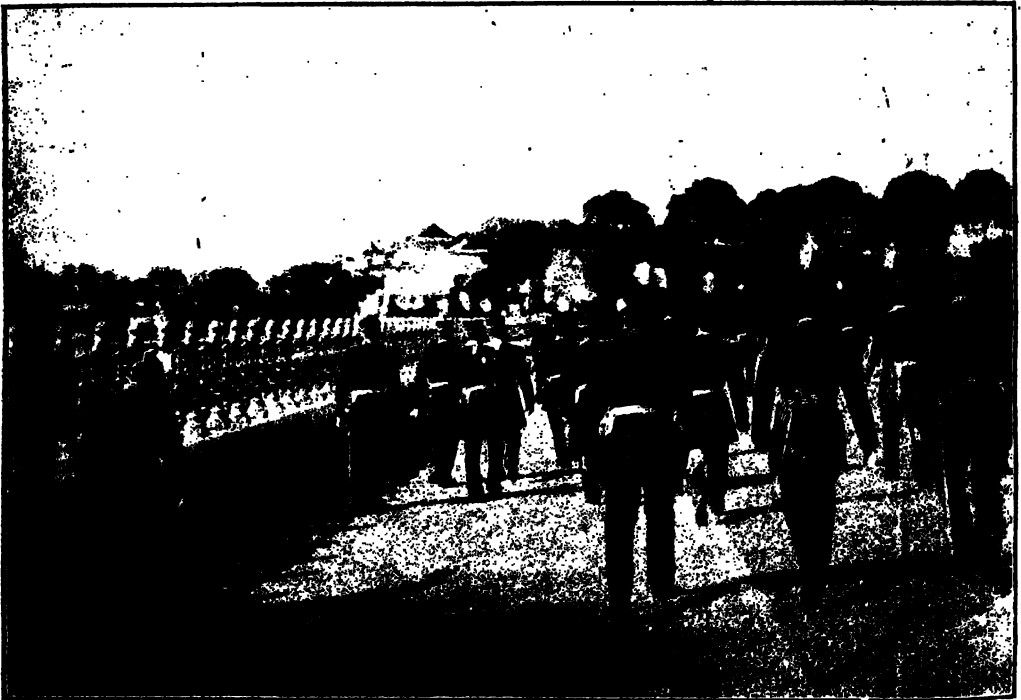
ceased to be kept except among old fashioned families, but with regard to the New Year's Day, the time honoured usage is still maintained by the nation at large; and just as in Christmas among the western peoples, the Japanese celebrate the day socially, worship at ancestral tombs and all the members of the family assemble in a happy circle, merrily drink "Toso" (a kind of spiced wine) and eat "Zōni. (rice-cake boiled with vegetables.)" Boys fly kites and girls play at battledores and shuttlecocks. In short on the New Year's Day, the people forget and forgive all their wrongs.

The entrance of every house is decorated with "Kado-matsu" (Gate-pines) set up at each side of the gate, and "Shimena-wa", a sacred cord of straw tasselled with cut paper, is suspended. Shimenawa

originates in an old Japanese mythological legend. It is said that the merciful Empress Tenshōdaijin, the ancestress of the Japanese imperial family, was grieved at the cruelty and tyranny of her brother, and retired into a secluded cell. The world became for the ruler-less people as dark as if the sun were lost. They assembled before the cell, and played and danced in order to console her. When, attracted by the merry and amusing sound, the Empress opened the door a little and peeped out, a strong man, waiting at the side of the door, seized her hand and drew her out. Then he suspended a sacred straw rope "Shimenawa" on the door way and requested her not to enter inside. Thus she was obliged to retake the reins of the administration; the tyrannous brother was driven out of the country by the common resolution of the people and peace was restored. Since then Shimenawa has come to be used on

the occasion of Japanese festivities and it was believed that demons could not enter inside the sacred rope and no vice could be perpetrated within. For "Kado-matsu", two sorts of pine trees, called male and female by the Japanese, are used in order to celebrate the blessing of married couples. It is based on the idea that all the good of a family is derived from the happy union of man and wife and the good of families make up the peace of the whole country.

On New Year's Day, the Japanese take a special diet called "Zōni." It is a kind of soup with "Mochi" and sometimes vegetables in it. The usual translation of "Mochi" as a rice cake would not convey any proper idea to foreigners who have not seen it. It is a kind of dumpling prepared with glutinous rice, which has been steamed and pounded. Usually the soup is flavourless and contains no other mixture, either vegetables or meat.



Military and Naval Officers Proceeding to the Palace to Pay Their Respects to the Emperor on the New Year's Day.



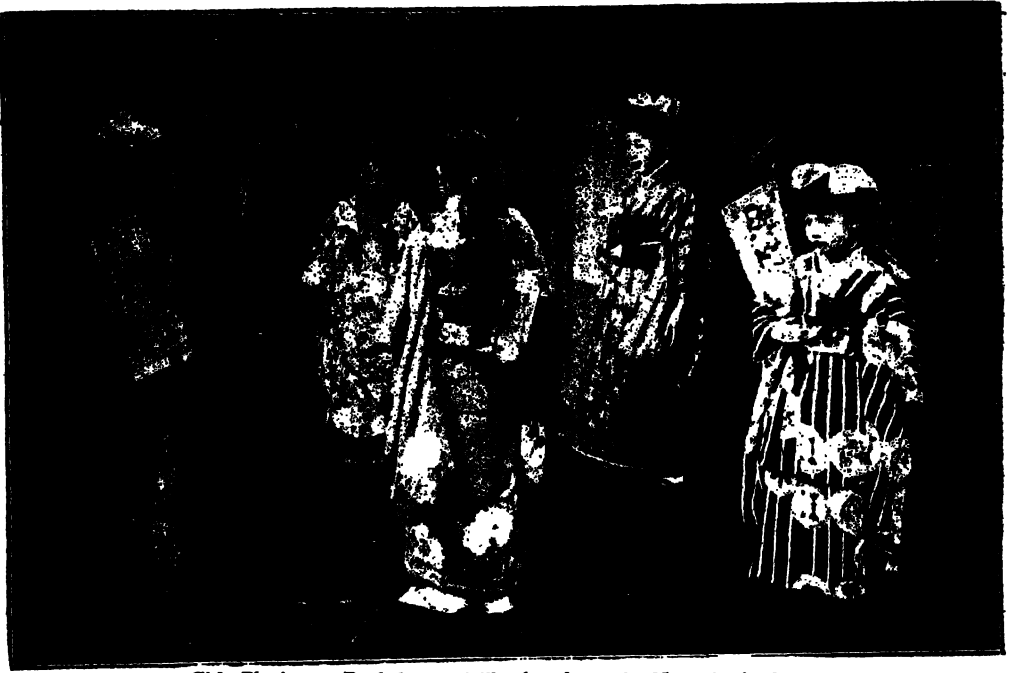
Playing Koto on the New Year's Day.

Another name of "Mochi" is "Kachi-ji" or "Kachin," and signifies the overcoming of all obstacles and misfortunes. ("Kachi" means "to conquer", while "ji" means rice prepared for a diet). Besides "Zōni," various kinds of food are taken on the New Year's Day and most of them are tokens of felicitation for the occasion. For instance the indispensable "Kazunoko," herring roe preserved with salt, implies from its immense number of roe, multiplication and prosperity of posterity. Now this special diet for the New Year's Day is prepared in the same way by every family, whether poor or rich, low or high, the Imperial palace or the humblest cottage. This diet is called "Secchi" and intended for the festival to be equally celebrated by all the people. This custom has been retained from the time of the ancient period of aristocratic oppression to the present day of constitutional government.

On New Year's Day, the Japanese drink "Toso". It is derived from the Chinese

tradition, according to which it drives away every sort of pestilence throughout the year. In Japan, "Toso" is prepared with an aromatic, "Mirin", a sweet wine, so that all may take it, whether wet men or dry men, adults or children, men or women. To drink "Toso," a ceremonial set of 3 cups is used, one put upon another, the lowest cup being the largest and the upper two being smaller. Among the Chinese, it is customary for the youngest member of the family to drink first and for the oldest to take the last drink with the largest cup. But in Japan this order is not always followed. In certain districts the head of the family tests the first drink and in others the oldest member takes the first cup.

We have mentioned above, that it was during the reign of the Emperor Suiko, that the Chinese calendar was used for the first time. Though so stated in the authentic annals, we may show from ancient mythological legends, that a system of a Japanese calendar existed prior to



Girls Playing at Battledore and Shuttlecock on the New Year's Day.

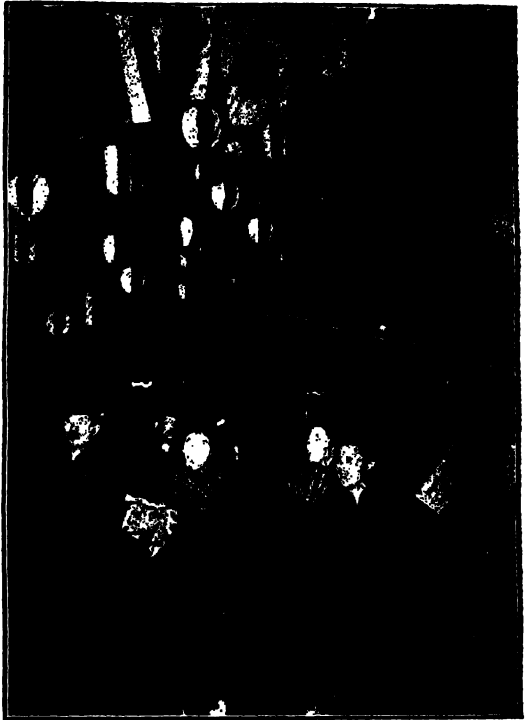
the introduction of the Chinese institution. According to the legends, the moon ("Tsuki" in Japanese) was called "Tsuki-yomi" and was considered the God of agriculture. "Tsuki-yomi" means "to read or count in order," and as the moon grows from the first day of the lunar month up to the fifteenth day and again wanes from the fifteenth day, the number of days in a month were known from the form of the moon. "Haru," the Japanese for the spring, signifies the season when trees bud or spring out. ("Haru" is the Japanese verb "to spring out.") "Natsu" the summer, is derived from "Atsui," hot or warm in Japanese. "Aki," the autumn, comes from the term "Te-aki" (literally translated, "hand-free") signifying that one is free after the crops have been reaped. "Huyu", the winter, is derived from the Japanese "Hiyuru" meaning "cold". All these names imply the regular change of seasons and they were very often used for the names of men or gods in the ancient times. The Japanese

word "Toshi" for the year comes from the name of a noble family called "Ō-toshi," who rendered distinguished services with regard to the calendar and agriculture, when the brother of the imperial ancestress "Tensho" governed the country with his seat in the province of Izumo, while her family lived in Kyūshū, till after many generations the first emperor "Jimmu" conquered the whole country and ascended the throne 2580 years ago, according to our tradition. Everywhere in Japan we find this Ō-toshi deified and worshipped as the Guardian-God of Agriculture.

Though it is mentioned in the authentic annals, that the Korean priest Kwanroku imported the Chinese calendar in the reign of the Emperor "Suiko," the geographical relation of Japan and China leads us to believe that the intercourse between the two countries should have commenced long before that time, and it is most probable that the family of Ō-toshi introduced the system of the Chinese yearly



The Beggar Too is in Her New Year Attire  
on the Gay Occasion.



The Pair of the New Year.

calendar at a very remote period. Apart from the authentic annals in Japan, we find in the Chinese classics a record, that in the 2nd year of Yeisho Yang Ch'u in the reign of the Emperor An of the Hou-Han Dynasty the crown prince of our Eighth Emperor "Kōgen" (214-157 B. C.), who became afterwards the Ninth Emperor "Kaikwa," visited China in per-

son. Besides, in "Kojiki," our most ancient authentic annal, the year (29 B. C.), when the Tenth Emperor "Sujin" died, is mentioned with reference to the Chinese way of the sexagenary cycle. As these events took place many centuries before the reign of the Emperor "Suiko", the use of a calendar in Japan should be said to have dated much earlier.

## Shigenari Kimura, a Typical Samurai.

By KEI-U KUZUU.

About three and a half centuries ago, Japan was in the Vortex of civil wars, and brave and powerful warriors maintained political independence in various provinces and were engaged in constant strifes with one another for territory and power. At last Hideyoshi Toyotomi succeeded to unify the whole country and took the entire power into his own hands. His fame spread far into foreign countries.

After the death of Hideyoshi, taking advantage of the youth of his successor Hideyori, Iyeyasu Tokugawa, who took the reins of the government as his regent, and entertained a secret ambition to overthrow the Toyotomi dynasty and to usurp its power, endeavoured to weaken the authority and prestige of Hideyori whenever there was an occasion for it.

As Hideyoshi well fondled his vassals during his life time, there were many loyal and heroic warriors, who remained faithful to their dead chieftain, and brought up his orphan, to oppose the influence of Tokugawa clan. Yet as Yodogimi, the mother of Hideyori and the beloved mistress of Hideyoshi, was surrounded by a band of flatterers, who used to abuse her power, and did not listen at all to the voice of loyal councillors, the general trend of affairs could not be turned to the favour of Toyotomi clan, which was at last overthrown by Tokugawa family.

Among the vassals of Hideyori, there was a young noble and warrior called Shigenari Kimura. He was a man worthy to be admired as the typical representative of Japanese Samurai.

Shigekore, the father of Shigenari, was a loyal adviser to Hidetsugu, who was Hideyoshi's nephew and succeeded to his office as his adopted son. As Hidetsugu did not listen to the admonitions of Shi-

gekore and reform his too profligate life, Hideyoshi was enraged and ordered his successor to embowel himself and then Shigekore faithful to his responsibility as an adviser died by emboweling himself too.

The mother of Shigenari, who became afterwards the nurse of Hideyori and was named Ukyō no Tsubone, was a lady with rare wisdom. Shigenari, whose infant name was Haruo, was quite a baby when his father committed suicide and his mother took him to her retirement to be brought up there secretly. A few years afterwards, she asked his uncle Yoshisato Rokkaku to take him under his care and educate him. The youth who had in his veins the blood of the wise parents and was trained by his stern uncle, diligently devoted himself to the study of scholastic accomplishments and warlike arts; and at the age of 16, he was admirably provided with all the requisites of a military chieftain.

At that time his mother Ukyō no Tsubone was living in the castle of Osaka and serving as the nurse of Hideyori, successor to the deceased Hideyoshi. When Yoshisato was satisfied of Shigenari's maturity, he instructed his nephew to go to his mother and gave him a letter addressed to her. Finding him grown up an admirable samurai of extraordinarily strong build, she was exceedingly delighted in her heart.

When the youth was received in audience by Hideyori, the latter was greatly pleased with him, especially as they were brothers brought up by the same breasts, and immediately ordered him to change his name to Shigenari. He was appointed his attendant and received special favour. He served his lord with the determination not to hesitate to go through fire and

water for his sake.

The next year, with the permission of his lord and of his mother, Shigenari visited his uncle, to whom he was indebted for his education, and expressed his gratitude. Informed of his nephew's being in a great favour of his lord, Yoshisato was very much delighted and advised him to serve with more devotion and fidelity. He earnestly spoke of the exemplary deeds of patriotic vassals and filial sons in the olden times to stimulate his nephew.

but express to Shigenari her sentiment of gratitude as her saviour.

After Shigenari came to Osaka, his character and personal beauty became renowned throughout the castle and there was no young lady who was not lucky enough to catch a glimpse of him and was not burnt with an ardent love for him.

When Shigenari rescued Aoyagi and returned to Osaka, her father Yorikane, who had been admiring him for a long time and praying to get his beloved daugh-



The Marriage of Shigenari

Shigenari, on his way back near Yodogawa, rescued a young damsel, who was threatened with violence by a ruffian. Both of them were found to be in service in the castle of Osaka. The girl was Aoyagi, the daughter of a chieftain called Yorikane Mano, and the ruffian was no other than Shume, the depraved son of Harunaga Ōno, who was behaving tyrannically under the shelter of the favour of Yodogimi. Shume was deeply in love with the young lady, and attempted to gratify his passions. But he was severely chastized by Shigenari and ran away utterly discomfited, without accomplishing his villainous object. The lady could not

ter married to him, did not fail to avail this opportunity and to ask for his hand immediately through a friend, on the pretext that the adventure was nothing but God's will to introduce the young couple to each other. Shigenari, well aware of the personal beauty and virtuous character of the lady, did not dislike her at all, but as he secretly hoped to achieve some deed for the future of his lord, he refused the offer for a while. Nevertheless forced by the earnest request of the fond father, at last Shigenari gave his consent to marry. It is needless to say that the young lady was overwhelmed with joy, and every one who knew them blessed the peerless couple.



The satisfaction of Yorikane was unbounded and he paraded about and boasted that he had found the best son-in-law in whole Japan.

Hideyori's affection for Shigenari increased day by day together with his fame in the castle, and soon he came to be admired by many as a young chieftain. But at the same time there were not a few envious of him. Especially the jealousy and rancour of Shume Ōno, who failed some time ago, thanks to Shigenari, to attain his violent object near Yodogawa, cut deep into his heart.

Throughout the feudal period, there was a class of servitors with shaved head called "Chabōzu", whose duty was to attend to feudal lords, to serve tea and to minister other miscellaneous services for them and their vassals. Though their position was very low, they were often self-willed, because of the privilege of constant attendance upon the person of the masters. In the castle of Osaka too they were rampant, and as it was the age of civil strifes, there were many violent-tempered men among them, who boasted that their sinews were tested many times on the battle fields. One of them, San-ami by name, was much displeased to see still boylike Shigenari without the exploit of a single battle, monopolizing the popularity of the multitude. He used to vaunt and say "How can a chicken which can be blown away with a breath be of any use?"

Shume, who harboured a grudge against Shigenari for the miscarriage of his love-plan and was waiting for an opportunity of revenge, was glad to find out San-ami's attitude and soon took it to his head to put Shigenari to shame by instigating San-ami, who was stupid enough to be imposed upon and proudly promised to fulfil what he was told.

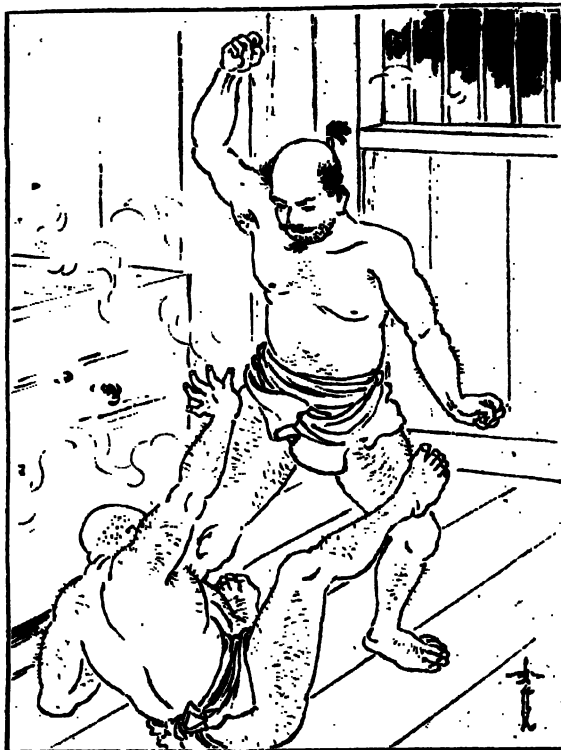
Once Shigenari, suspecting not a bit of such a plot, was about to turn the corner of a room in the castle. Then the chabōzu who had been waylaying him, purposely dashed against him, and accused him of

rudeness. Though Shigenari was angry at San-ami's outrage, he controlled his rage and politely apologised. But as it was a premeditated plot, the chabōzu did not listen to him and flew in the face of Shigenari in a defiant manner. At last the matter was compromised by Shigenari's consenting to accede to the unreasonable demand of the antagonist, and to allow his head to be beaten with the boasted fist of San-ami as a token of apology. This scene having been performed in presence of many of Shigenari's comrades, San-ami went round, bragging "How can a youngster like Shigenari keep his head erect before brave men like me?" Shume declared that "A carpet knight like Shigenari so disgracefully handled even by a chabōzu is a sinecurist unworthy to be treated as an equal among us samurai", and circulated the news in such a way that it soon reached the ear of his father-in-law Yorikane Mano. Thus it created a sensation everywhere in the castle and the fame of Shigenari as a typical young chieftain began to be questioned. Here and there voices were heard, sneering at him as "a coward betraying his fame." But he calmly continued as ever to devote himself to his duties in the castle, just as if such talk had not reached his ears at all.

When Yorikane Mano, simplicity itself, heard the rumour at first, he did not lend his ears at all, as he believed such a cowardly act to be impossible on the part of his son-in-law so much trusted by him. But as soon as the fact was confirmed, he became furious and went to see Shigenari and accused him of cowardice with hot words and manner, which even suggested that he would demand the divorce of his daughter. Shigenari calmly answered, "Mine is a valuable life offered to my lord. When an emergency occurs, I would sacrifice it with a good grace for his sake, but it would be a very much disloyal act to risk a scuffle on account of a private sentiment. Such a chabōzu

like San-ami is nothing but a fly. A fly sometimes touches the crown of the Emperor or the cap of the Shōgun and yet no one would rebuke it." Yorikane listened to him with admiration and went away. More than satisfied with the answer of Shigenari, he proudly advertised it to his colleagues, adding "Why would I fail in the choice of a worthy son-in-law?" The news was circulated again all over the castle, and the credit of Shigenari was soon restored. The nick name

provided for promiscuous bathing of all knights. One day a youth was taking bath in one of the corners of the room filled with vapour. San-ami, pretending to bathe too, approached him, and suddenly struck the back of his head with full strength of his closed fist. The youth, mistaken for Shigenari, happened to be Kanesuke Susukida, renowned to be peerless in personal prowess in the castle. On finding the mistake, San-ami turned pale immediately, and hastened to apologize.



Haibōzu Chastised by Kanesuke Susukida

of "Haibōzu (Hai is the Japanese for a fly) became a laughing stock in the castle. Learning this turn of affairs, San-ami was mad with anger again, and declared to strike Shigenari dead with his fist the next time when there would be an occasion, for which he was waiting with impatience.

Now the bath room of the castle was

se. But when hot tempered Kanesuke, who was a bosom friend of Shigenari's, learned that he was mistaken for his chum, his rage was increased, and without listening to humble apologies, his famous fist was soon seen swung over the head of San-ami, who swooned at a blow on the floor. The bystanders, fully aware of the insolence of San-ami, considering that it

served him right, roared in laughter, and none of them attempted to help him. When San-ami came to his senses a few minutes afterward, and opened his eyes, Shigenari, whom he was up to the moment looking upon as an enemy, was found, to his amazement, kneeling beside him, and nursing him with a smiling countenance.

The human nature is good. Smitten with conscience, San-ami could not but feel ashamed toward Shigenari. Abruptly he raised himself, and formally prostrating himself before Shigenari, sincerely begged for pardon. He urged Shigenari to behead him, as there was no other way to indemnify his wrong. The latter told him in reply, how vassals should behave themselves, especially at that time, when a great crisis for the family of their master was at hand, and none of them should make light of their own lives. He ended in earnestly admonishing the indiscretion of San-ami, who repented more and more on hearing Shigenari's advice, and could not help being struck with his character. He asked Shigenari with tears in his eyes to make him his vassal. But Shigenari said, that as the chabōzu was the retainer of his lord, just as he himself was, he could not take him at all to his own vassalage, and exhorted him to make efforts for loyalty, now that his eyes had been fortunately opened to his duty. Nevertheless as San-ami persisted in his request, Shigenari gave his consent at last and made him his vassal with the permission of his lord.

Since then San-ami became the retainer of Shigenari and served him loyally in constant attendance. This chabōzu was none else than the knight San-ami Misaki, who fell fighting before Shigenari, when he was killed, a few years later, on the battle field of Wakaye-Tsutsumi.

While Hideyoshi, the deceased father of Hideyori, was a hero of sanguine nature, ambitious and enterprising, and fond of shows and brilliant deeds, crafty Iye-

yasu Tokugawa, on the contrary, always preferred substance to title. Professing to stand for humanity, justice and peace, and avoiding to resort to arms as much as possible, Iyeyasu designed to rob Toyotomi family of the reins of government through cunning intrigues.

With the death of Hideyoshi, Iyeyasu became, in obedience to the will of the deceased, the regent of the Shogun for a short time, and then retired from active political life, resigning the regency to his son Hidetada. Still he continued to scheme to overthrow Toyotomi dynasty and to grasp its political power forever for his own family. Therefore though he professed to be friendly to Toyotomi, at the bottom of his heart he was anxiously waiting for a suitable opportunity to strike.

The 3rd of August of the 19th year of Keichō was announced as the day for a religious mass in celebration of the completion of Daibutsuden in Kyōto, a Buddhist temple, which Hideyori continued to construct in pursuance of the wish of the late Kita no Mandokoro, the wife of his father. When the building was finished, the opening ceremony was decided to be held with most grand solemnity and magnificence, under the direction of the Chief Commissioner, Katsumoto Katagiri and Yūrakusai Oda. The people flocked in from far and near to be present at the festival, and there was an unprecedented tumult.

When the time assigned for the opening of the ceremony approached, suddenly a messenger arrived at the scene with Tokugawa's instructions to prohibit the festival. It was contended, according to his message, that on the bell to be hung on this occasion, there was an inscription which was most abhorrent to Tokugawa family, as it was considered to be in reality designed by Toyotomi family for their malediction. This groundless charge staggered Katsumoto and his colleagues, and though he argued, and begged the envoy with humble language to permit at least the ceremony

to proceed, all was in vain. The envoy refused to listen, and hastened to take leave, after having declared, that his duty was no more than to give the message of his lord, Tokugawa, and if there were any explanations to be offered, Katsumoto should directly negotiate with his master.

Thus Katsumoto mortified as he was to the core of his heart, was forced, to suspend the religious mass. Not only was the indignation of Osaka party furious, but the multitude numbering tens of thousands were compelled to go home, unanimously blaming the injustice of the Tokugawa clan.

When the news reached the Osaka castle, a council was called immediately, and Katsumoto was sent to Sumpu, the castle where Iyeyasu resided, to explain him the affair and to ascertain his will.

At the interview with Katsumoto, Iyeyasu accused the Osaka party of severe misdemeanours and made the following three demands: firstly Hideyori shall remove from Osaka, secondly he shall swear fealty to Iyeyasu's son Hidetada as his vassal, and lastly Yodogimi, Hideyori's mother shall be surrendered as a hostage to the side of Iyeyasu. Katsumoto, all the more astonished with the injustice of such demands, tried to vindicate the action of Osaka with utmost effort, but he was unable to turn the scale of the affair. Ultimately he promised to urge the fulfilment of the third condition, though he could not give an immediate reply as to the first two terms, and returned to Osaka.

Needless to say, Tokugawa party was at that time zealously looking for events, which would cause an internal discord in Toyotomi party and lead to self-destruction. Yodogimi was indulging in self-willed measures at the instigation of her favourite courtier Harunaga Ōno, and the advices of loyal and sagacious generals, of whom there were many, were not adopted at all. This was exactly what Tokugawa plotted for, Katsumoto, loyal as he was indeed to Toyotomi family, was

a troublesome nuisance for the faction of Yodogimi, and at the same time a eyesore for Tokugawa party.

At this crisis, when the destiny of Toyotomi family was to be decided, it was due to a plot kept secret in the bosom of Katsumoto, that he promised to deliver Yodogimi as a hostage, a measure most abhorrent to her faction. But Iyeyasu, quick enough to take the initiative, availed of Katagiri's own plot to bring about dissension among Osaka party, and caused a false report to be circulated, that Katsumoto was betraying Toyotomi party, in collusion with Iyeyasu. This anti-plot met with an immediate success, and Katagiri fell its victim. Thus when he came back to Osaka, and reported the result of his mission, Yodogimi ordered her minion Harunaga Ōno, to accuse him harshly of his treachery. His earnest explanations were not accepted, and he was obliged to resign his office, and to retire to his own manor. At the instigation of Yodogimi's faction, it was decided that a party of troops should be sent against Katsumoto as a traitor. But Shigenari, well aware of the loyalty and faithfulness of Katsumoto, earnestly asked the council to suspend the expedition, and to give him the mission to ascertain the mind of Katsumoto. If he would find the latter treacherous, he would stab him instantly on the spot at the peril of his own life, to get rid of future troubles. As there were not a few chiefs in the council in sympathy with Katsumoto, at last his request was granted. Thereupon he went alone to call on Katsumoto and sounded his mind. It was found out that he did not entertain any hostile idea, but on the contrary, deeply lamenting the grievous situation of Toyotomi family, he broke into tears with Shigenari hand in hand. The latter persuaded the veteran general to come back again to the office, and to exert himself for the sake of their lord, but he answered, that being more than seventy years old, and moreover being

unable to keep back the declining tendency of the day any longer by his own efforts, he was determined to retire, and earnestly asked Shigenari to take charge of the future of his lord's family.

most tragic sensations in the chivalrous soul of the Japanese nation.

Meanwhile the thoughtless bluff of Yodogimi's faction overwhelming the anxious advices of the loyal chieftains, the nego-



Shigenari Bidding Farewell to Katsumoto, Who Saw Him Off on the Embankment of Nagara.

The interview lasted from the evening to the early morn, and Shigenari rode back to the castle of Osaka, under the fading moon beams in the twilight, escorted by Katsumoto on horseback for some distance. This was a scene known as "Farewell on the embankment of Nagara", so often depicted by historians, to rouse

tiations with Tokugawa at last fell through and war came to be declared. But when warlike operations actually commenced, the faction of Yodogimi lost courage, and lured by the plan well calculated by crafty Iyeyasu, was induced to conclude peace.

*(To be continued.)*

## The Tibetan Question

(Statement by the Chinese Foreign Office)

(Continued from the previous number)

(3) The negotiation on the Tibetan Question Since the Establishment of the Republic of China.

### (A) The Anglo-Chinese Conference on the Tibetan Question.

The Tibetans taking advantage of the effect of the Chinese revolution on the Chinese soldiers in Tibet, had driven away the Chinese officials stationed in Tibet and raided the provinces of Szechwan (四川) and Yunnan, (雲南) and England intervened under the pretext of mediation.

On the 17th August, 1912 (the 1st year of the Republic), the British Minister presented a memorandum to the Chinese Foreign Office making the following demands:—

1. The British Government cannot allow China's interference in the domestic affairs of Tibet.
2. The British Government objects to Chinese officials arbitrarily exercising the right of administration in Tibet and they also object to China treating Tibet as though it were one of her provinces.
3. The British Government does not approve of Tibet allowing numerous Chinese troops to be stationed in her territory.
4. England will recognise the Republic of China on condition that she accepts the proposals referred to above.
5. Communication (with Tibet) through India is for the time being considered suspended.

The Chinese Foreign Office had protested item by item against these demands; but since the Republic had not yet been recognised, England taking advantage of it, declared that unless China signed the above mentioned memorandum, she would not recognise China, and threatened that unless China immediately opened a negotiation with her on this question, she would conclude a treaty direct with Tibet. Under

the circumstances prevailing then China could do nothing but to meet the British demands. Accordingly, China had sent her envoy to Simla where he conferred with the British delegate, and a Tibetan delegate had also participated in the conference.

### (B) The British and Chinese Claims at the Simla Conference.

At this Conference the Tibetan Delegate proposed to determine the Sino-Tibetan boundary, and the British Delegate tried to establish Inner and Outer Tibet and to annex to Tibet part of Szechwan and Yunnan, and the whole of Tsinghai (青海).

The Chinese Delegate Chin, however, declared that Tibet being Chinese territory it was not necessary to establish a boundary between that country and China, and that if Tibet desired to establish autonomy, the territory west of Kiangta (江達) which was the farthest point where the troops of Chao (towards the end of the Ching Dynasty) had reached, would be placed under Tibetan jurisdiction. Subsequently, the British Delegate presented a draft agreement consisting of 11 articles, and tried to induce China to sign it, pointing out that by that agreement England would recognise Chinese suzerainty over Tibet, the stationing of Chinese officials in the same country and other claims which China regarded as very important. But the opinions of the three delegates being at great variance, there was no way of settling the dispute except by mutual concession. Accordingly, on the 18th March the 3rd year of the Republic the Chinese Delegate made the following concessions:—

The territory east of Ngukiang (River) (怒江) wherein prefectural administration has already been established will be placed under Chinese jurisdiction, and in the territory between Ngukiang and Kiangta the old system of administration under the Ching Dynasty will be maintained and

new prefectural administration will not be established. The Tapu-Mongolian (達本蒙古) and San Shihchivtsu (三十九族) will also retain the old system.

Again on the 28th March the Chinese Delegate made the following concession:—

Tanta (丹達) will be made the boundary of Szechwan and Tibet, and in the territory between Ngukiang and Tanta the old system of administration will be maintained.

Yet again on the 3rd April the following concession was made:—

The Ngukiang will be made the boundary between Szechwan and Tibet, and the territory east of the Ngukiang be placed under Chinese jurisdiction and that west of the same river be made the sphere of Tibetan autonomy. But China declares that Tibet, still being Chinese territory, is placed under Chinese jurisdiction as well as Outer Mongolia, Tsinghai and Sanshihchivtsu. In the last named region the old system of administration will be maintained and new prefectural government will not be established.

On the 17th April the British Delegate presented the following counter proposal:—

"That part of Tsinghai which is north east of Hangse-toling, (亨色脫嶺) Kinchwan, (金川) Tatsienlu, (打箭爐) and Atantzu (阿敦孜) will be separated from Inner Tibet and added to China; but Chantui (瞻對) and Teko (德格) be added to Inner Tibet."

On the 20th April the Chinese Delegate for the fourth time made the following concession:—

1. That part of Tsinghai which is north of Tanglaling, (當拉嶺) Atuntzu, Botany (巴塘) and Litang (裏塘) belongs to China proper and will as before be placed under Chinese jurisdiction.

2. The territory east of Ngukiang, Teko, Chantui, Chiamto, (察木多) and Sanshihchivtsu will as before be made a special zone under the generic name of Kom.

On the 27th April the British Delegate again made the following counter proposal:—

"The territory north east of Paikan, (白康) Putolin, (普陀嶺) and Amimachingling (阿美馬頂嶺) be added to Tsinghai."

The same day the Chinese Delegate sent to the Foreign Office the following telegram:—

"The Tibetan Delegate has already signed the draft agreement presented by the British Delegate, and the Chinese Delegate has been informed that should he refuse to sign the agreement, articles 2 and 4 of the draft would be removed, and England would conclude a separate agreement with Tibet, without consulting the Chinese Delegate.

The attitude of England seemed very firm and therefore the Chinese Delegate was obliged to sign the agreement in order to avoid the breaking off of negotiations."

Since, however, this agreement was most detrimental to China, the Chinese Government on the 1st May informed the British Minister that although China would agree to most of the items enumerated in the agreement she could not assent to the paragraph concerning the boundary. But the British Minister, holding that the agreement was permanently valid, demanded that the Chinese Government sign it.

The Chinese Government nevertheless refused to sign it and the negotiations were consequently suspended. At the same time the Government informed the British Minister that China could not recognise the Anglo-Tibetan agreement, and would not regard it as valid even when it was signed by the British and Tibetan delegates. The Chinese Minister in London was also instructed to inform the British Government that China refused to recognise the agreement.

### (C) The Proceedings of the Simla Conference.

The following is the resume of the proceedings of the Simla Conference which was prepared from the telegrams sent by the Chinese Delegate Chin:—

On the 13th of November in the 2nd year of the Republic (1913) the conference on the Tibetan question was held at Simla. The Tibetan Delegate presented six demands, and the Chinese Delegate made seven counter-demands. The British Delegate, suggested that since the opinions of the Chinese and Tibetan Delegates

were at great variance they should hold an unofficial meeting beforehand to discuss the point at issue, but his efforts were in vain as late as Dec. 18th.

On the 12th of January in the 3rd year of the Republic (1914) the British and Chinese Delegates presented their proposals to the plenary meeting.

On the 17th of February the British Delegate proposed the division of Inner and Outer Tibet.

On the 11th of March he presented a revised proposal consisting of 11 articles, notifying the Chinese Delegate that if he should give no answer within a week, the negotiations would be broken off. After a series of negotiations had been held, on the 15th of April the British proposal was discussed item by item, and the situation had somewhat changed. At a conference held on the 23rd April, when the Chinese Delegate announced that his government could not accept the British proposal the negotiations were nearly broken off.

But as the result of a subsequent negotiation which was carried out with more conciliatory spirit the British Delegate gave the Chinese delegate five days grace. On the 27th April the Conference was resumed, and all the Delegates signed the following draft agreement with maps showing the boundaries.

1. All the treaties mentioned on the attached list shall hold good unless they are revised by the present agreement or unless they conflict with the provisions of the present agreement.

2. The British and Chinese Governments recognise Tibet as a State which is under the suzerainty of China and has the right of self-government in Outer Tibet, and they hereby agree to respect the integrity of her region. They also recognise that the Lassa (拉薩) Government should undertake the administration of Outer Tibet; and neither England nor China shall interfere in the aforesaid domestic administration. The Chinese Government agrees to refrain from making Tibet one of her Provinces, and England pledges that she shall not annex any part of Tibet.

3. The Chinese Government recognises Englands' special geographical relations

with Tibet, and desire to have a substantial government established in Tibet and to maintain peace and order on the Indian frontier and in the regions adjacent to Tibet; and accordingly, China shall not station in Tibet her troops or military or civil officers with the exception of those mentioned in Article no. 4 and she also undertakes not to send her emigrants to Tibet. If the troops referred to in this Article be present in Outer Tibet at the time this agreement is signed they shall be withdrawn within three months. The British Government, also shall refrain from stationing in Tibet their military or civil officers except those referred to in the Anglo-Tibetan Treaty of the September 1904, or their troops save only the trade officials' guards. They also undertake not to send their emigrants to Tibet.

4. The Chinese Government is not bound to refrain from stationing at Lassa, a representative who is accompanied by a number of guards, in compliance with laws hitherto in force; but the number of such guards should not, under any circumstances, exceed 300.

5. In compliance with the aforesaid Tibetan Treaty, the Chinese Government undertakes not to conclude any treaty with foreign Powers, except with those referred to in the Anglo-Chinese Treaties of the 7th September 1904 and of the 27th April 1906.

6. Article no. 3 of the Anglo-Chinese Treaty of the 27th April 1906 has been abolished. "Foreign Powers" referred to in Article no. 9 of the Anglo-Tibetan Treaty of the 7th September 1904 do not include China. The trade of England should not be given treatment inferior to that accorded to the trade of the "most favoured nations."

7. (A) The Commercial treaties of 1893 and 1908 have been abolished.

(B) The Tibetan Government agrees to conclude with the British Government a new commercial agreement, and carries into effect the 2nd, 4th and 5th paragraphs of the Anglo-Tibetan Treaty of 1904. The aforesaid new treaty cannot alter the present treaty without the sanction of the Chinese Government.



8. The British officials stationed at Gyantze, having found it impossible to settle by correspondence matters referred to in the Anglo-Tibetan Treaty of the 7th September 1904, may, when they are obliged to negotiate direct with the Tibetan Government at Lassa, proceed thither, accompanied by their guards.

9. Now that the present treaty has been concluded the Tibetan frontiers and the boundary of Outer and Inner Tibet should be marked in red and blue colours on the attached map. The rights now held by Inner Tibet and her control of religion, temples and priests should in no way be affected by the present treaty.

10. English, Chinese and Tibetan texts of the present Treaty shall be prepared, and should a difference of opinion arise as to the interpretation of the Treaty, the English text shall be regarded as the standard.

11. The following covenants shall come into force on and from the day when the present Treaty comes into force.

(1) The Contracting Parties recognise that Tibet is a part of Chinese territory.

(2) When the Dalai-Lama has been elected, the Tibetan Government will inform the Chinese Government of his election, and the Chinese Resident General at Lassa shall officially confer upon the Dalai-Lama the title granted by the Chinese Government.

(3) Officials in Outer Tibet shall be appointed by the Tibetan Government.

(4) Outer Tibet shall not be represented in the Chinese Diet or any similar assembly.

(5) The number of men serving as guards for British Trade officials stationed in Lassa shall not exceed 75 per cent of the number of men detailed as guards for the Chinese Resident General at Lassa.

(6) The Tibetan-Chemingshiung (part of Kashmir) frontier question referred to in Article no. 3 of the Anglo-Chinese Treaty of the 17th March 1890, shall henceforth have no bearing on the Chinese Government.

(7) With regard to the matters referred to in Article no. 3 of the present Treaty, the Contracting Parties shall despatch their officials to Tibet in order to

investigate and execute the conditions. The Chinese Resident General referred to in Article no. 4 shall be allowed to enter Tibet.

In compliance with the instruction issued by the Chinese Government on the 28th April, the Chinese Delegate refused to sign the above-mentioned agreement; and the Peking Government also informed the British Legation to the same effect.

On the 2nd July the British Delegate informed the Chinese Delegate that the final Conference would be held on the 3rd July; and the Chinese Delegate having replied that he could not sign the agreement, only the British and Tibetan Delegates signed it at the final Conference held at eleven o'clock on the night of the 3rd July.

#### (D) The Anglo-Chinese Negotiations After the Breaking Off of the Simla Conference.

On the 6th June the British Minister informed the Chinese Foreign Office as follows:—

"The draft agreement signed by the British, Tibetan and Chinese Delegates at Simla on the 27th April, being the only possible means of solving the Tibetan question, should the Chinese Government refuse to sign it, would forfeit the interests it secured under the treaty of the Tripartite Conference (三方會議).

On the 13th the same month (June) the Chinese Government handed to the British Minister the following memorandum upon the Tibetan boundaries:—

1. The boundary of Inner Tibet, starting from a point Lat. 36° N., Long. 86° E. extends eastward along the Kwenlung Mountain range, and turning to the south at *Futoling* (Mountain) (普陀嶺) it reaches *Animachingling* (Mountain) (阿美馬頂嶺) and thence running to the south-east to Tatsienlu, (打箭鎮) it approaches Lat. 30° N., Then turning to westward it reaches Ningchingshan (Mountain) (寧靜山) of Batang, and runs southward along the Kinshakiang (River); (金德江) and then turning northwest, it extends to Menkong (門工) and then running up along the Ngukiang river, it reaches Tangtaling (Mountain), (當拉嶺)

and thence running westward, it stops at a point Lat. 36° N., Long. 86° E. at the foot of the Kwenlung (Mountains) (崑崙山).

2. Within the boundary of Inner Tibet, China shall be at liberty to carry out her enterprises, and her military and civil officials stationed there shall exercise their rights as before.

3. The Dalai-Lama is empowered to send his high priests and to maintain his religious privileges in Inner Tibet.

4. The boundary of Outer Tibet starts at (McKong), (門江) and running upwards along the lower waters of the Hgu River it reaches Tanglaling (Mountain), (常拉嶺) and then running N. E. it stops at a point Lat. 36° N., Long. 86° E. i. e. at the foot of the Kwenlung Mountains. The territory to the west of this line is the self-governing zone of Outer Tibet.

On the 25th of the same month (June) the British Minister again presented the following note:—

"The position of China in Inner Tibet may continue to be maintained by her Government, but England can never approve of her fixing the boundary of Inner Tibet at a point not farther than 200 miles from Lassa. If China, while refraining from the discussion of the frontier question on an entirely new basis, desires only to change the northern boundary and fix it at the Kwenlung Mountains in lieu of Artintaifu (阿爾丁台富), and to have the above boundary agreement immediately signed without any revision England would try to persuade Tibet to comply with Chinese demand. But if under present circumstances China should refuse to sign the Draft Agreement before the end of the present month, England would conclude a separate agreement with Tibet, and then China would forfeit the interests she has obtained under the preliminary Agreement, signed by the British, Tibetan and Chinese delegates and furthermore, England would assist Tibet in checking Chinese aggression."

The Chinese Government, being anxious to avoid the breaking off of negotiations, had tried its hardest to reach a compromise; and on the 29th of the same month (June) they proposed to the British Minister

concessions connected with Sanshihchiutsu, etc. But these overtures had all been rejected, and several months had elapsed in the meantime and now it was the 4th year of the Republic (1905).

In June of the 4th year of the Republic (1915) the Tibetan Affairs Conference was held at the Foreign Office, where the Simla Draft Agreement was discussed and after extensive amendment it was presented to the President for his examination.

On the 28th the same month (June) Dr. Wellington Koo, Councillor to the Foreign Office, was ordered to confer with the British Minister, and he made the following three proposals:—

1. If the paragraph that "Tibet is part of Chinese territory" should be inserted in the "principal" agreement instead of the supplementary Covenant to be exchanged, the Chinese Government would agree to include Chiamto in the self-governing zone of Tibet, and would prepare for the withdrawal of the Chinese troops and officials stationed at Chiamto within one year. The remaining portion of the boundary could be determined in accordance with the final proposals made by China last year.

2. At Chiamto, Gyantse, Chashihlunpa, Atung, Katak, and other trade marts which are to be opened in the future, Chinese officials shall be stationed, their ranks and the number of their guards to be the same as those of British officials stationed there.

3. A clause recognising the suzerainty of China over "Self-Governing Tibet" shall be inserted in the principal agreement.

To the above-mentioned proposals the British Minister replied that although he was prepared to revise the Draft Agreement, in order to solve the pending question he could not re-discuss the whole matter.

On the 1st July the Chinese Foreign Office again held a conference with the British Minister to discuss the three proposals referred to above. At the same time the Chinese Minister in London was directed by telegraph to ask the British Foreign Office whether they were inclined

to resume the discussion of the Tibetan question.

On the 13th of July the Chinese Minister telegraphed the following reply:—

"The British Foreign Office is not in a position to publish its policy, but as to the question whether negotiation can be held in London or not, they will give an answer after they have given the matter full consideration."

On the 7th August again he despatched the following telegram:—

"The British Foreign Office have replied that upon consideration they have found that they cannot revise the original agreement with regard to Tibetan affairs, and that although they are prepared to carry out minor alterations to this agreement they decline to discuss the whole question again."

So for the second time the negotiations came to a deadlock.

The Chinese Government, being desirous of maintaining friendly relations with England in regard to the Tibetan question, had not only agreed to the eleven Articles referred to before with only very slight alteration, but also made further concessions in their last proposal with regard to the Frontier question, in order that the outstanding questions might be settled without further loss of time.

These concessions are as follows:—

1. The regions which belong to the three territories of Tatsienlu, Litang, and Batang shall be placed under the jurisdiction of Szechwan.

2. The regions which belong to Chiamto, Pasu, Leiuchi (類烏齊), Hutu (各呼圖) and Sanshihchiutsu (三十九族) shall be annexed to Outer Tibet.

3. The Chinese Government, being anxious to reciprocate the goodwill of the British Delegate who proposes to place under the jurisdiction of China those portions of Tsinghai and Sinkiang (新疆) which are situated to the north of the Kwenlung Mountains, proposes to annex to Inner Tibet Tanglaling Mountain (當拉嶺) to the south of the Kwenlung Mountains, Sanshihchiutsu (三十九族), Chiamto, Teko, and the district to the south of Tsinghai and to the north of Tusu (土司).

4. The boundary of Yunnan and Sinkiang shall be the same as before.

5. "Inner Tibet" shall be renamed Kantsuang (康藏). (This document was prepared in the 4th year of the Republic (1915), and after it had been examined by the late President Yuan, Councillor Dr. Wellington Koo was sent to the British Legation, where he briefly explained it to Minister Jordan.)

## Establishment of An Indian League for the Equality of Races.

By PAUL RICHARD.

### The Origin of the League

The League for the Equality of Races was born of the war—of that war in which all the races mingled their blood; the proudest calling to their help the most humble; in which all the cultures were confounded—these rising, those sinking;—in which all the peoples inflicting on each other a common ruin, all men in a mutual slaughter, came to understand their strong solidarity, and learnt that a durable peace

and the safety of all depend on their respect for each other—on Equality.

The League for the Equality of Races first took birth in Japan. At the moment when there met what was thought to be the Conference of Peace at Paris, thirty-seven great Japanese associations, representing all the forces of the nation, assembled with the intention of supporting the claim made by the delegates at the Conference in the name of the oppressed races of the world.

At its first meeting, the League thus formed, under the Presidency of M. Teiichi Sugita, Member and former President of the House of Peers, addressed to the Peace Conference the following message:

*Tokyo, February 11th 1919.*

The Allied Nations now assembled at the Peace Conference are endeavouring to establish a League of Nations and found the permanent peace of the world.

We Japanese, whole-heartedly approve of this effort, and anxiously await its realisation.

But seeing that the racial discriminatory treatment in international intercourse, which still exists, is against all principles of liberty and equality, and forms a constant root of conflict between peoples;

That so long as this remains unchanged, all peace conferences, leagues and agreements will be as a house built on the sand, and that no true peace can be hoped for:

We, representatives of thirty-seven large Japanese associations, call upon the nations of the world to found a permanent peace on justice and humanity; and, to this end,

### **Declare :**

The Japanese Nation expects of the Peace Conference the final abolition of all racial discrimination and disqualification.

The League at its second meeting, on the 23rd March 1919, informed of the turn of mind that reigned at the Conference, decided on the dispatch of the following telegram to its President :

The Japanese Nation is entirely opposed to any League of the Nations founded upon the maintenance of Racial Discriminatory Treatment.

It is well known what was the fate that befell, in spite of the efforts of the League, the amendment proposed by the Japanese delegates to the text of the Covenant, in regard to the question of the races. Although it secured a majority of the votes, it was nevertheless declared to have been rejected, by the President of the sitting, Mr. Wilson, under the pretext that unanimity was necessary for the adoption of amendments of this kind.

After this check, the League sent to the members of the Peace Conference at Paris,

its solemn protest, as expressed in the following message :

We, representatives of thirty-seven Societies in Japan—political, religious, press, army and navy veterans associations, etc.—held a third meeting in Tokio, on the 24th of April 1919, concerning the question of racial discriminatory treatment, at which the following declaration was passed:

### **Declaration**

The Japanese nation refuses to join a League of nations founded upon the maintenance of racial discriminatory treatment.

But the ill-success of its efforts, far from discouraging its resolution, imparted to it a greater strength. The League decided to give permanence to its organisation and to extend it to other countries. Its isolation was the cause of its weakness. The federation of the races of Asia and of the world will make its strength and assure its victory.

It is at the request of its founders, with whose work I have been closely associated in Japan, that I have consented to undertake, with the help of my Indian friends, the organisation of the League for the Equality of the Races, here in India.

### **General Object of the League**

To proclaim the principle of Democracy as between the races: the equality of rights, the right to equality, not only of the individual in the Nation, but of the peoples and races in Humanity.

To assure respect for human dignity in every man, whatever be his race or colour—and thereby the progress of all the races, of the more advanced as of the more backward; enlightening the pride of the former the humility of the others; elevating all above that real barbarism which consists in the want of mutual understanding and fraternity.

### **For Asia**

To serve the moral and material unity of Asia by offering to her peoples and her races a basis of permanent agreement and common interests.

To prepare, by the development of interasiatic relations, the League and the Congress of the nations of Asia.

To favour by the free growth of the races of Asia their harmonious relations with the other races of the world.

### For India

To offer to India a wider basis for the vindication of her rights to racial equality by associating her own particular problem with the larger issue of the Equality of all races in Humanity.

Practically, to assure means of regular inspection, as well as of permanent assistance and protection to the Indian communities in the colonies beyond the seas.

### Organisation

The sections of the League are constituted by the adhesion of associations as well as of individual members.

The resources of the Indian section are provided by donations, subscriptions and voluntary contributions.

The administration of the League is conducted in India by a committee of directors and of representatives of its constituent Societies.

An international bureau is organised for expansion and propaganda, each section contributing to the expenses according to its means.

The basis of adhesion to the different sections of the League and the principle of their action are determined by the following declaration:

### Declaration

In the name of History which all times and all races have written,—history that shows us all the families of men mounting and descending, across the Dawns and the Evenings of Time, and taking by turns the lead of human Progress;

In the name of Science, daughter of all

the civilisations of the earth, light of all, that brightens and grows in each, and teaches that the races of men are made one from the other, for never in the course of ages have they ceased to exchange their thoughts, and to mingle their blood;

In the name of the Religions, to which all the races give their saints, revealers and guides, in the name of the religions which say to us:

"In all living beings the Being one and changeless, in all separate beings the Being indivisible." (Bhagavad Gita, 18-20.)

"This world is a Republic of all whose citizens are formed of one and the same substance." (Epictetus. *Conversations*, 14-24.)

"We are every one members of another." (Epistle to the Romans. 12-5.)

"You are all issued one from the other". (Koran).

"To love one's neighbour as oneself". (Confucius, *Lun—Yu*. I. IV. 5.)

"To do towards others as we would that they should do towards us". (Dhammapada, 129).

"Five continents—one family." (Chinese Buddhist Inscription).

In the name of Humanity, multiple and one, whose whole body feels the injury done to a single one of its members, in the name of Humanity rich by the diversity, strong by the solidarity of its races; progressing in the progress of them all and in all the free development of their forms;

In the name of Human Peace—for without mutual respect there is no peace;

In the name of the Reason—which tends towards Unity, and of the Soul—which lives by love,

We Declare and Proclaim the  
Universal Equality of the  
Human Races.

## Education is Best Weapon to Employ Among Koreans

Baron Saito, the Governor-General of Korea, at a meeting of the Seiyukai early last month, told the political investigation branch of the Saiyukai Party of what the Japanese administration is doing in Korea and its hopes for the ultimate betterment of the political and social condition of the Koreans. The statement of the Governor-General comes at a very opportune time and is an effective rejoinder to those prejudiced persons who try to find blemishes in everything that has been done by Japan in Korea.

"As was announced by an Imperial Edict," said the Governor-General, "the fundamental policy on which the administration of Korea is based is to accord to all in the Peninsula equal treatment with a view to promoting the interests and the welfare of the Koreans. This policy has been followed by the Governor-Generals who were in the country before I went there, so that it is not since I took up the reins of Government that this was done. The abolition of discrimination is to remain for ever, but this cannot be done at once. It has to be done gradually, and already the good work has commenced. The Government General of Korea will do its utmost to further the eradication and removal of all discriminatory treatment.

"On account of its vital necessity for the improvement of the people, the Government General is making great efforts to diffuse education. With this object in view, the Korean authorities will ask the

Imperial Diet, when it next meets, to establish an Education Investigation Society. Special attention is also being paid to sanitation and a plan is on foot to establish a number of hospitals in various districts, while a charity hospital has already been established.

"As previously announced, in every province, county and prefecture efforts are being made to set up a system of self-government for the people, with a view to training them to more responsible duties and in order that they may understand the administrative policy of the country.

"The development of means of communications is engaging the Government's attention, and the Government-General is so anxious that means of communication be extended that it has granted permission to a private company to establish a railway line. This plan, however, has not matured owing to the present inactivity in financial circles.

"The suppression of the outlaws to be found in certain districts of Manchuria, Chientao, Shanghai and in Vladivostok is very difficult, but the Government General is taking every possible opportunity to end their activities and is acting with the Foreign Office in this connection. Peace and order have been restored in Korea Proper, except in a region where there is always unrest. But it may be confidently expected that when the police force has been brought up to full strength, these districts will also be won over."

## Census in Japan.

The population of the Japanese Empire on October 1, 1920, was 77,005,510; that of Japan proper, exclusive of Korea, Formosa and Saghalien, was 55,961,140. These figures were announced by the

Bureau of National Power Investigation as the results of the census taken this year.

Both these figures are less by more than a million than the estimated population of 1918. The population of the

Empire was then estimated, from a compilation of local registers, to be 78,261,856. For Japan proper the 1918 estimate was 57,070,936, or 1,109,796 more than the 1920 figures. The decrease for the Empire is 1.6 per cent; for Japan proper it is 1.9 per cent.

The decrease is due not to an actual loss of population but to the inaccuracy of the former method of enumerating the subjects of the Empire. The 1920 census is the first ever taken by modern methods in Japan. The method used since the fall of the Tokugawas has been the compilation of figures from local registers. Duplications were frequent under this system, which also permitted the counting of persons long dead.

An interesting feature of the figures published yesterday is the fact that Kobe is now the third city of the Empire, having replaced Kyoto. Tokyo, of course, is first and Osaka second. Nagoya goes into fifth place, ahead of Yokohama, which drops to sixth. The population of all but three of the large cities of Japan decreased as the result of the census. The three which showed gains were the northern cities of Hakodate, Otaru and Sapporo, their growth being a part of the general increase of population in the northern island.

There are 124,841 more males than females in Japan Proper. The males number 28,042,995 and the females 27,918,154. The total number of families in Japan Proper is 11,222,053.

### Table of Cities.

Following are the 14 largest cities of Japan, the figures for both 1918 and 1920 being given:

City	Population, Estimated,	
	1920	1918
Tokyo .....	2,173,162	2,363,729
Osaka .....	1,252,972	1,641,580
Kobe.....	608,628	613,102

Kyoto .....	591,305	670,357
Nagoya.....	429,990	436,609
Yokohama .....	422,942	447,423
Nagasaki .....	176,554	214,138
Hiroshima .....	106,504	162,391
Hakodate .....	144,740	133,698
Kanazawa.....	129,320	158,637
Kure .....	130,354	154,687
Sendai .....	118,978	122,720
Otaru.....	108,113	102,460
Sapporo.....	102,571	94,674

### Asakusa Most Populous Ward.

The announcement of the Census Bureau shows that the most populous wards of Tokyo are those known as the slum wards, Asakusa and Honjo, the former with 256,209 and the latter with 255,141. Akasaka, the residential ward, and Kojimachi, center of business and governmental activities, are the lowest in the list. Akasaka has 56,924 inhabitants and Kojimachi 60,036. The population of Tokyo by wards follows:

Asakusa, 256,206; Honjo, 255,141; Shitaya, also a "slum" ward, 183,184; Fukagawa, across the Sumida River, 178,964; Shiba, 178,204; Kanda, 151,617; Koishikawa, 146,184; Kyobashi, 140,788; Itongo, 135,565; Nihonbashi, 124,841; Ushigome, 123,353; Azabu, 86,993; Yotsuya, 70,109; Kojimachi, 60,036; Akasaka, 56,924.

Males outnumber females in Tokyo by 152,108. There are 452,959 households in the city. The total population of Tokyo Prefecture is 3,699,283.

Below are given the figures for the various parts of the Empire, the census returns for 1920 being compared with the estimates for 1918. The figures for Korea in both cases are taken from local registers.

	Population, 1920	Estimate. 1918
Japan Proper.....	55,961,140	57,070,936
Korea.....	17,284,207	17,412,871
Formosa.....	3,654,398	3,698,918
Saghalien .....	105,765	79,131
Japanese Empire.	77,005,510	78,261,856

## Federal Council of the Churches issues Statement on Californian Question

"The Christian attitude on the California-Japanese question" is outlined in a comprehensive statement prepared by the Commission on Relations With the Orient of the Federal Council of the Churches of Christ in America, which has been received here. The statement, signed by leading members of the Church, follows:

Japan and California are both intensely aroused over the problems, discussions and political programs connected with the presence of Japanese in California. This Commission was established by the Federal Council in 1914, in order to examine the entire question of American relations with Asia and Asiatics from the standpoint of Christian principles with a view to promoting a solution in accord with these principles. For six years it has been steadily dealing with this problem.

It is pertinent, therefore, for this Commission to call upon all men of good will both in America and Japan:

1. To refuse to be stampeded into precipitate action by the votecatching propaganda of the politicians who appeal to race prejudice and strive to arouse mob feeling.

2. To urge that all the facts be taken into consideration. Partizan statements of any group are to be discounted.

3. To await the results of the Conference of their responsible representatives in Washington and Tokyo.

To Americans this Commission stated:

1. While the local stress of the Japanese problem in California is not easily appreciated by States not similarly affected, we should all remember that the question has international aspects of the gravest import in which the whole nation has a right to be heard. California's legitimate

ends can best be secured through Washington. We therefore urge California to work out its local problem in the closest co-operation with the Department of State. Any other method is bound, sooner or later, to involve our country in international complications.

2. Only the patient exercise of the principles of honor, justice and fairplay between nations and races can afford any real or permanent solution to a confessedly difficult problem. We wish to urge every effort to avoid humiliating race-discriminatory laws which will only aggravate the situation.

3. The victory of the growing liberal movement in Japan, which has been battling valiantly against a long dominant arbitrary military bureaucracy, is essential, if Japan is to enter into right relations with the rest of the world. Yet that victory is endangered by unjust anti-Japanese agitation and legislation in America.

4. Americans should keep clearly in mind certain important facts. The total population of California, for instance, has increased in ten years by 1,048,987, while the Japanese population there has increased about 38,500 chiefly by births. This is 3.6 per cent of the whole increase. The entire Japanese population in California (approximately 80,000) is but 2.3 per cent of the whole population. Out of 11,389, 894 acres under cultivation, Japanese own 74,769 acres which is six-tenths of one per cent (.006). They also cultivate on lease or crop-contract 383,287 acres which is 3.3 per cent. As for Japanese births in California in 1917 they numbered 4,108 to 47,313 whites, or 8.7 per cent. Such facts do not warrant the assertions of agitators.



## Japan is not Fortifying Any of the Mandatory Islands

"Any report to the effect that Japan is fortifying any of the islands in the Pacific over which this country holds a mandate, or planning to fortify any of them or establish naval bases on these islands is wholly and completely an invention devoid of any truth," says Captain K. Nomura, aide to Admiral Yamamoto, Minister of the Navy, to Kokusai.

A Kokusai-Associated Press dispatch, quoting Congressman Leonidas Dyer of Missouri, who said in an Armistice Day address at St. Louis that Japan is erecting "gigantic fortifications" in the Marshalls, Carolines and Ladrone Islands, was shown to Captain Nomura. His comment was as quoted above, with the statement that he might be quoted as speaking in the name of the Minister of the Navy in this matter.

"There have been numerous reports of this nature," he said, "mainly in the Hearst papers, and all pure and simple inventions. Japan is acting strictly and honourably in accordance with the mandate conditions laid down in the League of Nations Covenant and its annexes, which obligate the respective mandatories of Pacific islands not to use them in any way for the strengthening of the military or naval power of the respective mandatories. Japan is, accordingly, keeping only such minor forces on the mandate islands under her charge as may be necessary to deal with such local disturbances as may occur. These are policing forces only.

"There is no man in the Japanese Navy who is thinking of any aggressive war against the United States. Our naval men are studying all the time how best to defend the shores of Japan in the event of a war, and there is nothing in our defensive schemes that calls for the fortification of any of the mandated islands, even were we permitted to fortify

them.

"Again, while there are numerous places which serve as harbours in these islands, there is, so far as I know, no really good harbour capable of being developed into a great naval base, such as the American Navy has, for instance, at Pearl Harbour, Hawaii, or Cavite.

"We have not even a coaling station nor a submarine supply base on any of these islands, because to have such would be to use the islands for our military advantage, such as is forbidden.

In view of all these absurd reports, I have already suggested to Captain Watson, the American Naval Attaché, somewhat in the nature of a joke, that he should make a tour around these islands and see for himself what we are doing, or rather what we are not doing. As a matter of fact, although permission would have to be secured from the Naval Department, there is nothing to stop any independent investigator from visiting these islands. The trip is made by regular steamers, under contract with the Naval Department, but naturally these are not first class liners.

"While we regard these islands, for administrative purposes, as an integral part of Japan, making it essential that foreign ships secure permission before touching at the islands for trading purposes, there have been a number of Australian schooners trading in and out of the islands of the various groups, and if we had been erecting fortifications we could not have kept the matter secret.

"But, I repeat, any report that Japan is doing any of these things in the mandate islands which the Hearst papers, for instance, keep repeating that we are doing, is an invention without the slightest basis in truth."

## An Anti-Opium Association in Japan

The following correspondence has been exchanged between the General Secretary of the International Anti-Opium Association of Peking and Mr. Ryohei Uchida, President of the Kokuryukai, regarding the proposed organisation of an anti-opium association in Japan:

**(The Letter from the General Secretary of the International  
Anti-Opium Association in Peking  
to Mr. Ryohei Uchida of the Kokuryukai):**

INTERNATIONAL ANTI-OPIMUM ASSOCIATION, PEKING.

Mr. Ryohei Uchida,  
27 Tameike Akasaka,  
Tokyo, Japan.

25 October, 1920.

Dear Sir:

The Board of Directors of the International Anti-Opium Association has instructed me respectfully to bring before your attention the campaign against the misuse of narcotics in which this Association is taking a leading part.

The necessity for such an organization as this is evidenced by the fact that in all countries at the present time there exists legislation for the strict control of the trade in narcotics; and by the further fact that the Articles of the Hague Convention of 1912-1913 have been included in the Treaty of Versailles. The League of Nations also has undertaken to deal with this trade as a traffic dangerous to humanity, and one which should be controlled by international agreements.

The chief aim of this Association is to promote the control of the opium and narcotic evil by international legislation. It emphasizes the fact that this end will be attained only when the production of opium and other narcotics is limited at source. This Association recognizes the legitimate use of narcotics for medical purposes, but it also believes that the production and trade in them should be limited to known medicinal requirements.

The Association has received much encouragement in its efforts to put a stop to the widespread traffic in opium and other narcotics because it constitutes a menace, not only to the peoples of Asia, but to the peoples of Western nations as well. Recently, the Imperial Japanese Government, through His Excellency, Mr. Obata, informed this Association that it had definitely decided entirely to abolish the opium monopoly system in Kwantung Leased Territory and Tsingtao in the course of this fiscal year. This action on the part of the Imperial Japanese Government is the direct result of the efforts of this Association.

Legislation has also been passed recently both in the United States and Great Britain to further control the trade in narcotics, and we hope eventually to secure the necessary international agreements which will strike the evil at its root.

It seems very desirable to this Association that an organization similar to ours should exist in Japan, and your name has been given to us by Mr. E. W. Frazar as one who might be interested in creating, or helping to create such an organization.

We are also, at Mr. Frazar's suggestion, writing to His Excellency, Marquis Okuma, H. E. Baron Sakatani, H. E. Baron Shibusawa, and Professor Anezaki, of the Imperial University, as well as to Dr. C. S. Reifsnider, Professor J. T. Swift, Mr. G.

N. Mauger, Mr. Paul Messer, and Mr. J. Struthers, all of Tokyo, in the hope that something may be done in Japan towards the suppression of this illicit trade in narcotics.

I have the honour to be,  
Sir,  
Your obedient servant,  
Sd. (Illegible)  
General Secretary.

• (The Reply of Mr. Ryohei Uchida of the Kokuryukai to the  
General-Secretary of the International Anti-Opium  
Association in Peking.)

### THE ASIAN REVIEW

Tameike, Tokyo.

The Secretary,  
International Anti-Opium Association,  
Peking.

November 9, 1920.

Dear Sir :

Your esteemed favour of October 25 is duly to hand, and I beg you to accept my deep appreciation of your noble efforts in the cause of humanity. I have not recently had opportunities of seeing Marquis Okuma, and other persons mentioned by you, but I may draw your attention to the fact that there is practically no case of drug habit in Japan, nor is there any manufacturer of opium and its derivatives. This, coupled together with the abolition of the opium monopoly and the rigid control over the opium trade in the Kwantung leased territory and Tsingtao raises the question : Is it really necessary for this country to organise an anti-opium association ? But we shall study every factor bearing upon the question and try to ensure the realisation of your laudable suggestion.

I venture to take occasion to assure you that we are keenly interested in the Anti-Opium campaign. This is the reason why we reviewed Mrs. La Motte's " Opium Monopoly " in the May number of the *Asian Review* and editorially commented on the opium manufacture in England in the July issue. We heartily sympathise with your association. I shall use every means in my power to ensure the abolition of the illicit opium trade, whether an anti-opium association is established in this country or not.

In this connection, however, it is a great mystery to us how the enormous demand for opium and its derivatives in China is met. There is no denying that the past opium monopoly system in the Kwantung leased territory and Tsingtao has been on a scale too limited to satisfy it. We suspect that there has been and still is a great mysterious channel for catering to the enormous demand of opium in China, from England and America, which are the chief producers of opium and its derivatives in the world, there being no opium manufactory in Japan.

Accordingly, it is our firm belief that there will be no improvement in the opium situation in the Far East and in other parts of the world, unless and until the sources and channels for the supply of the pernicious drug be destroyed once for all. In this case, as in others, any attempt to whitewash will not do.

I hope, therefore, that you will devote your attention not only to the enactment of an international legislation for the regulation of opium trade but furthermore to

the destruction of the sources and channels for the opium supply.

Again offering my admiration for your noble fight against the enemy of humanity,  
I have the honor to be,

Sir,

Your obedient servant,

Ryohei Uchida,

President of the Kokuryukai

and Chief Editor of the Asian Review.

## Japan's Adverse Trade Balance for November, 1920.

The trade balance of Japan during November last was adverse; both exports and imports failed to register their normal gains which had been witnessed even in times of depression. The total value of exports for the month was as low as ¥104,605,000. The figure was a decrease of ¥114,009,000 as compared with that of the same month last year. It is to be noted that the rate of decrease is more than 48 per cent.

The month's imports were valued at ¥108,029,000, which was also a decrease as compared with the corresponding month last year, the magnitude of the recession being, however, as small as ¥85,272. This difference in the magnitude of the declines in exports and imports rendered the month's balance unfavourable to Japan.

Some principal exports of the month together with those of the same period last year are given below:

	November, 1920	November 1919
Beans and peas... ¥	215,000	¥ 1,455,000
Tea.....	357,000	1,283,000
Refined sugar.....	620,000	1,042,000
Waste silk.....	1,460,000	3,018,000
Coal .....	4,005,000	5,024,000
Timber .....	1,789,000	3,006,000
Raw Silk .....	13,586,000	63,236,000
Cotton yarns.....	8,825,000	8,280,000
Braids .....	614,000	2,431,000
Matches .....	1,663,000	3,783,000
Silk tissues.....	9,164,000	21,977,000
Cotton tissues.....	21,693,000	25,680,000
Woollen tissues....	1,312,000	794,000
Cotton knit goods..	1,676,000	6,116,000
Hats and caps ...	280,000	1,762,000
Buttons .....	431,000	1,265,000
Papers .....	1,441,000	2,552,000

Porcelain .....	1,537,000	2,467,000
Glass and glass ware .....	1,366,000	2,656,000
Toys .....	1,070,000	1,689,000

In imports raw cotton witnessed one of the heaviest decrease. Oil cakes also fell off by 50 per cent. However, iron and steel witnessed not quite heavy declines. Almost all important foodstuffs such as rice, sugar, beans, and peas all registered heavy declines. Machinery, woollen cloth, cotton cloth, and coal were on the other hand on the increase.

The values of some important articles on the import list are given below:

	November 1920	November 1919
Rice .....	¥ 369,000	¥6,547,000
Beans and peas ...	2,096,000	3,896,000
Sugar .....	3,967,000	7,613,000
Skins and hides...	676,000	1,961,000
Rubber .....	607,000	1,136,000
Cotton .....	9,389,000	41,282,000
Hemp and flax...	2,032,000	2,382,000
Wool .....	2,019,000	2,528,000
Oil-cake .....	5,229,000	12,144,000
Coal .....	1,968,000	1,837,000
Ores .....	1,169,000	2,174,000
Caustic soda and soda-ash...	270,000	1,201,000
Dyes .....	328,000	923,000
Iron ingots and slabs .....	4,773,000	4,824,000
Iron bars, sheets and plate .....	13,314,000	16,238,000
Pipes and tubes...	1,180,000	1,145,000
Rails .....	1,938,000	3,111,000
Lead .....	635,000	1,518,000
Petroleum .....	2,598,000	2,309,000
Cotton cloth .....	2,273,000	686,000
Woollen cloth ...	2,844,000	1,150,000
Paper .....	950,000	1,625,000
Machinery .....	10,628,000	6,992,000

The following is a summary of the eleven months' trade :

	Jan. to Nov. 1920.	Jan. to Nov. 1919.
Exports .....	¥1,860,990,000	¥1,821,889,000
Imports .....	2,231,063,000	1,948,326,000

The adverse balance of the present year came up to ¥370,046,000 against ¥126,-

437,000 for the same time last year.

The movements of bullion during November were in favor of Japan. While there was no export made the import of gold amounted to ¥ 73,026,000. The total arrival of gold reached ¥ 306,411,000 against ¥ 196,196,000 for the same time last year.

## The Japanese Press on Racial Equality Proposal at the Geneva Conference

Most of the Japanese dailies announced their views on the question of racial equality, as soon as the news that our representative Viscount Ishii had referred to the subject in his speech before the Geneva Conference, was received here.

The *Osaka Mainichi* of the 6th December in its leader under the title, "The Fate of Racial Equality Proposition" refers to and approves, in general principle, the declaration by Viscount Ishii, that "Japan has decided not to bring forward at this general meeting a concrete proposition of racial equality, and to wait for a proper opportunity in future, as we think that the present conference should, in view of the actual condition of the League of Nations, pay attention exclusively to the aim to strengthen it, and should not be engaged in a discussion of its fundamental principles, which may cause a revision of its articles." But the paper thinks the cable report should not be passed over without criticisms. Viscount Ishii said (in his interview with the Geneva correspondent of the *Evening Post* of New York) in explaining this proper opportunity in future to bring forth the racial equality proposition, that he meant by it the time, when the educational movements of our emigrants in California, Canada and Australia have accomplished their end, and the apprehensions of foreign countries against Japan have been swept away. The *Osaka* paper cannot believe Viscount Ishii to have uttered such

inadvertent words, and considers the report most probably to be incorrect, or a distortion of facts by the *Evening Post* correspondent. If unfortunately Viscount Ishii did thus express his intent, he would be guilty of a slip of the tongue, which would specially destroy almost forever our position taken since the Conference in Paris, or at least he must be said to have put a great obstacle to the future of the racial equality proposition. When will, the educational movements of our emigrants in California and other countries be accomplished, and the ground to exclude our emigrants on the part of these foreign nations be entirely removed? It is a matter almost impossible to be realised; and if such an opportunity ever arrives, it will be the time, when the necessity to propose racial equality before the League of Nations will have already disappeared. In other words, what the purport of the Viscount's interview means is to postpone the proposal of racial equality until it becomes no longer necessary to propose: there is nothing more absurd than this. We do not mean not to recognise the necessity to promote the social position of our emigrants, and to accelerate their cultural movements. Nay, we are always asserting the importance of our exertion in those directions. But the present question is not simply a question of reforms in the social status of emigrants. As we find in the inborn prejudice of the above mentioned peoples against non-white races and nations, the main cause of all

unfair treatment and absurd exclusion, Japan, as the representative of these races and nations, has proposed the abolition of racial discrimination. However strenuously we might exert for educational movements of our emigrants, and however advanced their social position might be, so long as differences will continue to exist between oriental and occidental peoples, in the nature of their civilization, in their customs and in their habits, so long the perverse Americans and Europeans may persevere in their exclusion agitations on the pretext of such differences.

The importance of seeing the principle of racial equality embodied in the Articles of the Covenant of the League of Nations lies in the necessity to sweep away the great stain of civilized world by virtue of a regulation, which will give a vigorous blow to the very foundation of such prejudices. Japan has become one of the five great powers in the Conference at Paris, partly because she is trusted with a great mission to contribute to the destiny of the world, as an advanced nation representing the so-called non-white races, and consequently her attempt to participate in the advancement of the peace of the world by a dignified declaration of racial equality and other sound principles, as the fundamental problems of international fraternity, irrespective of the immigration question and other matters just at hand, is nothing but her exertion to properly fulfil her responsibility. At the conference of Paris, our delegates endeavoured to explain, that the racial equality proposition is a matter entirely distinct from the immigration question, and that the object of the former is the establishment of a fundamental principle, which will add to the dignity of the League of Nations, while the latter is a question to be arranged and solved as an internal affair by the countries directly involved in it. Though from the nature of the two matters, every one can of course perceive the existence of a very close relation between them, yet neither our government nor our nation is so short sighted as to think it possible to solve immediately the immigration question by

bringing forth the racial equality proposition. Consequently any language liable to mislead others to consider the motive of the proposal of racial equality on our part, simply as an expedient to solve the immigration question by combining the two, must be said to be a preposterous blunder. We regret very much, concludes the *Osaka Mainichi*, the report that our representative Ishii referred to the education of our emigrants and other kindred matters, in explaining the reason for not bringing forth the racial equality proposition before the present session.

The *Tokyo Asahi* publishes in its issue of December 4th, a leader entitled, "Racial equality proposition and Japan: a declaration by Viscount Ishii." After citing the Geneva cable above referred to, the paper reminds the readers of the past history of the proposition, which was withdrawn from the Peace Conference by our envoy Baron (now Viscount) Makino on 28th April 1919, on the understanding that it shall be reserved as a question to be solved in future by the League of Nations. At the same time he declared that Japan would endeavour to urge the League later on to adopt it. He took this step, because in view of the adverse situation in the Committee Conference of 11th April 1919 and the Envoys Meeting of 28th April 1919 he concluded that there was no hope for an unanimous vote on account of the opposition of England, the United States, Roumania, Brazil, Poland and others. Therefore it was rather a matter of course, that the proposition should be brought forward before the present session. Why is it then, that Viscount Ishii declared its postponement? Perhaps it was due partly to the fact, that as the United States did not participate in the present conference, it lacked the courage to revise the Articles of the Covenant of the League of Nations. As already referred to in the former issues of the *Tokyo Asahi*, the General Conference has been unable not only to decide the restriction of armament, but it has made no progress about the question of International Arbitration Court. Nay the conference has even decided not to revise any important articles of the

Covenant, and this postponement of revision was no doubt due to the intention of England and France, who paying regard to the sentiments of the United States, and eagerly desiring her entrance to the League, preferred to make, after her participation, such amendments as would meet with her approval. Under the circumstances, to adopt or to consent to adopt, on the part of the conference, without waiting for the participation of the United States, the principle of equal treatment of races, opposed by America in the conference of the last year, was a matter which England and France would be most unwilling to do, and here we may easily find the reason why our representatives have announced the postponement of the proposal. But the Hara cabinet must have felt what a ship in distress would feel at the sight of a rescue boat, when his government found itself enabled to take advantage of such external circumstances in postponing the proposition, and to put a good face before the world, under the pretext of a simple and abstract argument based on humanity. When the Hara cabinet proposed the equality of races before the Peace Conference of the last year, it had no firm confidence in the success of the proposal. Then finding the proposal opposed by England, the United States and some other nations, and moreover encountering the charge of a certain section of the Japanese, that it would stimulate anti-Japanese agitations in the United States, the government was alarmed and on the present occasion of the General Conference of the League of Nations, it seems to have been at a loss what to do with the proposition. But very fortunately for the government, we must say, there arose circumstances and causes out of its own control, which were availed of to tide over the difficulty. It was not its own faith, or exertion, but merely a good luck, that the present, indecisive and temporizing cabinet relied upon. It is a matter of great concern for the people. After thus expressing the impressions given by the announcement of Viscount Ishii, the *Tokyo Asahi* emphasizes, in conclusion, that Japan should never abandon in future the pro-

posal of the principle of racial equality. Never mind that England and the United States do not wish it. As long as various countries are united in their desire to devise the realisation of world Paradise, it is the duty of Japan to obey the command of the cause of justice and humanity, and to advocate racial equality. Especially so, as Japan is the sole great power outside of the white peoples, and the responsibility to advocate the principle naturally falls on her shoulders. As to the contention to attribute the recent anti-Japanese agitations in the United States to the proposal, the Tokyo paper would consider it to be a sciolous criticism, not in touch with the true phase of the matter.

The *Tokyo Nichi Nichi* says in its issue of December 4th, that "Ambassador Ishii, our delegate to the Conference of the League of Nations, delivered a speech before the Plenary Session held on November 30th, and announced that both the government and the people of Japan were not a little disappointed, because they were unable to insert in the Articles of the covenant the principle of racial equality, and that Japan intends to bring forward its proposal again before the Conference of the League at a proper future opportunity. We agree entirely with him in this view. The spiritual blow, which the Japanese nation received in the rejection of the racial equality proposition, was pretty severe, because the emancipation and liberty of all races in the world can not be expected to be realised, as long as the principle is not recognised. It is for this very reason, that the Japanese nation had strongly asked the government to bring forward the proposal at the present Conference. We do not understand what Viscount Ishii means by 'a proper future opportunity,' and 'though proposed, its passing may be difficult.' But it is necessary for the Empire, to propose it in all cases, and to go to full length in clearly defining its contention, without any regard to the prospect of its success or failure. It is an unnecessary concern, to take into consideration the feelings of other nations, and to postpone the proposal to the next session."

The *Kokumin* says, in its issue of December 4th, under the heading "The Proposal of Viscount Ishii," that the proposal by Japan to abolish racial discrimination before the Peace Conference of the last year was really the result of our national movement, in which the whole realm united itself in forcing the government to bring it forward. But in spite of the support of this proposal based on justice and humanity, by the majority of the representatives of all nations, Mr. Wilson of the United States alone contended that it should not be carried through, unless assented to by an unanimous vote, and the proposal was rejected. It was the oppression of Mr. Wilson, an oppression of majority by minority, and deep disappointment and sympathy were felt by the representatives of the nations except the whites. Now that our delegate Ishii is reported to have given a preliminary notice of the proposal to be brought forward sometime in future, we feel, says the *Kokumin*, just as if we hear and see beyond thousands of miles, a storm of applause and a scene of enthusiasm, caused by his speech among all non-white delegates. We cannot pray too earnestly for the adoption in the near future of this proposal founded, as it is, on justice and humanity.



## CONTEMPORARY VIEWS.

### No More Race Discrimination

(From the *New York Nation*)

The people of California seem determined to raise once more the question of Japanese immigration. Petitions for a law depriving Japanese of the right to hold or lease land in the State, and taking away from Japanese parents the legal guardianship of minor children who have property rights in land, are being circulated, and a referendum vote on the proposed law will be taken at the November election. Governor Stephens, in a letter to Secretary of State Colby made public at the time of the Democratic convention in San Francisco, has called attention to the fact that the Japanese population of California, which amounted to 41,356 in 1910, is now 87,279. He alleges that the existing State law which forbids Japanese aliens to hold land is being evaded, partly by vesting the title in minor children born in the United States, who under the Constitution are citizens but whose legal guardianship it is now proposed the State shall assume, and partly by the formation of dummy corporations controlled by Japanese but with white officials. Some 28,000 acres of land in the State, it is said, are at present owned by Japanese and soon 250,000 acres more are leased. Senator Phelan, whose implacable opposition to Japanese immigration on any terms is well known, is reported to be planning to introduce in the next session of Congress a resolution for a Constitutional Amendment which would in the future deny to American-born Japanese the right of citizenship; which the Fourteenth Amendment now gives them.

Governor Stephens, to his credit be it said, recognizes that the question is a national and an international one. Although his sympathies are plainly with the restrictionists, he is frank enough to admit that the controversy is not one which the State of California can settle for itself. Unfortunately, such is not the general opinion; in fact it is the majority opinion, of the State. A large and powerful section of the people of California is prepared now, as it has been prepared whenever the question of Japanese restriction has been raised in the past, to take the matter into its own hands and to adopt any kind of a restriction policy it sees fit, Constitutions, laws, treaties, or "gentlemen's agreements" to the contrary notwithstanding. For the sake of ridding the State of a class of persons whose presence it has adjudged undesirable, California is apparently once more making ready to disregard the Federal Constitution, violate international agreements which the United States, in the exercise of its proper constitutional authority, has made, force out the Japanese now in the State and prevent others from entering, and defy the Federal Government to interfere.

The constitutional issue admits of no argument. There is no constitutional warrant for such action regarding the Japanese as the people of California are likely to be asked to take next November, any more than there is for much of the action on the same subject which they have taken or attempted on various occasions in the past. No: is the statistical argument worthy of serious attention. A State which imagines that a Japanese population of 87,279 in a total population of 3,200,000 threatens the destruction of its social order, or that the control and cultivation by

Japanese of 278,000 acres of land out of a total of 18,000,000 or more acres of arable land in the State menaces its economic prosperity, is suffering from a bad case of "nerves." The primary question, and in practice the only one of importance, is that of race antagonism. On this subject California still lives, as some other sections of the country still live, in the dense and heated atmosphere of a by-gone time. It assumes without debate that the white race is superior and that all other races are inferior; that people of different races do not mix; that the presence of any appreciable number of aliens with different, and hence presumably lower standards of living inevitably tends to pull down the standards of citizens whose plane of living is higher; and that racial intermarriage is unthinkable because it is certain to produce a low quality of children. Hence the war-cry, reverberating from the anti-Chinese days of Denis Kearney and the San Francisco sun-dots to the anti-Japanese days of Senator Phelan, "The Japanese must go."

It is time that the American people faced squarely this whole question of race. In the years when nations made much of their so-called sovereignty, and arrogated to themselves such positions in the world as by hook or by crook they were able successfully to assert, there was, perhaps, justification, albeit of a specious kind, for the policies of discrimination or exclusion which they practised in regard to peoples of other races or of inferior strength. There is still justification for excluding from a country aliens who are physically or mentally defective, or who are likely for any reason to swell the ranks of criminals or become a public charge. There is still reason why aliens should not be imported under contract for the clear purpose of displacing citizen wage-earners who are higher paid. But as to other restrictions and discriminations the world has changed. Two of the professed aims of the great war which has just been fought have been the recognition of the right of small nations and racial groups to independence and self-determination, and the union of all peoples in a world league in which the nations should be equal; and while those principles have as yet been honored more in the breach than in the observance, the principles themselves abide.

Now that the question of race is again on the eve of being raised, and in a form in which it cannot well be dodged, the American people should make their position clear. The challenge which California is preparing to throw down should be met as any other disloyal manifestation by a State should be met—by a firm assertion of Federal authority coupled, of course, with frank recognition of the difficulties of the California situation. With that, however, should go also the adoption of the only rational principle upon which a modern nation can safely stand, namely, the entire abolition of race discrimination. Subject only to the common-sense exceptions which we have mentioned, the United States should throw down the bars. It should make an end of silly and mischievous talk about white superiority, and cease waging social war against resident aliens whose labor is contributing to the nation's wealth. It should cease doing homage to the notion that because the spawn of a Japanese prostitute and an American roustabout of the "Barlary Coast" may be of poor mental or moral quality, all interracial marriages should be prohibited. The perverted sense of national importance which from time immemorial has plunged nations into war is the same which still cherishes racial antagonisms; and the sooner the whole unworthy structure of restrictions is swept away the better.

## The Unity of Asia.

(From the *Bombay Chronicle* India).

By V. B. Metha.

This is the second time during this century, that Asia is discovering her unity. Asia was slumbering from the eighteenth century until the battle of the Yalu in 1904. That battle and the subsequent battle on land and sea that followed it in the Russo-Japanese War, filled the whole of Asia with great joy. The Turks, the Persians, and Chinese, were as much thrilled by the news of Japanese victories, as the Japanese themselves. The victories of Japan were not merely of national import. They had a continental significance, for, they were a continuation of the historic dual between East and West. And now, at this moment, the whole of Asia sobb at the brutal way in which the once mighty Turkish Empire is dismembered. It is not right to say, that it is merely the Sunni Mahomedans who are bewailing the down-fall of Turkey. The Shi'ah, and the Sunni Mahomedans, the Hindus, the Chinese, and the Japanese, all feel the ruthless partition of the Ottoman Empire as a personal insult. They see clearly that the Europeans are unfair to the Turks, simply because they are Orientals.

Asia has always been one fundamentally. Superficially, she might have been divided up into different groups, on account of different religions, but the ancient, immutable Oriental soul underlay all these different religions. Before the birth of Islam, the lands in Central and Western Asia, were practically inhabited by men who worshipped different Nature-Forces. These Nature-Forces were also worshipped by the Hindus and the Chinese. What are the Vedic hymns and Taoism, but the inevitable expressions of the Oriental's passion for Nature? The sun and the star-worshippers, the creators of beings, Astarte, Ushas, and Indra, were expressing in a different manner, the essentially same Oriental temperament.

In the wars between Asia and Europe, the Persians were the first leaders of Asia. Then came the Islamic peoples, the Arabs, the Mamelukes, the Seljuks, and the Ottoman Turks, each of them keeping up the glory of Asia. And then came the Dark Ages, when Europe triumphed over Asia. And it is during these Dark Ages, that Asia has been discovering intellectually, the temperamental unity of the Asiatics. It is during this period of a little joy and much sorrow, that we are feeling that Turkey, India, and Japan are but different manifestations of the same vast Asiatic Soul.

In what does the unity of Asia consist? There is something in common between the different types of Asiatic dress, which distinguish them from the European dress. The manners and customs of the Asiatic countries have very much more in common with each other than any of them have with those of Western countries. The instinct for nature-worship invariably takes a pantheistic form in Oriental literature and art. What are Sufism, Vedantism, and Taoism, but the outcome of Oriental Pantheism? The arts of India, Persia, Arabia, and China, are full of symbolism, the sense of the infinite, and at the same time of decorative elements—for, the Oriental is nothing if not luxuriant in his fancies! Europe had to try hard to understand Classical Japanese Art, when it was first brought to its notice, but an Oriental nation, like the Indians, understood it at once by intuition. So too, the poetry of Doctor Rabindranath Tagore was admired in the West, because of its novelty, but it was

admired in Japan, because it expressed the longings and aspirations of the Japanese people themselves.

In former times, the sense of Asiatic unity was subconscious, because it was mostly spiritual and aesthetic. But now, it is becoming conscious, because it is based on social injustice and political wrongs. In old days, it was nurtured by the creation of separated religious groups. Islam and the Hindu-Buddhistic countries were outwardly enemies then, although by instinct and temperament, they were the closest of friends. But the unfairness, the arrogance, and the impertinence of European nations towards Asiatics, are bringing together the Hindu, the Moslem, the Buddhist, and the Zoroastrian. The results of this re-awakening of Asia can be seen now, in the admiring way in which the Japanese study Islamic civilization, the Mohammedans study the philosophy and art of the Hindus, and the Hindu artists sit at the feet of the Japanese masters.

## Latest Light From India.

(From *Young India*, U. S. A.)

Developments in the political situation in India today are most interesting and significant. From the meager reports that have been received here about the progress of the non-cooperation movement it is evident that the general unrest in India is growing daily. *The Chicago Tribune* recently sent a correspondent to India, to investigate conditions there and his telegraphic reports are astounding revelations of the complete metamorphosis that India is undergoing. Throughout the reports runs the one potent fact, that Indian unrest is more widespread and significant than ever before and that the whole foundation of British rule in India is exceedingly unstable.

Analyzing the present labor situation, the correspondent writes;

"Strikes are now on in practically every Indian city. Bombay is plunged into darkness through a strike of gas workers. Post office and telegraph employees are also out. In Calcutta, 1,500 street car men struck work, won all demands, and returned to work. To the north of the city native tea pickers have figured in many revolts. Buildings have been burned and Englishmen attacked. In Madras, there are now 27 labor unions, with 60,000 members. Two years ago there was not an effective labor organization in all India."

The correspondent gives but a partial list of India's strikes.

"Although appearing as pure economic strikes," he continues, "they have a deep political meaning as a part of the general unrest and they are a physical revolt against the political as well as economic conditions."

It is not only industrially that great dissatisfaction is being evidenced, the reports disclose.

"The whole foundation of British rule in India and the whole present day structure of Indian life is being eaten by white heat revolution—political, social, economic, industrial, religious and artistic revolutions. Everything is changing. At present all these revolutions are centered along political lines, but once this is settled, new India will go ahead with the rest of her revolutionary program with a great social and economic upheaval at the bottom of all."

One of the strongest expressions of India's disapproval is being exhibited, in the opinion of the correspondent, with regard to the new Reform Act, the provisions of which will go into operation shortly.

"A few years ago, when the new reforms were given, the Indian leaders, while disappointed, were willing to enter the new legislative councils to cooperate with Great Britain. Early this year, when the Hunter Commission refused to punish persons responsible for the Amritsar shooting, bitter feeling replaced, almost overnight, the old spirit of cooperation. One is not prophesying, but merely is recording plain facts when he states that the new reforms will be overwhelmed by a flood of unrest which is already sweeping all India.

"Anti-British bitterness is growing, the nationalist spirit is gaining strength, and general unrest is manifested everywhere, giving evidence that the entire scheme of the new Reforms has failed to touch the popular imagination."

The great strength of the movement for non-cooperation lies in the fact that the unity between Moslems and Hindus is stronger than ever before in India's history. A prominent Mohammedan said to the *Tribune* correspondent:

"For 150 years we have been the victims of the old British game to divide and rule. We have fought the Hindus always, but now we know better. We are solidly united with them now for nationalism. We will never quarrel again."

It is this unity which will ultimately make for the success of the "non-cooperation" movement. This, and the fact that the movement has been taken up by the masses of the people, is the most hopeful aspect of the situation.

"Until recently the nationalist movement was entirely controlled by educated and conservative men," writes the correspondent, "but now the extremists, who know no limit, have the whip in hand. Next the street masses and unlettered peasants will show their power."

Outside India, the situation, as summed up by the correspondent, is equally serious. "In Mesopotamia, the British are fighting the native population and have been at war with them since last winter. In Persia, British influence is threatened by the Russian menace. On the Afghan border, a state of armed watchfulness exists. Co-operation between the Afghans and the Bolsheviks has been noted."

Since the Indian National Congress in September last voted no longer to cooperate with the British government, one of the most remarkable national movements in the history of peoples has developed, according to other reports from London. Less than a year ago the Viceroy of India wrote to Lord Meston a message to be delivered to the House of Lords in which he said:

"Forces which formerly had been largely subterranean and invisible are now covering the country with a flood which it is impossible for us to stem, even if we wished to do so.....What lies behind and below the whole of the political difficulties in India is a spirit of Nationalism, nurtured by our methods and examples, a spirit bred in the soil and spreading rapidly through all ranks and classes of Indian society. It permeates the professional classes, with whom it originated. It is also going deep into the trade and moneyed classes and it is spreading to the land classes. It is an open secret that most of the progressive and enlightened princes of India are deeply in sympathy with all that is best in the Nationalist movement."

As to the attitude of the British in India, a correspondent of the *Manchester Guardian* recently said:

"Residence in India seems incompatible with a Democratic outlook.... The British in India do not think of the Indians as fellow subjects. They instinctively assume the cheapness of Indian lives. It seems to them natural and fitting that hundreds of Indian lives

should be taken in reprisal for one English life.....To suggest that the Hero of Jallianwalla (General Dyer who was responsible for the Amritsar massacre) was no, a public benefactor, and the savior of India was to court expulsion from every club and general ostracism.

"A feeling of insecurity remains throughout India. Not since the Mutiny days has the exiguity of the garrison in India been more vividly realized. No man fears for himself, but he is slightly uneasy when he realizes that his wife and children are frequently unarmed and alone, amid strikers, rioters, passive resisters and all the inflammable material of the Indian bazar.

"Fortunately for his peace of mind he does not realize the virulence or prevalence of the attack (anti-British propaganda). The vernacular press has become a powerful factor in the public life of India. Every village has its subscribers to violently anti-Government papers. The village wisacrees read these aloud to the illiterate, and mere schoolboys learn to denounce the diabolical efforts of the faithless alien rulers to annihilate religion and liberty! The British officer in every service is now everywhere looked on as a callous foreigner, a heartless despot who is out to tyrannize over a helpless people, and is opposed to every legitimate attempt at progress and enlightenment. Never a word is heard on the other side."

## Reorganizing India's Military Strength.

(From *Young India*, U. S. A.)

England's present policy in Mesopotamia, and her use of Indian troops in the Middle East campaign are but part of an elaborate plan to annex India's man power to the British Imperial forces. This plan is revealed in the report just published of the recommendations of the Fisher Committee, appointed to investigate and report on the reorganization of the Indian army. The Committee's recommendations, if carried out, would virtually place India's man power and money at the mercy of a contemplated Military Council in England, and would be available for use not only in India but in the Near and Middle East. Considering India's potential strength, the scheme presents grave danger to the entire Middle East, including Turkey, Arabia, Persia, Central Asia, Afghanistan, etc. The idea of imperializing India's forces will be regarded in India as nothing short of a definite step toward new conquests and annexations to the British Empire on the Asiatic continent. The report clearly says:

"Novel political machinery created by the Peace Treaty has enhanced the importance of the army in India relatively to the military forces in other parts of the Empire, and more particularly those of the British Isles. The war has left Eastern Europe, and what is commonly called the Near and Middle East, in a condition of grave unrest, with consequences to India, especially as regards her military and financial resources, that we are unable to ignore.

"It is therefore necessary to recognize that the responsibility of the Indian army is greatly widened and it can no longer be regarded as a local force whose sphere of activity is limited to India and the surrounding frontier territories. It must rather be treated as a part of an Imperial Army, ready to give service in any part of the world. It follows that the organization of its auxiliary services should, if confusion is to be avoided, conform in closely to that of the rest of the Empire.

"The center of gravity of military operations has shifted from West to East and in the future we must contemplate the possibility of our armies operating in the Middle East, based partially on India and partially on home (England)."

To this end the Committee proposes a plan whereby the chief of the Imperial General Staff will be the sole adviser of the Military Department, of the Secretary of State for India's office, and his plans and policies will be carried out over the decisions or the wishes of either the Viceroy of India or the Secretary of State for India in London. The plan proposed includes also the division of India into fourteen military districts, which will each be under the subordinate command of a military officer, fully acquainted with local conditions and ready to

grapple with any situation that may arise.

The policy of the British Government since the armistice, in securing the mandate over Mesopotamia and signing a treaty with Persia, has been given added strength by the proposed militarization of Indian manpower for Imperial purposes in Asiatic territories. The effect of the report on India will be to add fuel to the flame of unrest which already envelopes the country. Following the decision of the Indian National Congress at its special session on September 4th, committees are being organized throughout India to carry into practice the provisions of the boycott plan against the British Indian Government. Among the provisions is one for the withdrawal of labor and military strength from the Imperial campaigns.

### By K. K. Kawakami.

Japan in World Politics, Price \$1.50  
 " and " Peace, " "  
 Asia at the Door " "  
 American-Japanese Relations, "2.00

Mr. Kawakami is a noted publicist of international fame. The above books by him deal comprehensively with the Far Eastern questions from the viewpoint of Asia and contain a mine of information hitherto unpublished. To the students of Asian politics they will prove of immense help, and we heartily recommend them to our readers.

## Notes and News

### Three Stages Planned for Disarmament.

It is reported from Geneva that the progress of disarmament will be in three stages. This is the substance of the recommendation which the Committee on Disarmaments will make to the Assembly. The first stage will be marked by an agreement among the powers not to increase further their armaments. The second stage will be a gradual reduction by all in existing armaments and the third stage will be a general and complete disarmament by all nations except what may be necessary to retain for police purposes.

### Viscount Ishii and Japan's Disarmament.

Speaking for Japan, Viscount Ishii said that Japan would refuse to limit her expenditures for armaments or for preparation for war as long as one great Power, remaining outside the League—he referred to the United States—was not bound by the same conditions.

### Viscount Ishii on Racial Question.

A Geneva dispatch reports that Viscount Ishii, Japanese Ambassador in Paris and delegate to the League Assembly, has informed the assembly that he will seize a favourable opportunity to raise again the question of racial equality, because "the Japanese government and people have been not a little affected by the failure to secure recognition of the racial equality principle in the League covenant."

Viscount Ishii laid emphasis on the difficulty encountered by the Japanese delegates in attending the yearly assembly of the League, owing to the distance and the difficulties of travel. But Japan had agreed to the proposal of the yearly meeting, he continued, and "Japan is firmly resolved always to loyally carry out her international obligations."

The ambassador, continuing his speech, which was delivered before the first commission of the assembly, said it was a magnificent spectacle to see important questions of international interest daily treated by representatives from all over the world, in a serious and conciliatory spirit. The annual meeting of the assembly means, he said, that Japanese representatives must be absent five months from Japan, and accordingly Japan may be compelled to select representatives already in Europe, but this would not indicate lack of interest in the League. Japan had sent a large delegation to Geneva, desiring the Japanese people to understand their government's profound confidence in this new attempt to develop international peace and good will. Japan also desires to educate the largest possible number of young men for the most colossal task undertaken by humanity.

### Mandates on Former German Possessions Settled.

It is reported from Geneva that Japan again proved

her loyalty to the League of Nations by bowing gracefully to the ruling made by the League Council over the objections of the Assembly in approving all class mandates. By this ruling the Council gives the mandate for all Germany's former Pacific possessions north of the Equator to Japan; the mandate for Samoa to New Zealand, that for all former German islands south of the Equator to Australia with the exception of the rich phosphate island of Nauru, just below the Equator, which is allotted to the British Empire. The mandate for German Southwest Africa is allotted to the South African Union.

This ruling gives to Australia the power to restrict the immigration of Japanese into the islands allotted to her and to curb their rights in those islands. According to Article 22 of the Covenant, class C mandates are to be "administered under the laws of the mandatory as integral parts of its territory," subject to safeguards in the interest of the indigenous population.

In reply to the announcement of this decision, the Japanese delegation made the following statement:

"From the fundamental spirit of the League and as a question of the interpretation of the Covenant, His Imperial Majesty's Government have a firm conviction of the justice of their claim for the inclusion of a clause guaranteeing equal opportunities for trade and commerce in all class C mandates. From a spirit of conciliation and co-operation, however, and a reluctance to see this question remain unsettled any longer, they have decided to agree to the issue of the mandates in their present form. This decision, however, should not be considered as acquiescence on the part of His Imperial Majesty's Government in the submission of the Japanese subjects in territories under mandates to discrimination and disadvantageous treatment, nor does the Japanese Government thereby disavow its claim that the rights and interests enjoyed by Japanese subjects in these territories in the past shall be duly respected."

### Germany Refuses to Abide by Colonial Sections in Versailles Pact.

A Geneva dispatch reports that Germany has notified the Assembly of the League of Nations that she no longer considers herself bound by the colonial clauses of the Treaty of Versailles.

### Lloyd George On Kaiser's Extradition.

With regard to the non-fulfilment of his promise to bring the former Kaiser to justice, a London dispatch reports that Premier Lloyd George replied, to a correspondent, explaining that the Allies twice notified the Netherlands Government, demanding his extradition.

The Netherlands Government twice refused, insisting that it was their right and duty to give him asylum and consequently the former Kaiser's surrender was diplomatically unsecurable.

The Premier pointed out that when the promise was given he did not contemplate the excretion of war with Holland over the matter.

He concluded that the responsibility now rests with the Netherlands Government for his permanent safe custody, and no greater or more enduring punishment could be imposed than the Allies' action had secured.

## The International Communication Conference and the Island of Yap.

The cables, in the Pacific and Atlantic formerly possessed by Germany, were the subject which attracted the most serious attention at the International Communication Conference at Washington in America. The American Government tried hard to secure the control of the cables landed at Yap, but its contention together with its claim to the old German cables in the Atlantic failed to get the approval of the Allies. Seeing that it would be difficult to realise its object, the American Government is said to have declared the adjournment of the Conference.

## Proposed Raise in International Postal Rates.

A sharp increase in all international postal rates is forecasted in a message just received in Tokyo from Madrid, where the International Postal Union is now in session. The rates on printed matter and postcards are to be trebled and on letters to be doubled.

If the new scale goes into the effect the rate on letters from Japan to foreign countries will be 20 sen for the first ounce instead of 10 sen as at present, and 12 sen for each additional ounce, instead of 6 sen; the rate on postcards will be 12 sen each instead of 4 sen, the present rate; and the rate on newspapers and other printed matter will be 6 sen for each 2 ounces, instead of 2 sen as at present.

This decision will, if approved by the general office of the Union, be put into effect about April of next year.

The new rate scale will make it necessary to change the colors of stamps of the denominations to be used on letters, postcards and printed matter in the foreign mails. The international agreement calls for red stamps to be used for postcards, blue for letters of one ounce or less, and green for the denomination used on each 2 ounces of printed matter. This means that for Japan the 20 sen stamp will be changed to blue, the 12 sen stamp to red and the 6 sen stamp to green. At present the 10 sen stamp is blue, the 4 sen red and the 2 sen green.

## Settlement of Adriatic Quarrel.

The long controversy between Italy and Yugoslavia has been settled. The settlement is along the following lines:

(1) Fiume is to be an independent city, but with territorial contiguity to Italy. Otherwise the dispute regarding the Austrian frontier in the former province of Istria has been decided according to the claims of the Yugoslavs.

(2) Zara, former capital of the Austrian province of Dalmatia, will become autonomous, but under Italian suzerainty.

(3) The islands of Cherso, Lussian and Uvic, in the Gulf of Guarniero, and the island of Lagosta, far to the south in the Adriatic Sea, are assigned to Italy.

This solution has satisfied the Italian people in general, but the patriotic poet has stoutly opposed it. Therefore the Italian Government has been obliged to declare a blockade against Fiume. At the same time, however,

some dozen Italian deputies are said to have hurried to Fiume to urge upon the necessity of a reconsideration of his stand.

## Britain Advises Persia

It is reported that the British Minister to Persia has recently addressed a note to the Persian Government containing a well reasoned expose of the critical situation of the country.

He points out that the Cossack division now opposing the Bolsheviks on the Caspian Sea front is utterly incapable of defending the country, while at the same time it was swallowing up an enormous sum of money. British troops, he said, were unable to remain in Persia indefinitely, while British public opinion will not consent to bearing their burdens for Persia, who apparently is making no efforts to help herself.

The British Government, the note stated, desires the immediate assembling of the Persian Parliament, which must decide whether it wishes an agreement with Great Britain or not; but even if it meets within a month as requested it is impossible to hope that it will dispose of the proposed agreement in a favorable sense quickly enough to enable a force to be organized in time to meet the present emergency within the country and the external menace.

The British Minister, therefore, proposes the immediate formation of the Cossack Division and the Central Brigade into one force under British officers. This would be apart from the national Persian force which is provided for in the proposed agreement.

If this proposal is not accepted British troops will be withdrawn and Persia must face the future alone.

## President Wilson advocates Philippine Independence.

A recommendation that independence be granted to the Philippine Islands was contained in the message of President Wilson, which was read for the President before both Houses of Congress on 7th December last.

In that section of the message dealing with the Philippines, the President pointed out that the Philippines had fulfilled the conditions set by the United States at the last time that the American Government took action on the Philippines problem. "They have succeeded, moreover, in maintaining a stable government," said the President. It is now our duty and our privilege to keep our promise to the people of those islands by granting them their independence."

## The Progress of the Californian Question.

The Anti-Japanese law in California which was brought into existence by a general referendum on November 2nd and became effective on the 19th of the same month. Although negotiations are being carried on between Baron Shidekara representing Japan, and Mr. Colby the Secretary of State and Mr. Morris, the American Ambassador to Japan, representing the United States, for the purpose of a satisfactory solution of the question by a treaty, it is not likely that the matter will be solved before the inauguration of the next administration. However, the anti-alien Land Law of

California is in direct conflict with the provisions of the treaties existing between Japan and America, e.g.—

1. It violates Art. II of the Japan-American commercial Treaty which relates to the protection of life and property.
2. Japan is treated as the most favored nation, but the anti-Japanese land law does not agree with the most favoured nation clause.
3. The right of "leasing land" is protected in the Japan-American commercial and navigation treaty but the new law infringes upon the right.

### **Federal Council of Churches in America on Immigration Question.**

American Christians should take every legitimate step to promote good will in America towards both Japan and China, says a statement recently issued in Boston by the Commission on Relations with the Orient of the Federal Council of Churches of Christ in America.

For the last 50 years, the statement continues, the Asiatic question has been used "for personal and party interests." A law to bar children of Asiatic parentage from American citizenship, now proposed, is more dangerous than any that has thus far been passed. It threatens injustice to the Japanese and may embroil American relations with Japan. If it be enacted it will create among us an evergrowing group of Asiatics, who must perforce be loyal to foreign Asiatic governments, instead of to the land where they are born.

Until the Japanese question is settled on Christian principles it will grow increasingly difficult and more dangerous, according to the statement.

The Commission concludes by saying that the regulation of immigration is a national and not a local problem and should be handled on the same general principles irrespective of race. The standards required for admission should be raised and then applied indiscriminately to all who can qualify.

### **The State of Washington Starts Another Anti-Japanese Movement.**

The Anti-Japanese Association in the State of Washington with a view to bring forward an anti-Japanese land law similar to that of the State of California, before the State assembly in this month, has commenced to get the signatures of the people on a petition. This petition becomes valid when it has the signature of one tenth of the total number of qualified voters.

### **The Anti-Japanese Movement and the Rate of the Increase of the Japanese.**

The *New York World* of November 18th says: "According to the census taken in January this year, the total population of California is 3,426,861 of whom only 70,196 are Japanese; Washington has a population of 1,356,621 of whom the Japanese number 17,114, and the State of Oregon has a population of 782,389 with 4,022 Japanese. Since 1910 the rate of increase of the Japanese in California is 69%, that in Washington 32% and that in Oregon 37% making a total

increase of only 33,629. This is only one-third of the European emigrants who came into the United States in the course of one month before the war.

Ignoring all these plain facts, the anti-Japanese movement along the Pacific coast seems to be getting worse under the thin mask and pretext that nationalism is being endangered."

### **General Obregon Takes Oath as President of Mexico.**

A message from Mexico City dated December 2 reports that General Obregon took his oath on the first of December in the presence of the Japanese and the Chinese Charge d'Affaires, and other members of the diplomatic corps.

### **Indians in America Pledge Support to Non-Co-operation Movement.**

Emphatically repudiating the right of England to rule over India and scathingly denouncing the British barbarities in that country, a mass meeting, in Sacramento, California, U. S., of about 1,000 Indians representing all provinces unanimously passed the following resolution in support of the Non-Co-operation Movement:—

"Whereas, the people of India have condemned the action of the British Government to carry its unlawful warfare and to massacre the unarmed people of India, and have registered their opposition to destruction of independence of Persia, Egypt, Ireland, to dismemberment of Turkey, and to extension of British Imperialism in various parts of the world.

"Be it resolved that the Hindusthanees in America assembled in a mass meeting held in Sacramento, August 8, 1920, do hereby declare that they subscribe their hearty support to the program of non-co-operation inaugurated by the people of India through various representative organizations.

"Be it also resolved that we urge the people of India at home and abroad to exert every effort to discourage the Indian soldiers to serve under the British Government and carry on any aggressive warfare against any nation.

"Be it further resolved that we urge the people of India not to carry arms, ammunitions and military forces to be used against Persia, Egypt, Ireland, Afghanistan, Turkey, Russia, China and other countries.

### **Indian Press Act in Operation.**

The Government of India has ordered the forfeiture of Mr. Hyndman's book *The Awakening of Asia* (Boni and Liveright, New York.)

The Governor of Bengal has ordered forfeited all copies of the Hartal program leaflet in Bengali issued by Mr. Mahamad Akram Khan, Secretary Bengal Khilafat Committee, and all the copies of the newly started vernacular daily "Navayug" of July 26th. The government states that the leaflet has a tendency to excite disaffection towards the Government.

The Indian Press of Delhi has been closed by order of the District Magistrate, pending the deposit of a security, for printing a Khilafat poster objectionable to

the alien government.

Notices of forfeiture of security of the "Mohammud" and "Navayuga" presses were served on the proprietors. In consequence these two papers will cease to appear unless fresh security is deposited within ten days.

The City Magistrate, Karachi, has called upon Kazi Abdul Rahman, B. A., owner of the "Awahid" Electric Printing Press to deposit at once a security. Mr. Kazi the ditore is, printer and publisher of the "Awahid," an Anglo-Sindhi daily paper.

The government of India has ordered the forfeiture of all copies of the pamphlets, "the Day of the Martyr" "The Present Time" and "Invincible India" published by the Hindusthan Gadar Party of 5 Wood Street, San Francisco, California, U. S. A.

### Indians Kill British Official.

Deputy Commissioner Willoughby, of the Indian Civil Service, has been killed by three Indian Muhammadans. When the accused were arrested, they boldly declared that they committed the act, because they considered all Englishmen as the enemies of Islam on account of the unjust and humiliating treatment accorded their Khalifa by the British Government.

### India and the Philippines.

In the Philippines, under American rule, seventy per cent (700 in a thousand) of the population above ten years of age can read and write. In India under British rule 10 1/2 per cent of the men (106 in a thousand) and one per cent of the women (ten in a thousand) can read and write. Yet Indian civilization is thousands of years older than that of the Philippines, though Indian people are much the more intellectual race, and England has had 160 years to build up education in India, whereas the United States has had only a little more than twenty years to work in the Philippines.

### Dr. Tagore in America.

Dr. Rabindranath Tagore, who for some time has been in England, has just arrived in the United States where he is to remain until March next, delivering lectures principally upon Indian literature and philosophy. He will also explain more fully than has yet been done, his plans for an Indian University and an exchange of professors and students between India and America.

### Non-Cooperation Movement, in India

A New York message reports that a meeting of the Hindu residents in America was held in New York on December 5, in celebration of the non-cooperation movement in India. It was attended by many prominent Indian residents in America. The meeting passed the following resolution:

"The Indian Liberty Safeguarding League conveys a message of congratulation and encouragement to the Indian people and the leaders of the non-cooperation movement which aims at frustrating the alien administration in India."

### The Failure of General Wrangel.

General Wrangel, the central figure of the anti-Bolshevik army in Southern Russia, has not been very fortunate in his campaign, and he was defeated at Sebastopole by the Bolsheviks and rumour is in the air that he made his escape good by a French man-of-war.

### The Defeat of General Semeonoff.

Mr. Eitaro Seo who went to Chita on November 18th with General Semeonoff to negotiate with the Far Eastern Republican Government and who was attacked by the Bolsheviks on his arrival there, and consequently had to return to Manchuria practically continuing his journey on foot, arrived at Shimonoseki on the 17th ultimo with Colonel Macomac, evidently bearing an important message from General Semeonoff. Among other things, he described the event in the following strain:

"On the 16th ultimo General Semeonoff and his party left Tavlia to negotiate with the Far Eastern Government. On the 18th, when the party arrived at Chita, it was discovered that the city had already been surrounded by the Bolsheviks. General Semeonoff retreated to Tavlia evidently with a view to get his soldiers in order and start again for Chita, but the railways about 2 miles east of Chita had been broken up by the Bolsheviks, so that he was completely surrounded by the Bolsheviks, and had to make his escape on an aeroplane. By means of the sking line we got a few groups of our men together, and leaving Chita on foot on the 20th we went to the Mongolian boundary whence by means of wagons and horse-carriages we arrived at Manchuria after 18 days. Chita is now the headquarters of the Eastern Bolsheviks. The Far Eastern Government has Mr. Crasnostickof as the Premier and Mr. Ekichosof as the Minister of Home Affairs so that it has a look of being the outstation of the Soviet Government in the East."

### Confirmation of Vanderlip Deal in Russia.

On his arrival at Stockholm, Washington Vanderlip is said to have confirmed the reports that he has leased large tracts of land in Russia for an American syndicate.

But he issued a statement in denial of the intimation that he had been in Moscow at the instigation of President-Elect Harding endeavoring to bring about United States' recognition of Russia.

He announced that he had leased for a western syndicate, for 60 years, 400,000 square miles of Russian territory, obtaining the agreement of the Russian Government to purchase in America in three years \$3,000,000,000 worth of merchandise, for which they offer payment in gold, platinum, and other products. He asserted that conditions will soon be normal for the movement of goods.

### Threatened Attack on Urga.

A Chinese official dispatch from Urga states that the danger there is not immediate, although strong reinfor-



cements have arrived for the attackers, these reinforcements consisting of Russians.

Another official report received in Japanese quarters here states that the situation at Urga is the most dangerous it has ever been, and the Japanese Legation has asked the Foreign Office here to see that steps are taken to protect the ten Japanese subjects there.

It is further reported that the Russians and Mongolians in Urga are under strict surveillance of the Chinese authorities.

### China Taking Steps to Recognize Soviet.

A Peking message says that the Chinese Foreign Office has practically adopted a plan for the re-establishment of Russo-Chinese commercial relations on condition that the Russian Far Eastern Republic should agree to the following four points prior to the opening of negotiations:

"1. The Far Eastern Republic should refrain from carrying out Bolshevik propaganda in Chinese territory."

"2. The Far Eastern Republic should shoulder responsibility for the loss sustained by the Chinese nation through the rouble paper currency."

"3. The Chinese residents in Siberia should not receive any maltreatment."

"4. All the treaties and agreements, recently concluded between Russia and other Powers, should be shown to China."

The plan also stipulates that the possible new Russo-Chinese commercial treaty to be concluded in the future should be made within the following limit:

"1. Russia can not claim the rights on the Chinese Eastern Railway possessed by the old Russian Government."

"2. Russia should abandon the right of extra-territoriality and all other rights, and her rights in any new commercial treaty with China can not exceed the rights given to Bolivia and Persia in the commercial treaties concluded recently between them and China."

"3. The conditions of the new treaty should be like those of the agreement concluded between the Sinkiang Province and Turkestan."

Concerning the proposed resumption of diplomatic relations between China and Russia the French minister is said to have expressed the opposition of his home government. But it is not thought that the French opposition will carry any great weight in the Chinese politics. On the other hand, in view of the far-reaching effects which the reported resumption of Russo-Chinese relations exercise on the policy of this country, Mr. Ohata, the Japanese minister, is said to have asked the Chinese Foreign Minister for full information on the subject.

### Japan and the New International Banking Consortium for China.

The following statement has been issued by the Japanese Foreign Office under date of November 20, 1920, regarding the formation of the new international loan consortium for China:

The Japanese Government is gratified to learn that the agreement tentatively adopted in May, 1919, at Paris by representatives of the investing public of America, Great Britain, France and Japan covering the

formation of the new Consortium for the assistance of China has now been confirmed by the signature of the four banking groups. This international association thus coming into existence under the name of the four Governments and in the belief by them that the interests of the Chinese people can best be served by the co-operative action of their several banking communities to the end that the Chinese Government may be able to procure (through loan agreements involving the issue for the subscription by the public of loans to the Chinese Government or other agencies involving a guarantee by the Chinese Government or Chinese Provincial Government) the capital required particularly for the construction of improved means of communication and transportation. It is thus hoped to assist the Chinese people in their efforts toward a greater unity and stability and offer to individual enterprise of all nationalities equal opportunity and a wider field of activity in the economic development of China. It is further believed that through such co-operative action a greater degree of understanding and harmony with reference to Far Eastern matters may be reached among all five of the nations involved.

### The Settlement of the Foochow Affair.

The Foochow affair which had been pending for a long time has at last been settled. The terms of the settlement are as follows:—

1. The Japanese government expresses its regret for the casualties in connection with the collision between the Japanese and the Chinese.

2. The Chinese government expresses its regrets for the damage sustained by the Japanese merchants, as a result of the anti-Japanese boycott movement.

3. The Japanese government shall pay to the wounded Chinese a sum of 1,300 dollars as consolation funds and 800 dollars by way of relief.

4. Both the governments shall punish the guilty party after a thorough investigation of the case.

### Soldiers Looted Japanese Store.

Military disturbances broke out at Ichang, Hupeh Province, China, on November 30, says an official dispatch to the War Office. Two Japanese stores were looted and destroyed and the warehouses belonging to the Sino-Japanese Shipping Company were also looted. Among the casualties are two Japanese residents.

Nothing definite is known yet as to the cause and extent of the disturbance at Ichang, state the authorities in the General Staff, but it may be attributed to an anti-Japanese movement, or to the exclusion of General Wang Cheng-yuan, or it may be a question of the Chinese troops failing to receive their pay. Perhaps the last may be the direct cause, in view of the fact that the troops under General Tsou Hsun have not been paid for the past eleven months.

At any rate, a later report says that the Japanese have suffered most as usual.

### Japanese Relief Fund for Chinese Famine Sufferers is Growing.

Nearly half a million yen had been donated by the

Japanese public towards the Chinese Famine Relief Fund up to December 10. The Nikka Kyokai (Japan-China Association) which is collecting the fund expected to raise one million yen by the end of December.

Donations are coming from every section of the country, and foreign residents are not behind the Japanese in sending in their checks. The largest donation so far is ¥100,000 from the South Manchuria Railway Company, but small donations are most numerous and school children are sending their few sen.

It is not yet decided, according to the Nikka Kyokai, whether the fund will be sent to China in cash, or some other method will be taken in giving relief to the famine sufferers. In giving effective relief, a plan is suggested to co-operate with the Japan Red Cross Society, which plan is being considered by many as the ideal method in giving the most needed relief to the sufferers.

The Nikka Kyokai was to close the first collection of the fund at the end of last year, but beginning with the Year, they will collect the second fund. Any amount above one yen which will give food to more than one family for a day will be welcomed by the Nikka Kyokai, Mitsubishi Building, Marunouchi Tokyo.

### Alien Land Law in Japan.

Now that Japan is taking a resolute stand for race equality, it is incumbent upon this country to grant the right of land ownership to the aliens. It is authoritatively stated that the Government will introduce into the current session of the Diet a proposal for the revision of the alien land ownership law in order to grant the privilege of the ownership of land not only to the foreign residents in this country, but to other aliens who do not reside in Japan. This measure is said to have no direct bearings upon the anti-Japanese land law in California.

### Civil Appointments for the Koreans.

In view of the dissemination of education in Korea, the Privy Council is now discussing the proposed extension of the civil appointments to the Koreans. So far, there are only five Koreans who have graduated from the Imperial Universities, but it is expected that the number will greatly increase in the near future. Therefore, the Japanese Government proposes to give more liberally civil appointments to the Korean young men who have good education.

### Election of Prefectural Advisory Council Members.

A Seoul dispatch reports that the elections for the prefectural advisory councils for Korea show the number of Koreans elected much smaller than expected. In the more important provincial districts the Japanese and Koreans elected respectively, were: Chemulpo—10, 6; Gusan—11, 1; Mokpo—9, 3; Pusan—16, 4; Basan—8, 4; Pyengyang—13, 7; Chinnampe—10, 4; Shinghu—9, 3; Seichun—8, 4.

The report adds that the most alien and satisfactory

feature of the elections was the absence of any irregularities, they being carried out without any hitch.

### The Budget for Next Year.

According to the decision reached recently by the Government, the total budget for the next fiscal year is ¥1,562,000,000, or an increase of ¥227,000,000 over the present fiscal year. The budget will be presented to the Imperial Diet for approval shortly after it convenes, December 25. So-called "ordinary expenditures" will require ¥1,236,000,000 of this amount, the remaining ¥326,000,000 going to "extraordinary expenditures." Ordinary revenue will provide ¥903,000,000 and extraordinary revenue ¥659,000,000, according to Viscount Takahashi.

The Viscount, in giving the figures to the press, explains that the Government attempted to retrench in every way possible, in view of the prospect of decreased taxes and existing high prices. Four bond issues are under contemplation by the Government, he says.

### Japan's Revenue.

The revenue of Japan for the present financial year to the end of October displays an increase of ¥179,120,506 over the amount for the corresponding period of the last fiscal year, but recessions have been registered in several important items.

The total revenue received up to the close of October reached ¥1,014,352,484, against ¥835,231,978 for the corresponding time last year, according to a report published by the Finance Department yesterday morning. The ordinary account revenue reached ¥341,710,685, against ¥311,045,477 for the corresponding period last year, the increase being ¥30,665,207. The extraordinary revenue reached ¥672,641,799, against ¥524,186,500 for the same period last year, exhibiting an increase of ¥148,455,298.

Tax receipts reached ¥216,063,672, against ¥195,632,484 for the corresponding time last year, making a gain of ¥20,431,188. This is a fair record compared with past year, but it must be noted that the income tax receipts which have been increasing at a rapid rate so far are now ¥2,676,535 less than at the same date last year, apparently on account of the revision of the Income Tax Law. Import duties also register a decrease of ¥3,707,054 as compared with the same time last year, evidently a result of the rapid decline in the import trade since the middle of March. All other taxes show gains, but the magnitude of their increases is comparatively small. In the Sugar Consumption Tax the gain is but ¥199,253, demonstrating the fact that bad times and the maintenance of comparatively high prices have decreased the consumption of sugar in Japan.

The receipt of stamp duties reached ¥40,984,297, against ¥36,812,373 for the corresponding period last year, registering a gain of ¥4,171,923. The smallness of the gain is apparently due to the decline in incorporations and declines in trade. The receipts of state enterprises registered a gain of ¥4,209,741. Forest receipts registered a decrease.

Under the extraordinary account revenue, War Profit Tax receipts reached ¥12,910,435, against ¥35,537,285 for the same time last year, there being a decrease of ¥22,626,850. Miscellaneous extraordinary revenue also showed a decrease of ¥3,128,149.

## Naval Changes are Announced.

The following changes in naval appointments have been officially announced by the Naval Office:

Admiral Hayao Shimamura, former chief of the Naval Commandant Staff, to be a Naval Councillor; Admiral Gentaro Yamashita, to be the Chief of the Naval Commandant Staff and a member of the Naval Officer's Council; Admiral Arima to be a member of the Naval Officer's Council; Admiral Kaneko Nomaguchi to be Chief of the Naval Educational Department and a member of the Naval Officer's Council; Vice-Admiral H.I.H. Prince Hiroyasu Fushimi to be a Naval Councillor; Vice-Admiral Kantaro Suzuki and Vice-Admiral Kozaburo Oguri to be Commander-in-Chief of the Second and Third Squadrons, respectively; Vice-Admiral Isamu Takeshita to be a member of the Naval Officer's Council and a staff officer of the Naval Commandant Staff; Vice-Admiral Chijiro Chisaka to be Commander of the Naval Cadet School; Vice-Admiral Kazuyoshi Yamaji to be Commander of the Chinhaï Naval Port; Vice-Admiral Kesaruro Kawahara to be a member of the Naval Officer's Council; Rear-Admiral Taniguchi to be Commander of the Mako Naval Port; Rear-Admiral Nakagawa to be a member of the Naval Officer's Council; Rear-Admiral (Engineer) Hiratsuka to be Chief of the Maizuru Naval Arsenal; Rear-Admiral Yoshikawa to be Commander of the Naval Torpedo School; Rear-Admiral Furukawa to be Commander of the Kure Naval Corps.

## Change in the Mayorship of Tokyo.

Assuming the responsibility for the corruption of Tokyo officials, Viscount Inajiro Tajiri, Mayor of Tokyo, tendered his formal resignation as mayor, to the Department of Home Affairs. Mr. Nagai and Mr. Tono, assistant mayors, have also shared the responsibility and resigned, the Municipal Assembly elected Baron Goto Mayor without a ny dissentient voice. At first the Baron refused to accept the nominations. Owing, however, to the persuasion of Viscount Shibusawa, Mr. Yamagata, and the influential citizens of Tokyo, he at last accepted the nomination.

## Condemning Anti-alien Law.

Denunciation of the alien land law adopted by California in a referendum vote last month as a serious obstacle in the way of friendly relations between Japan and America, a demand that this legislation be repealed and opposition to any agreement absolutely prohibiting Japanese immigration into the United States were cabled on the evening of December 11 to the State Department at Washington and to influential men in America by the League of Associations for the Study of Japanese-American Questions.

The league, which was only recently formed by a consolidation of numerous organizations with similar purposes, met on the evening of December 11 in the Tsukiji Seiyoken Hotel, when a resolution embodying these principles was adopted. The meeting was addressed by Doctor Soeda, one of the promoters of the league; Mr. Tagawa, member of the Imperial Diet; Marquis Okuma; Doctor Anesaki, professor of the Imperial University; Mr. Bunji Suzuki, president of

the Yuaikai Workmen's Association, and other prominent Japanese.

The text of the resolution follows:

(1) The league judges the anti-Japanese land law to be a violation of the principle of international justice and that it constitutes a serious obstacle in the way of friendly relations between the two countries, and demands the repeal of the unjust legislation.

(2) The League hereby records its opposition to the carrying on of negotiations which may result in the signing of an agreement providing for the absolute prohibition of Japanese immigration.

## Mr. E. A. Zeilinga.

*(President of the Bank of Java)*

M. E. A. Zeilinga who visited this country in October last, as the head of the Dutch Industrial mission, returned to Java on November 16, after receiving an enthusiastic reception from the people as well as from the government of this country. Before his departure he was invited to dinner by Mr. Tokonami, Minister of Home Affairs, when Baron Den, Governor-General of Formosa and Consul Matsumoto were also present.

Japanese intellect and capital will both be welcome at all times in the Dutch-East-Indies in order to help the Dutch capital in a quicker development of the rich resources in that country, said Mr. A. Zeilinga, responding for the visitors to the address of welcome of Count Soejima delivered at a reception held by the Nanyo Kyokai (The South Seas association) on his arrival in Tokyo. Mr. Zeilinga expressed the party's thanks for the magnificent receptions it has received in Japan.

## New Japanese Ministers to Spain, Turkey, Siam, and Chili.

Count Kinjiro Hirose has recently been appointed Minister to Spain; Mr. Sadatsuchi Uchida, to Turkey; Dr. Tokichi Masao, to Siam; and Mr. Rokuro Moroye, to Chili.

## New Chinese Minister to Tokyo.

Mr. Hsu Wei-tei, new Minister from China to Japan, arrived in Tokyo on December 7, with Mrs. Hsu Wei-tei and their family. Mr. Hsu has been here before, has served for some time with the Department of Foreign Affairs in Peking, and previous to that time was Chinese Minister to Paris. He received his appointment to Tokyo three months ago.

## New Chilian Minister.

It is reported that Mr. Lovre has been appointed Chilian Minister to Japan in succession to Mr. Liva.

## The Death of General Tsuchiya.

General Mitsuharu Tsuchiya died at Okasaki on November 16 after a prolonged illness. During the

war with Russia, he distinguished himself by his valor, as the commander of the 11th Division of Army. After the war, he was appointed to the Commander of the 14th Division and later of the 4th Division. After he retired from the service, he had been devoting himself to the cause of various public bodies.

### The Death of the Rev. Sodo Ishikawa.

The Rev. Mr. Sodo Ishikawa, the abbot of the Tsurumi Sojiji, the cathedral of the Zen sect of Buddhism, died on November 16 at the Zen temple in Shiba Park. He had been suffering from influenza and later his condition was complicated by pneumonia to which he at last succumbed. He was eighty years old.

The deceased was born in Owari Province in 1841. When quite young, he took the holy orders. In 1905, he was elected the abbot of the Sojiji cathedral. He was granted the most honorable priestly title by the Emperor. He established eight new temples and converted more than half a million people into Buddhism.

### The Increase of Specie.

According to the investigation of the Financial Department, at the end of November, the amount of specie was 2,089,000,000 yen which shows an increase of 17,000,000 yen compared with the figures of November 15th.

Particulars are as follows:

(¥100 Unit)

Total amount:— ¥2,089,000,000.....¥17,000(Increase)  
According to Owners:  
To government: ¥888,000 .....  
The Bank of Japan: ¥1,202,000...¥27,000 ..

According to the locality:—

Domestic: ¥1,018,000.....¥42,000 ..  
Foreign: ¥1,071,000.....¥25,000 (Decrease)

### The Electric Chemical Industrial Company.

(DENKI KAGAKU KOGYO  
KABUSHIKI KAISHA)

The Electric Chemical Industrial Company was promoted in May of 1915 with a capital of five million yen by the business men connected with the Mitsui Bussan Kaisha and other business circles in this country. It was intended to make the patent taken by Mr. Tsuneichi Fujiyama the nucleus of its enterprise. Mr. Tsuneichi Fujiyama is the most distinguished authority in this country on the nitrogen industry.

The Company increased its capital to 12,500,000 yen in November of 1919. Mr. Fujiyama is the Managing Director of the Company, which has two great factories, one at Omura in Kyushu and another at Tomakomachi in Hokkaido. Its annual production of sulphate of ammonium amounts to thirty thousand tons, while at the same time it manufactures and deals in cement, liquid ammonium, carbonate of lime, and lime nitrogen.

Of its total capital of 12,500,000 yen, 6,850,000

yen has been paid up. At the end of the last term, the Company appropriated 1,985,000 yen for the redemption funds, and the reserve funds amounted to 933,000 yen. Again at the first year of 1920, the Company carried forward its profits amounting to 1,070,000 yen to the next term. This demonstrates clearly how prosperous the Company is and how sound its foundation is.

### Who's Who Among Our Contributors.

Mr. Tsunego Baba is an editor of the *Kokumin Shinbun*. He takes a keen interest in International affairs. He attended the Peace Conference at the Versailles, as the correspondent of the *Kokumin*.

Mr. Kyoshi Kawakami is a close student of the America-Japan question, and the author of many books (in English) on Japan.

Dr. Fumio Kitagawa is the vice-President of the Koseikwan Hospital in Nagoya. He has been granted the degree of doctor of medicine for his research work on the coloring matter of the hair by the Imperial University.

Mr. Surendr Karr, M. A., a graduate of an American University is close student of Asian politics. He is at present the chief editor of the "Independent Hindustan" published from San Francisco, U. S. A.

Dr. Manbu Miyoshi is the Professor of the College of Science in the Tokyo Imperial University. He has charge of the laboratory in the Koishikawa Botanical Gardens. He is a distinguished authority on botany in this country.

Mr. Tathier Mohomadi, M. A., L. L. B. is a distinguished lawyer of Bombay, India, he is at present sojourning in England.

Baron Yoshiro Sakatani is a well-known authority on economics in this country, being a great advocate of the promotion of friendship between Japan and America.

Mr. Arsenio Ricarte Vibora is a Filipino gentleman at present living in Japan.

The other contributors have previously written for the Review.

### Corrections.

The article entitled "The Preservation of Historic Sites, Beautiful Spots and Natural Monuments in Japan," which appeared in the last issue, was written by Dr. Manbu Miyoshi, and not by Dr. Iiizu Miyake as printed in the previous number.









**A PICTURE OF A PHEASANT.**  
One of Marquis Kuroda's collection. It was painted

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# THE ASIAN REVIEW

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ART, ETC., OF ASIA, MANAGED AND EDITED BY JAPANESE.

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## EDITORIAL NOTES

**Reduction of Armaments.** The proposal for a general disarmament originated in America when President Wilson announced the idea of a League of Nations. Although provisions were made in the Versailles Treaty for compelling the enemies to reduce their armaments to the limit prescribed by the victors, no steps were taken for bringing about a restriction of armaments amongst the Allies, although President Wilson's declaration was meant for application to "friends and foes alike." In the meantime American politics underwent a great change. President Wilson, the one time idol of the people, became a lost leader. The Peace Treaty and the League Covenant were killed by Congress. Popular opinion favoured the creation of a strong navy in order to contest the English supremacy on the seas. England, placed economically in an almost bankrupt condition and confronted with numerous political problems at home and in overseas possessions, could not afford a naval race with America. She threw out "feelers" to ascertain the attitude of America towards a naval holiday. This had the desired effect and the American public is looking with favour upon the question of limitation of armaments.

Whatever may have been the underlying motives of Great Britain, her proposal has certainly done a great good, in that

it has aroused the people of the world to the fact that unless a halt is made in the extension of armaments, the world must face another horrible conflagration.

Japan is a poor country. It would be sheer madness on her part to attempt to engage in a naval race with any first class power. Although her navy is quite insignificant, when compared with that of either America or Great Britain, she will gladly subscribe to any measure calculated to lead to the establishment of a permanent peace. She heartily welcomes the proposal for a naval holiday, because she is sure to derive the greatest amount of benefit from such an agreement.

**Civilising Processes at Work in Africa.** We were told during the last

war that the Germans were guilty of gross ill-treatment towards the natives in German Africa. Volumes of evidences were adduced and circulated broadcast to prove German cruelty to the black people. It was given out at the time that in order to rescue them from the frightfulness of the Germans, it was absolutely necessary that German rule must end. The allies won the war. German Africa came into their possession. It was however not very long before the Africans and their European sympathisers found out that the black people had been thrown out of the frying pan into the fire. It was a case of a change of

masters only. *The Church Times* of London has very clearly described the situation. We quote the following passages from it:

"In Butler's *Hudibras* we can read of those men who.

Compound for sins they've got a mind to  
By damming those they're not inclined to.

Such conduct is bad enough. The ugly trail of hypocrisy lies over it. But what are we to say about those who damn in others at one time the very practice they are themselves inclined to at another time? For that is the position into which the British Government seems to be getting itself with regard to the labour question in East Africa. During the war no words were bad enough to be used concerning the German treatment of natives. Blue Books appeared on the subject, and published to the Bishop of Zanzibar's pamphlet, as part of the Government propaganda, the title of 'The Black Slaves of Prussia' was given. We were made to understand that the black man loathed and dreaded the German, and was entirely happy under the beneficent and paternal British rule. Now, when the German has gone, we find that the British Government is beginning a system of forced labour, or what is indistinguishable from forced labour, in the East African colonies. A large number of white men, ex-officers for the greater part, have been encouraged to emigrate to Africa, and have become owners of plantations which can only be worked by native labour. A sufficient supply of voluntary cheap labour is not to be obtained. Great pressure has therefore been brought to bear on the Government by these white men, though till lately the Government withstood the pressure. Now, however, it seems to have yielded, as appears, first, from the White Book on Native Labour presented to Parliament last August; secondly, from a long and important article in a Sunday paper by Sir Harry Johnston, who knows the circumstances of East Africa as well as any man living; and, thirdly, from the

new pamphlet of the Bishop of Zanzibar, entitled 'The Serfs of Great Britain.'

"Forced labour is, in itself, wrong and immoral. Even if the prosperity of the East African Colonies were dependent upon it that would not be sufficient excuse for its introduction. The *raison d'être* of the African negro is not to procure wealth for the white man. Nor can we allow the distinction which some make between forced labour for the Government and forced labour for private owners. Forced labour for the Government can be easily managed so that the private employer gets as much as he wants. It is only necessary to make Government work sufficiently disagreeable and to release from it all who are willing to work for private employers. Yet that these white men should be provided with cheap black labour in order to help the white man to make his fortune is intolerable. Unfortunately, Africa is a very long away. The cry of the oppressed negro does not reach to the pleasant homes of England unless there is some political axe to grind. There are many, too, who hardly look upon their dark-skinned brother as being of the same flesh and blood as themselves. 'These lazy niggers must be forced to work,' that is their sole formula for the situation. A generation or two ago their grandfathers were saying the same about the British working man. But cruelty and inhumanity, like curses and chickens, come home to roost."

The last war was announced to be a war for liberation. All peoples, great and small, black and white, were promised protection and freedom by the Allies. Like the rest of the now disillusioned non-white people the Africans too were expecting to share the glories of the new world. But a terrible disillusionment has come upon them, and that with a vengeance. Instead of liberation they find themselves subjected to a more violent and soul-deteriorating form of slavery. During the German

occupation a man had to submit to 104 days' forced labour every year. Under British rule he will be liable to do at least 84 days' forced work, apparently as the price of his liberty bestowed by his new master. Formerly he could remain at home with his wife and family. But under the new system inaugurated by British administration he will be separated from his home and consequently his household will be in danger of disruption, for he will not submit his wife to the dangers of camp life, nor can they both leave their fields unless they and their children are to starve. It is one of the glaring illustrations of England's notion of "protecting the weaker races"!

#### **Canard of America-Japan War.**

Some of the London papers are now busy disclaiming any obligation on the part of Great Britain to come to the aid of Japan, in case of war between America and Japan. One paper says that there is no need to emphasize the point that British sympathy will be wholly "with our cousins across the Atlantic" with whom "we have ties of blood and undying war comradeship." Those who are well-acquainted with the present trend of public opinion in the United States will not be surprised at the sudden manifestation of love by the British people for their American cousins. The reason for such an attitude of England towards America is not far to seek.

During the last few years the Wilson administration was very cleverly exploited by Great Britain for the furtherance of her imperialistic designs. The recent victory of the Republican party is an expression of the resentment of the public against the policy of the present administration, which played a second fiddle, to Great Britain. It equally demonstrates that the American people are not going to allow the policy of their country to be dictated to by a foreign power. An opinion is gaining ground there that in view of the

increasingly aggressive attitude of England, a situation may arise in future which may compel America to draw the sword again for the liberation of humanity from the yoke of another Imperialism.

The jingoes of Great Britain are at their wit's end at such an unexpected turn of events. They are exerting their utmost to placate the Americans and thereby keep their path of further aggrandisement smooth. This is the reason that has led them to invent the bogey of America-Japan war and then curry favour with the Americans by telling them that in such a war the British sympathy will be wholly with their American cousins. The majority of the public of both countries are well aware of the past career of John Bull. They also know how the British imperialists are making strenuous efforts to spend America against Japan so that England may have the undisputed control of the world. They are therefore not likely to be taken in by such mischievous propaganda. The British jingoes should know that it is too late in the day for the success of such sordid tactics, and that no amount of manifestation of affection and the invention of canards will avail. If Great Britain pursues her time-honoured policy of aggression in future too, an Anglo-American war is a certainty; and in such a war Japan's moral sympathy will be with the United States, because she can never forget the numerous services rendered by America during her period of infancy and because she firmly believes that America has already contributed much to and will do so in future too for, the uplift of humanity. Undoubtedly she has her faults and defects, but these, when compared with those of the European nations who are guilty of monstrous outrages upon the majority of human beings, pale into insignificance.

#### **Anti-Japanese Land Law in California.**

The Anti-Alien Land Law passed by the State of California has imposed serious disabilities

upon the Japanese residents. We have already noticed in our last issue the outrageous provisions of the Law, which, if not repealed at a very early date by the Federal authorities, will cause immense sufferings to our countrymen there. It is one of the most unjust and discriminatory pieces of legislation ever conceived. In the interests of humanity and the long-standing friendship between the two countries, it is absolutely necessary for the Federal Government to take early steps for nullifying it, and thereby restore the already shaken confidence of the Japanese people in the American sense of fairness and justice.

A very pertinent article on the enormity of the injustice done to Japan by this legislation appears in a recent issue of the *New York Nation*. It writes:

"By a decisive majority California has made it law that Japanese can own no land, can lease no land, cannot act as guardians for their American-born children in whose name land is held, and cannot own any share in American-controlled land owning companies. That this legislation constitutes the gravest injustice to the Japanese residents of California few will deny. In that State America's traditional sense of fair play has been swept away in a ferment of race prejudice and campaign buncombe. The notion that the Japanese land ownership constitutes a 'menace' in the sense employed by anti-immigrationists is entirely refuted by the facts. Of the twenty-eight million acres of farming area which compose one-fourth of the State's total acreage, only 458,000 acres, or 1.6 per cent, are under cultivation by Japanese. But this is not all. Of this ridiculously small proportion not over twenty-seven thousand acres—less than one-tenth of one per cent—are owned by Japanese, the balance being made up of lands cultivated by Japanese under leases, under crop share contracts, under labor contracts, and finally, of 48,000 acres owned by American corporations with some Japan-

ese shareholders. The California verdict serves merely as the basis for wholly justified Japanese indignation. As such, it is worth the earnest consideration of all who in time of peace would prepare to avoid war. For while no differences exist between the two nations that cannot be settled by amicable arbitration despite the efforts of racial jingoes on both sides of the Pacific, it is America, speaking through California, that has committed the first overt act of unfriendliness. Let us hope that saner counsels may yet prevail and a way be found to emerge with justice."

### **India and the League of Nations.**

India is a member of the League of Nations. To the Geneva Conference she sent three delegates, who were all selected by the Indian Government, and the people as a whole had no voice in the matter. Miss H. M. Howsin, Author of "Indian Nationalism" and associate editor of the *Venturer*, contributes a very interesting article on the subject, in the course of which she writes:

"India was made an original member of the League of Nations, but as long as she is represented at the Councils of the League by nominees of the British Government, as long as she is a subject and not a free nation, so long is her position not only untenable but a menace to the integrity of the League itself, since she is merely a convenient pawn in the hands of England and a means of doubling the British vote. It is significant that no other subject nation has been elected a member of the League. It is implicit in the very constitution of such a League that its members must be free to discuss and vote as their conscience and judgment dictate. Neither slaves nor slaveholders are logically eligible, and their presence is both an anomaly and a serious hindrance to the successful development of the League and its legitimate aims. England herself has no moral right to be a member as long as she retains despotic rule over India. The moral invalidity and precariousness of

her position was exposed in the House of Commons at the Amritsar debate by General Surtees, who, speaking in defence of General Dyer, explained the necessity

for *frightfulness* because *"if a plebiscite were taken in India to-day the withdrawal of the British from India would be decided by an overwhelming majority."*

## The Harmonization of Oriental and Occidental Cultures.

An Essential Concomitant to the Maintenance of Peace \*

By TAKASHI HARA

Prime Minister of Japan

It is a great happiness to greet the third year of peace for mankind, after the great world conflict. The peace treaties are in operation, international relations are resuming their normal state, and the misery of actual strife has almost ceased. While there remain some post-bellum problems to be settled, they are more or less local in scope, and do not menace the world as a whole, nor can obstruct the advance of man's civilization. The epoch of world peace has begun, and it is the duty of humanity to itself, I believe, to strive with the utmost endeavor that this epoch shall continue through the years to come, to ensure the welfare, safety, and progress of all nations, and that the abolition of war shall be more firmly guaranteed than ever.

While peace exists at present among the nations, keen observers, in Japan as elsewhere, are convinced that its permanency is still to be achieved.

The five years of war sacrificed about ten million lives, and if those maimed and otherwise disabled were added, the total number of human wrecks would reach between twenty to thirty million. All together, the populations that, in one way or another were drawn into the vortex of the terrific whirlpool, formed one-third of the whole human race, while the treasure

that they poured out has been estimated at 500,000,000,000 yen. This tremendous sacrifice was made during the space of a few short years in waging battles with the sole result of desolating mankind, and nothing in the way of productive achievement.

This brought about a deficiency of unprecedented proportions in both human and material resources. In the result of this tragedy, so inconceivably vast, a hiatus has been cloven in the continuity of the thoughts of men and women. This dislocation of ideas and principles has created a spiritual malady, the unchecked spread of which is a dangerous menace.

When the war ended, the minds of all peoples, ardently longing for a new ideal and a new civilization, partly due to the desire to fill the void caused by the sacrifices of the war, and partly to the sudden rise of ideas reacting in abhorrence of war, strove desperately for something to satisfy that longing. So when an American statesman proposed new principles of peace, voices throughout the world echoed him; and when a new panacea was shouted from Russia, all eyes and ears were turned toward it. The cry for reconstruction, so-called, became the fashion, and the demand for a league of nations became insistent.

\* This article has been translated into English for the Asian Review and is published with the permission of the Prime Minister. Editor.

The peace conference thus began amid bright prospects and hopes unprecedented in history, and finally the treaty of peace was established on the foundation of the League of Nations, which is to enforce peace in the world. But it was impossible to concentrate the whole intellect of mankind, as the nations, both east and west, were unable to throw off the excitement of reaction. Moreover, the scheme was too new, and too vast, to allow its full scope to be brought into operation. Though the treaty is being enforced, and strife has almost ceased, the wound to the human mind has not yet healed, the commotion of thought has not yet subsided: the world is still looking for an indefinable something and for the appearance of one who will give it that for which it yearns.

What mankind is in search of, to heal the gaping wounds of the great conflict is the key to a new civilization—the foundation of permanent peace. It is not to be worked out by scholars, nor may it be a temporary expedient. It must originate in the very souls of the nations, striking a chord common to the hearts of all peoples. Such a new goal of human advance cannot be found by any limited number of men,—unless, indeed, supermen could be conjured up for the task.

It is a work which the mutual understanding of all nations, the harmonization and reconciliation of the oriental and occidental civilizations, alone can achieve.

Hitherto, the standard of world civilization has been set by the white race, and the ideals of mankind and the preservation of peace have been in its keeping. We do not hesitate to recognize that the white race is a little ahead of us in its civilization, especially in scientific culture.

But when we consider that the great war found its origin in the defects of that very civilization, we cannot but be convinced that the future maintenance of peace is the common charge of all nations and the responsibility equally of the two

civilizations, oriental and occidental. All nations and all peoples owe the duty and have the right to contribute their ideals of civilization toward preserving peace.

The fundamental principle of the League of Nations is justice and humanity, and universal fraternity; it exemplifies the law of causality. Such ideas, however, are nothing new: they were taught in oriental civilization thousands of years ago. Though we do not intend to claim credit for the origin of the League of Nations, we can easily point to the fact that the fundamental moral laws of the league, which has now been invented through the agency of the civilization of the white race, impelled by the tragedy of the greatest of all wars, are nothing other than the humanism fostered in the Orient for ages past.

So we think it will not be so difficult to discover the new ideal and the new basis of peace, longed for by the nations, by gathering the essence of oriental civilization, and harmonizing it with occidental civilization. Western Europe's civilization has been refined by the fiery ordeal through which it has passed. We believe it to be the duty of the present generation to combine with that culture the characteristics of oriental culture, to harmonize the two in spirit, to weld a new civilization as one compact whole, thereby establishing the sure foundation of permanent peace.

The characteristics of oriental civilization are not, of course, to be described in a word. In China is the most ancient culture, and preeminent and sublime ideals are to be found in it. Some part of China's civilization have been perfected in Japan, while others have flowered in Japan only, their spirit having been lost in their original home. We cannot admire too highly the French statesman, M. Painlevé, who discerned the importance of the principles of oriental civilization and attempted to combine them with those of the West.

Without dwelling on the lofty doctrines of Shintoism, Buddhism, and Confucianism,

there are other more homely examples. For long enlightened men of the west have found great interest in Japanese color prints and admired the superiority of our swords and other arms. Not only that, but recently, they are giving their attention to our textile fabrics, our literature, and our theatrical art. But these are merely minor achievements of Japanese culture, and its fundamental principles, which are deeply rooted in the innermost spirit of the nation, are not in any way inferior to the corresponding elements of the West.

I ardently wish European and American nations to understand the nature of oriental civilization by investigating its spirit, and I likewise hope that oriental peoples, especially the Japanese, will voluntarily make clear the essence of their own culture, contributing with those of the West to the advancement of human progress and the peace of the world.

The Japanese are not adept at displaying their true selves, and their real worth has hitherto been doubted, often leading to misunderstandings. Europeans and Americans, not having been sufficiently in contact with oriental life, have not endeavored, apparently, to assimilate its good qualities.

Just as the rivalry of nations professing civilization of the same nature has often caused war, in the same way estrangement and lack of mutual understanding between countries of different civilizations make the breaking of peace more possible. But if civilizations of different natures, on the contrary, reciprocally adopt and utilize the strong points of each other, through mutual contact and appreciation, it would not only abolish the cause of war, but would promote the welfare of the nations of both races, and enrich the spiritual life of mankind.

The present situation should not be viewed in the light of a problem of the occident against the orient, nor of Japan against some other country. The mind of the present generation has experienced

unprecedented commotion and thoughts are brought to a deadlock hitherto unexampled, by the breach created by the war, by the reaction against war itself, by the spiritual agony of yearning for a new ideal, by the inexpressible longing for permanent peace.

It is not too much to say that future war or peace in the world depends on bridging over this breach, and fulfilling this ardent desire. The enlightened men of the world, therefore, should, without loss of time, cooperate to establish a new ideal by harmonizing the civilizations of the East and the West, making it the basis for permanent peace, and the abolition of war.

Each nation of the world has its own culture. It is not to be wondered at that Japan, whose civilization has been in being for three thousand years, maintains a peculiar national polity, unparalleled in the world, and is proud of the pure, unadulterated spirit of the nation, the natural result of her history and polity. According to Japanese ethics, loyalty to the sovereign and patriotism are of the same principle as freedom and equality, while independence and obedience are manifestations of the same spirit.

Just as a Western philosopher has said, the ideal and perfection of morality is the supreme command of conscience, so is the patriotism of the Japanese nation the supreme command emanating from the kingdom of the heart of each individual, and is never conceived as a duty compelled by external force. It is, rather, the manifestation of an instinct unalterably a part of the blood of the nation.

The Japanese are a people ruled by the principles of independence, freedom and equality. As such a nation, the consummation of its instinctive life manifest itself in loyalty to the sovereign and patriotism, and when the supreme command, issuing deep from the bosom of each individual is outwardly displayed, it assumes the form of the virtue of submission to the state. In Japan there is neither compulsion, op-



pression nor tyranny, and, in fact, such things, can never exist here. The state is the nation, and the nation is the state. The country and its people are one and the same organism, interdependent, with their life-blood in common. There is no command or servitude between the two. The laws of the state are nothing other than the consummation of the supreme command of each individual member of the nation, and when the highest morality of the state is animated in the innermost depths of the nation, it is displayed in the rise and development of the national destiny. Therefore, the state of Japan can do no wrong; a wrong by the state must be, internally, tyranny and externally, unjustifiable aggression. These being Japan's ethics it is absolutely impossible to obtain the assent of the whole nation to the commission of such wrongs: their intuition and intelligence would never permit it. Those foreigners who regard Japan from afar, and call her a despotic state, or an aggressive nation, are guilty of too much misunderstanding of the fabric of the Japanese nation. In every fiber, Japan is, internally, a state ruled by the principles of freedom and equality; and, externally, a state adhering to peace and harmony. All political, diplomatic, economic, and social questions and measures are treated in this moral conviction. There is, thus, in the life of Japan constant elasticity, and we are not threatened, as are some other powers, with perilous class feuds, nor are we menaced with schemes endangering the very structure of society.

The foregoing relates to only a single phase of Japanese culture, yet the majority of Europeans and Americans do not rightly understand even this simple phase. If one of the defects of western civilization is the lack of spiritual consolidation, due to uncontrolled currents of thought, a study of Japanese culture would surely, we think, not fail to offer things of good promise to occidentals.

Though the characteristics of the

Japanese culture lie in its ethic and solid unification, yet it is not in its nature to cling to international isolation, self-gratification or non-assimilation. We believe that our civilization can contribute something of value to the world's civilization, and that Japan should exert herself to contribute to the world's peace and the advancement of mankind, through cooperation with and the adoption of the white race's civilization.

No one should be allowed to deny Japan's contribution to the cause of the allies. No power has entered the League of Nations and international conferences more seriously and earnestly than Japan.

It is Japan's sincere and heartfelt wish that the powerful ones of the world should adopt the spirit of Japan's culture and utilize it in the promotion of the common good of the world, by earnest, correct understanding and appreciation of Japan.

The peace of the world can never be achieved unless the substance of the life of mankind is improved, and its hollows filled up, through the contact and mutual understanding of all nations and through the combination of their cultures. Steps should be urgently taken in this direction, to harmonize and reconcile Eastern and Western cultures. The fundamental principles of the peace of the world are guarantees for the welfare, safety, and advancement of each nation. To this end, I believe in the necessity for preliminary measures to study the essential characteristics of the several cultures, to abolish discriminating conceptions, both material and spiritual, caused, in the past, by mutual ignorance and misunderstanding.

That the covenant of the League of Nations is the Magna Charter for the world, I believe today as strongly as ever. But in order that the League of Nations may realize its prospective ideals, through the application and cultivation of its fundamental principles, the international

movement I have mentioned should be the first step and strictly adhered to, and the cultures of the world should be mobilized; thereby curing past deficiencies and mutual ignorance.

We declare that Japan has a tempera-

ment suitable to enable her to contribute to this great work, and she sincerely wishes to contribute to the world's peace by the utilization of that temperament; and we demand equality of treatment and opportunity in all cases.

## Democracy and Despotism.

By DR. HIDEJIRO NAGATA, Member of the House of Peers.

Just as stones, precious and otherwise, are burnt when a mountain is ablaze, human thoughts in the world have been disturbed through the conflagration of the great war which threatened to destroy all and every thing on earth, whether good or otherwise. Now the world is confronted with the frantic advocacy of democracy and Bolshevism.

The world is treading the same steps as it did after the French revolution. When France had passed through a series of revolutions, other countries became subject to upheavals, whether great or small, and freedom and equality, the keynote of the French revolution asserted itself in them, imparting almost an irresistible impulse to them for reconstruction. Just in the same manner, it is certain that democratic and Bolshevik sentiments, generated by the great world war, will affect the world at large, whatever impure elements they may contain.

When America joined the war on the Allied side, President Wilson declared that the issue was between democracy and militarism. Of course, he did not mean to advocate the republican form of government. But monarchy was the form of government which prevailed in Germany and Austria; while America was a republican country, adopting the principle of the government of the people, by the people, and for the people, as asserted by Lincoln. This is the reason why the

memorable declaration of President Wilson was interpreted as signifying that the issue was between republicanism and monarchy. And that is why people began to regard monarchy with misgivings, considering it to be too antiquated to hold rank with republicanism which was the requirements of the times. The overthrow of the Ching dynasty of China, the Romanoff dynasty in Russia, the Hohenzollerns in Germany, and the Hapsburgs in Austria added to their misgivings regarding monarchy.

As the foundation of the Japanese Empire is quite different from that of those countries, it is hardly necessary to mention that there is no fear about the future of the Japanese nationality. But it is most regrettable to note that there are many foreign critics who are utterly unacquainted with the nationality of Japan, and yet do not hesitate to misrepresent it as they please. In writing the plain fact and theory about the Imperial dynasty, it is my humble intention to illustrate on what true political basis the Japanese Imperial dynasty and nationality have been founded, for the enlightenment of those foreign critics.

It is true that the revolution and the collapse of the monarchy in Russia, Germany, and Austria, consequent upon the great European war, have added to the popular misgivings about monarchy; but this does not mean that monarchy is so conservative and so antiquated that it is

not fit for today, or that republicanism is so progressive and so modern that it is the only form of government for this ever-progressing era.

Since the human races entered into social relationship tens of centuries ago, their political systems have undergone a series of changes according to the countries as well as according to the times. Therefore the theory can not hold good that such and such a form of government is modern and also that such and such a form of government is conservative. The form of government, whether republican or monarchical is a question to be solved by taking into consideration the customs, manners, history, and other conditions peculiar to the country in case. It is by no means a problem which involves the merits or demerits of any particular form of government. The late Mr. Yukichi Fukuzawa, the founder of the Keio University, discussed in his essay on politics the necessity of monarchy for this country, reading a lecture to those who were under the mistaken conviction that monarchy was antiquated. He judged that the republican nation respected their constitution just as the monarchical nation respected their sovereign. And he concluded:

"England is governed in the name of the Queen, while America is administered in the sacred name of the constitution. But the only difference between them is that one adores an image, whereas the other worships a mere title. Now people are obsessed with conflicting motives, one being selfish and the other public-spirited. Therefore they could not be governed except by endowing either a person or a charter with mysterious power and inspiration."

This will prove a reminder to those who take a superficial view of the monarchical form of government, and believe that republicanism is the best form of government. Mr. Fukuzawa discussed the question from the theoretical point of view, but I propose to study the question in the light

of history and facts.

The ancient history of Europe shows that almost all the sovereigns conquered their people by force. And when they grew in influence and power, they became despotic invariably. This always led to the opposition from the propertied and intellectual classes. And the ensuing strife between them usually resulted in aristocracy. As aristocracy is a class rule after all, paying no attention whatever to the welfare of the people in general, the aristocracy in the various countries in Europe has precipitated class strife, leading to popular government. It is a fact that any republic based on popular government is apt to be exploited by demagogues. Thus it will be seen that the so-called popular government too often degenerates into a despotic government. This is the reason why the ancient philosophers of Greece preached the necessity of the rotation of government. On the other hand, Aristotle, the celebrated philosopher advocated the mixed form of government, a theory which aims at the administration of a country by the cooperation between a monarch, and the legislature.

In such a small town as Athens in ancient times, the rotation of government could be realised without involving any difficulty. But it could not be done so in large countries in modern times, without entailing indescribable confusion. In this connection, however, it must be noted that the mixed form of government as advocated by Aristotle has been realised in modern times as the constitutional form of government, though it was a mere vision of a philosopher in Ancient Greece. This fact alone is strong enough to refute the allegation that monarchy is antiquated and republicanism is modern and progressive.

Take the history of France for instance. France adopted the republican form of government as the result of her bloody revolution, only however to be replaced by a monarchy under Napoleon I. When Bonaparte was gone, France was

again placed under the rule of the Borbon dynasty, Louis XVIII being enthroned. In 1830 when another revolution broke out, Louis Phillip was chosen sovereign of France. Later in 1848, still another revolution swept over France and the French people adopted the republican form of government again. In 1852, however, France again became a monarchy under Napoleon III. In 1871, France was changed into a republican government again, as the result of losing her war with Prussia. Since then France continues as a republic. But a certain cynical critic says that France is a republic until it is overtaken by revolution. This instance of France makes us doubt which is modern or which is antiquated, monarchy or republicanism. It reminds us of an old Japanese saying: "Don't hurry, travellers, for fear of getting wet, because the shower will stop by and by." Therefore we urge the necessity of patience and perseverance, for the fashion will change in due course, and what is antiquated today will become modern tomorrow.

Generally speaking, monarchy will prove the most ideal form of government when it is headed by a wise and saintlike sovereign; but it will work indescribable havoc, when it has a despot at its head. In order to avert this danger, absolute monarchy is now out of fashion with all the civilised countries, which have adopted in its stead a constitutional monarchy or republicanism. But it must be remembered that even these two forms of government also will often be prostituted to a base purpose. Because the popular government is apt to degenerate into irresponsible government or government by the mobs, where the people are not sufficiently trained for self-government. This is the reason why the celebrated Grecian philosopher Bolybius said: "The ruin of Greece is due to popular government. Greece is, as it were, a ship with no captain." Thomas Hobbes, the celebrated English philosopher said: "Popular government is oligarchy

by demagogues."

Again, Burke said: "Democratic despotism is the most dangerous of all the despotic governments, because there is no way left for protest against the despotism by the majority." All this criticism brings into limelight portions of the shortcomings democracy is guilty of.

Whenever I read the history of the various countries, I am strongly impressed with the fact that society derives identically the same benefits when under the government of a wise sovereign at the head of a despotic monarchy, that it does when under the administration of a wise president at the helm of a republican government.

When a wise sovereign governs a country, he places the popular interests first foremost, regarding the wealth of the nation as his own wealth, while he holds himself responsible for all the maladministration, and takes trouble for hearing and redressing the grievances of the people. It is foreign to the administration of a wise sovereign to keep the people in utter ignorance and only govern them, making them entirely dependent upon his rule. A true sovereign never dares to deprive the people of their self-consciousness. Therefore, what he is functioning is that which should be expected of the wise president of a republic. In other words, the true sovereign is the public servant of the people, pure and simple.

On the other hand, the administration of any wise president of a republic is formally based upon the will of the people, but what he does actually closely resembles the action of a despot. For instance, Greece flourished as a republic, under Pericles. But the wise President was endowed with power stronger than that wielded by a despot. Therefore, the celebrated historian Thucydides said: "Athens is enjoying popular government in name only, but in fact it is under the government of its foremost citizen."

Again, during the great European war,

the democratic government of England invested Lloyd George with absolute power. Setting aside the formalities, it is no exaggeration to say that both the democratic and the monarchical government is one and the same thing in essence.

Some may contend that the essence of the monarchic and the democratic government resembles each other, but their spirit is quite different. Democracy is the government of the people, by the people, and for the people. Therefore, it is no democratic government, unless the government is conducted for the interests of the people and in accordance with the will of the people. Especially, democracy lays stress upon the government by the people, because the administration of civilised and progressive peoples must be based upon self-consciousness, which develops with their self-government. Accordingly, whatever good administration may be done by a sovereign, who governs the people without letting them participate in it, it is not a good government, since it imparts no self-consciousness to the people. Therefore the better government a sovereign conducts, the worse is the administration for the people, since it aborts the self-consciousness of the people.

This contention is beyond our conception, because a true monarchy was never intended for depriving the people of their self-consciousness. This may however be left for later discussion. But what is meant by the government by the people? It is needless to say that it is impossible for the majority of the people to conduct their government by themselves. Therefore the so-called government by the people may signify a representative government of the people, who send their representatives to the legislature by means of elections and give them power to participate in the government. If so, both constitutional and democratic governments amount to one and the same thing in the end. Now England claims that she is under democracy, while America also

holds that her government is democratic. The American contention is based upon the fact that the Americans elect their president. To the casual observer, this may appear important, but when we reflect, it becomes soon clear that this theory has no value. Taking the case of America, those Americans who voted for President Wilson may think, and justly, that their own representative is governing them. But how could those Americans who voted for Wilson's opponent, convince themselves that they are under the administration of their own representative, elected by them according to their will? Certainly they could not unless they recognise the representative of the majority as their own representative too. But it often happens that the so-called majority does not represent the true majority of the people, in fact. For instance, at the Presidential election, in 1912, Wilson scored only 6,160,000 votes, while the Republican candidates got no less than 8,140,000 votes, though the votes were divided among Taft and Roosevelt. In addition, there were more than three million votes waived by the people. If this figure shows anything, it shows unmistakably that the Democratic candidate who scored two million votes less than the Republican candidates, was elected President, simply because there was a fatal split in the Republican camp. It is strange to note that the votes scored by the Democratic candidate were only one-third of the total votes. But the Americans shut their eyes to this paradoxical fact, and rest content with the makebelief that their President was elected in accordance with the desire of the American people.

Again according to the American Constitution, the tenure of office of the President is four years, while general elections for the House of Representatives take place every two years, and those for the Senate every two years to replace one-third of its members. It often happens, therefore, that, in the course of two years, the government party in both the House

of Representatives and the Senate becomes a minority party. Nay it is extremely rare that the Government party commands a majority in Congress after two years. Considering this, the President of America does not represent the American nation, theoretically or actually. But the Americans do not complain, as it can not be helped, since the present system is regulated by their Constitution.

Conceding for the sake of argument, that the President of America represents the people in spite of flagrant inconsistencies, what is, however, meant by the fact that the President, who should represent the Americans, often vetoes the measures passed by Congress, an assembly which surely is representative of the Americans? The history of America reveals that there have been so far 276 bills vetoed by the American presidents since the time of George Washington, the first President of the republic. Of them, no less than sixty-eight have been vetoed on the ground that they would contravene the Constitution.

Thus those advocates of the government by the people exonerate Pericles, though he wielded such despotic power, now would they dare to blame President Wilson who has exercised unquestionably a despotic power and vetoed bills more than a dozen times a year. This may be a revelation to those who blindly admire democracy which is advocated by Americans.

In short, with regard to either constitutional monarchy or republicanism, there is no criterion of judging whether they are modern, progressive, or antiquated. The question is not an issue of merit, but on the contrary it should be settled in taking into full consideration the nationality and history of the people in case.

In addition, democracy means republicanism in America, but it is not so in England. Therefore the essence of democracy must be a government conducted in the interests of the people as well as in deference to the popular will. It is

evident, there is no cause whatever to feel any anxiety about the nationality and the form of government in this country.

Now let us study the other aspects of a popular government. The Soviet Government of Russia is an extreme form of popular government. But it must be remembered that it is also based upon class system, and what is worse, a rigid one, that no voting rights are given to the people except to the workers, peasants, and soldiers. In other words, it is a form of dictatorship, since it is governed by the central commissaries while the whole Russian Assembly is not in session. In Russia as is in other countries governed by dictators, the leaders of the dictators are holding the actual reins of the administration. They are Lenin and Trotsky. This shows in no unequivocal terms that extreme popular government is identical with extreme despotic government.

On the other hand, democracy of the labor unions also exists in name only. It is professed that all the members of the unions enjoy the same rights and privileges, but the administration of the unions eventually passes into the hands of a leader or leaders, with the result that they go on strike at the command of their leaders, as if they were an organised army. Just as the federation of labour in America is actually governed by Samuel Gompers, the coal miners in England are under the control of their leaders, who exercise almost undisputed power.

Again, the non-partizan alliance in North Dakota one of the United States adds considerable interest to the question. The majority of the people in the state are farmers, but they have lost utterly their confidence in the parties already in existence, and therefore have organised a neutral alliance, holding no allegiance to them. The alliance has grown strong enough to hold the administration of the state in its power. Democratic as it is, however, the alliance is entirely at the command of its leader, Townley. The

adherents of the alliance contend that there is a great difference between democracy and the army needed for its safeguarding. "In order to enforce democracy", they go on to say, "we stand under the necessity of supporting an army. Now an army must be conducted by despotism. Therefore it is inevitable that we should resort to despotism."

This explanation offered by the non-partizan adherents gives us the impression that democracy in the true sense of the word does not prevail in America owing to party corruption, the reason why the non-partizan alliance was born in America, and also that this alliance is a partizan organisation, though it professes to be

non-partizan. This reminds us of the well known denunciation of liberty uttered by Madam Roland before her execution during the reign of terror consequent upon revolution in France:

"Oh Liberty: What crimes are committed in thy name?"

I should like to borrow her assertion and say:

"Oh Democracy: What crimes are committed in thy name?"

Be it far from me to imply, however, that true liberty is bad, nor is it my intention to denounce pure and just democracy. My intention is to denounce despotism enforced under the pretext of liberty as well as despotism veiled with democracy.

## How Japan is Being Affected by the Post Bellum Thought Wave of the World

By Dr. SUICHIRO TANAKA, Professor of Keio University.

Restlessness consequent upon the great war is in evidence in the thought of the peoples throughout the world. There is no denying that the thought of the Japanese is similarly affected. This phenomenon does not permeate the Japanese nation as a whole but is limited rather to those literati who swallow European learning without digesting it, forgetting the position of Japan. They carry with them another section of the people, namely, those who are more or less influenced by these agitators. Therefore, there can be no greater misunderstanding than to take for granted that this unrest prevails throughout the various strata of the Japanese society.

As a member of the Japanese family, I shall here discuss the relations between the great war and the consequent upheaval in the thought of the peoples of the world.

The unprecedentedly great war just concluded is called by some "the war for German supremacy," and "the Kaiser's war" by others. But the Allies hold that it has been a struggle for supremacy, between democracy and militarism. If the Germans had won the war, militarism would have been in the ascendancy. As it is, however, the Allies claim that democracy undeniably prevails in the world since they themselves have emerged victorious.

Now what is militarism and what is democracy? It is said that the essence of democracy consists in the right-is-might theory, while militarism is based upon the might-is-right theory. This has been reiterated time and again since the beginning of the war. I, for one, think that this is the simplest and perhaps the best explanation.

The Allies assert that democracy has

won in the contest, since they have defeated the Germans. But I can not subscribe to this view, because England and America even though they have worsted the Teutons are now obsessed by extreme militarism. I do not mean that their armaments which are being extended on a giant scale savour of militarism. Nor do I think that democracy has been defeated by militarism in the great war. On the contrary, it is my conviction that democracy has got the better of militarism. Nevertheless I should hesitate to make the statement that there has been a signal defeat of militarism by democracy, or, in other words, that the might-is-right theory has completely given way to the right-is-might theory.

It is too premature to suppose that the right-is-might theory has completely replaced that of might-is-right. Nor is it warrantable to take it for granted that the time has come at last for the dispensation of national defence and armaments.

The acid test is not far to seek. It lies in the League of Nations which lays so much stress on pacifism and internationalism. If the League of Nations were based upon the right-is-might theory, armaments might be immediately abolished once for all. But unhappily the absolute reverse proves to be the case.

Now there are two classes of countries in the world. One includes those nations who have vast territories, while the other comprises those countries which have limited territories. A limited territory will quite suffice a nation whose population shows no marked increase, or whose population is on the decrease. The trouble is, however, that there are nations whose population increases at a rapid rate in spite of the fact that their territory has been utilised to its last resource; whereas there are other nations who are possessed of vast territories, which are but sparsely populated.

If the more sparsely populated countries

refuse entry to the immigrants from those countries which have a teeming population, they are open to the charge of denying justice to some worthy members of the international family, and also of refusing to acknowledge the legitimate rights of such members. Seeds for international complications are sown by acts of this kind. If the League of Nations takes adequate measures for removing such causes of international embroglios, we can then for the first time hope for a lasting peace as well as for the abolition of armaments.

It seems quite obvious that the League of Nations has been organised in anticipation of war rather than of peace. The League of Nations has been organised in recognition of the juxtaposition of the various states, it not being an organisation formed under the rigid rules of internationalism. As this is the case, there is no occasion for any foreign criticisms on the policy of Japan.

A portion of the Japanese people repose implicit confidence in the Anglo-Japanese Alliance, but the British attitude on the pact seems to have undergone a great change, judging by their policy toward this country. The British laborites show no sympathy whatever toward Japan, while the British Liberals, whose most influential organ is the *Manchester Guardian*, have a sort of antipathy to this country. It is only the Unionist ranks and files who desire to cooperate with Japan, because they find it subservient to their policy to do so, being, as they are, Imperialists, pure and simple. Even the view point of these conservatives has changed remarkably. For instance, the *Quarterly Review*, one of the leading conservative organs, raised a pertinent question under the caption 'Japan and War' in its October issue, last year. The query is none other than this, 'Is the Anglo-Japanese Alliance able to safeguard the peace of the Far East?', public opinion to contrary, notwithstanding.



The journal concludes its anti-Japanese article, by referring to Karl Pearson's Yellow Peril.

If we are to know why such a change has come in the public opinion of England, we must remember that England is no longer the England of yore. It is true that she is still strong enough to make her influence felt in Europe, but it has grown difficult for her to carry out her Imperialism by force. She may be able to pursue her Imperialistic policy toward her colonies and dominions, but she is no longer in a position to apply it to foreign countries. This is largely due to the ascendancy of the Liberals in England and also to the rise of the laborites who are deadly opposed to the prosecution of any Imperialistic policy. The day has already passed for England when she can lead European politics as she was able to do in the days of Cromwell and Pitt.

The British people attack Japan as the Prussia of the Far East, nay as the successor to Prussia in world politics, because they think that Japan's policy is militaristic. This anti-Japanese sentiment is readily supported by the blind admirers of Europe and America in this country who do not in the least refrain from saying that Japan is hopelessly under the thumb of militarists. These agitators are unable to find adequate satisfaction in the repetition of foreign criticisms only and hence they go one step further and seek for flaws in the national spirit of Japan.

As mentioned above, the great war is called by some people "the war for German supremacy," because of the German attempt to disseminate German kultur throughout the world. Now the Americans believe that they joined the war on the Allied side, because it was their mission to sow the seeds of democracy in the world and weed out German kultur, just as the followers of Lenin are bent upon the propagation of Bolshevism because they consider it as absolutely

necessary for the good of the world.

In this connection, it is interesting to note that there is a wide difference between the American and the British democracy in the minds of individuals. The American democracy means nothing but the republican form of government. There are many Japanese who having studied in America unquestionably believe that republicanism is the best form of government.

It has been rumoured that the contents of the peace treaty with Austria were not known to the delegates of Rumania, one of the Allies, at the time the treaty was handed to the Austrian delegates for their signature. Reports also have it that President Wilson refused fair treatment to the Rumanian delegates, because their country had not yet adopted a perfect democracy. We must not pass over this American propaganda without giving it serious attention.

The great European war was waged by the Allies in their efforts to frustrate the Germanisation of the world. Not only the late war, but all the wars in the annals of human struggles have been let loose by the force which has dared to dominate other nations. It is the common aspirations of all the nations on earth to enjoy national independence, just as each individual desires for freedom. It must be acknowledged, therefore, that it is the wish of the majority of human beings to develop their civilisation along their particular lines. Accordingly if a nation dares to force its dogma upon another nation, the latter will rise in opposition to it. And yet in the face of all that history reveals, America is trying to coerce the world to adopt her own democracy. In this audacious attempt, the Americans are attacking the nationality of this country, conjointly with Great Britain who at present is powerless to dominate the world.

We, Japanese, should take a resolute stand against their challenge and should

do everything in our power to safeguard our own nationality. Foreign critics may hurl all sorts of invectives against us, but we need not pay any attention to them. On the contrary, there should be no relaxation of our efforts in the repletion of the national defence. Justice is the basic principle for both human and international intercourse. There can not be two kinds of justice; one for the Occident and another for the Orient. What is just for the West must also be just for the East, and *vice versa*. Therefore, there is no warrantable interpretation that all things done by the Europeans are just, and all things done by the Japanese are unjust. Inasmuch as the European and the American nations are determined to maintain their nationality, the Japanese must employ all possible means to safeguard their nationality.

Possibly both the Europeans and the Americans believe that the above-mentioned literati of this country constitute the bulk of the Japanese nation or that they are influential to the degree of directing the thought of the Japanese as a whole against their time honored national spirit and that they have thereby necessarily produced a radical change in the national mind. If this is the conviction which the Europeans and Americans hold concerning the present state of affairs in Japan, it goes without saying that their inevitable disillusion will cost them much.

Recently I have had occasion to see a letter written by the late Yukichi Fukuzawa, the founder of Keio University, written to his friend about 1897. In this

remarkable letter, the distinguished educationist wrote the following:

"The funds for Keio University are running short. Will you kindly tell me what I shall do? If no funds are forthcoming, I shall have to close the university. But I am grieved to see many deplorable tendencies in this country. In the near future, the people will be troubled with a foreign war, while in the remote future the Japanese will suffer from the agitations for communism and republicanism. These will prove a great menace to this country, to avert which we must take adequate precautions. This is the reason why I should like to save the university, and it is also the reason why I want money sufficient to keep the institution, though I can not tell whether it is not a mere nightmare which haunts aged folk."

It is needless to say that the belief of the Japanese people in their own nationality is as firm today as ever, while the so-called militaristic party in this country is no longer an influential body; its following has steadily decreased of late years. But it is worthy of special notice that the Japanese have a grim determination to safeguard their nationality at all costs. Conceding for argument's sake that from the viewpoint of the Europeans and Americans the nationality of the Japanese is an unimportant consideration, there is no denying that it is the wish of the majority of the human races to give equal rights and privileges to the heterogeneous elements on earth, so as to enable them to maintain their existence on an equal footing with the others.

## The Advantages and Disadvantages of the League of Nations

By TSURUTARO SENG, L. L. D.

Although the League of Nations was formed simultaneously with the conclusion of the Peace Treaty, it is still doubtful whether the United States will join it or not. If she does not become a member, the League cannot but be reduced to a moribund state. Supposing, however, that she will enter it, we should like to be permitted to express our views upon the point, as to whether the League will really contribute to the happiness of mankind and to the maintenance of the peace of the world.

Some people seem to consider the League of Nations useful. But judging from the text of the present covenant, we think it cannot but be harmful to certain powers, though it may be very useful to others. First, one of the avowed objects of the League is to settle all international disputes by peaceful means as far as possible. For this purpose it provides that no nation should appeal to arms or assume a defiant attitude toward the other party involved in the question. It takes upon itself the task of adjudging all such matters and rendering decisions which the parties concerned are in duty bound to submit to. But the difficulty is that international laws have no prescribed rules and regulations for the guidance of the adjudicators. There is no standard whereby to decide the justice or otherwise of the claims of the litigating nations.

For instance, there is no law to cover the case, where a certain power considers itself entitled for the sake of self-defence to intervene and prevent its neighbor from transferring or leasing to a third power a part of its own territory. To cite an example, the Russo-Japanese War was caused because Japan intervened between

Russia and Korea. Russia under a certain pretext, intended to make an agreement with Korea in order to control certain parts of the latter's territory and thereby fulfil her own ambition to make Korea her tool and thus utilise, for naval ports, the Korean harbours. Thereupon Japan was obliged to intervene, as such a state of affairs would extremely endanger her own self preservation. Japan was anxious to solve the question as amicably as possible and conceded even so far as to agree to make the northern half of Korea the sphere of Russian influence, keeping the southern half for her own sphere of influence; but Russia would not listen to such a proposal and come to a peaceful settlement unless the whole of Korea was made her protectorate. Thus began the war.

Supposing that the League of Nations was in existence at that time, would it have supported Japan? Or would Russia have been permitted to lease Korea which unquestionably would have menaced both China and Japan and given Russia in the end the undisputed supremacy of the Far East?

The above is simply an instance of the kind and in all such important questions the views of publicists vary very much. Consequently though brought before the League of Nations, it is not certain how they would be solved. This is one of the defects of the League. Secondly, in the Covenant of the League of Nations it is prescribed that the internal affairs of a state shall not be brought before the League. This, at first sight may seem quite right, but it is not really so. International Law has not laid down any definite distinction between internal and external

affairs; therefore there is a great conflict of views on the subject. How is the League to decide what belongs to internal affairs and what falls within its jurisdiction?

Thirdly the Covenant of the League of Nations prescribes that the Monroe Doctrine shall be recognised and the League shall have no power to take any action which is in conflict with this doctrine. The so-called Monroe Doctrine is very very vague. The Message of President Monroe to the Congress declared, in a nutshell, that while the United States shall not interfere on one hand with the affairs of the European countries, the latter shall not be allowed, on the other, to interfere with the affairs of the American Continent. At that time no one thought about Asia, and therefore no words are mentioned in the message about the continent of Asia. But considered from the present state of affairs, the spirit of Monroe makes us think it proper to substitute the expression "European countries" with "European and Asian countries" or "countries outside of the American Continent." Thus according to one phase of the Monroe Doctrine, the United States is not to interfere with any country outside of the American Continent. Monroe's idea was that his country did not get itself involved in troubles outside of the American Continent; that it did not go to war for the sake of such troubles; and that it did not pursue the policy of expansion beyond the American Continent. This should be the proper interpretation of the doctrine. But how does the United States stand at present? Is she sticking to this doctrine? No, she has already broken the Monroe Doctrine by participating in the Great War of Europe. She seized Philippine Islands by fighting with Spain. This usurpation of the Philippine Islands is indeed in opposition to the Monroe Doctrine. Again her present attempt to control the cables of the Pacific Ocean is nothing but a violation of the Doctrine. All these facts appear to show

that the United States itself has abandoned the Monroe Doctrine. Then there is another phase of the Doctrine, which is not to allow any country outside of the American Continent to interfere with the affairs of the Continent. Monroe seems to have wished all countries outside of the American continent to take just the same United States, as she herself should take toward them. But now the attitude of the United States itself has become ambiguous, and it is not clear what attitude she desires other countries to take. Therefore whenever a new question comes up, the United States may refuse to have it brought before the League under the pretext of applying the Monroe Doctrine; and even supposing that it be brought forward, the League would find it very difficult to decide whether it is in accordance with the Monroe Doctrine or not.

Fourthly, under such circumstances, in order that the League of Nations may decide all international troubles and effectively prevent war, it is necessary as a preliminary measure that all those important and practical questions in international law, should be solved by the League fairly, minutely and in progressive spirit. To sum up the questions to be solved, we may mention first the question when intervention is justifiable and when not, second the distinction between internal and external affairs, and third the question what is the Monroe Doctrine. These three questions are the most important of all and according to our view, the solution of the first question may crush the territorial ambition and unreasonable expansionist policies of nations. All country we think would be enabled reciprocally, through the solution of the second question, to treat equally the subjects of other countries. As to the third question the proper solution of the first and second questions would solve it; rather in that case it would cease to be worth while to need consideration.

If such solutions are possible, then there

would be no room for serious international complications and even in case when some complication occurs, the League would be able to arbitrate easily and fairly. Therefore we hold the view, that unless these preliminary problems are decided by the Covenant, the establishment of the League

alone would be utterly useless, as it would lead only to recurrences of troubles. The result would be nothing else than the abuse of the League by one or two great powers in order to promote own self interests.

## India Enmeshed in Imperialism

By SURENDRA KARR, M. A.

What is Europe? A puny state.  
A so-called Continent—would-be great;  
A part of the Earth? Why, so is a  
stone—  
But in my eyes, it is none.  
Where India sweats, neath the lash of the  
Briton,  
That's the spot for the worldruling spider  
to sit on.  
There my eagles shall go—please note  
my candor—  
There uniting the power of Charlemagne  
and Alexander.

—*Hauptman in the Masque.*

When the European nations emerged from medieval darkness, a throbbing passion of a new awakening was urging them to co-ordinate forces and factors in building up a new nationalism that was to dominate the spirit of Europe, and India's position in the World-politics has been a very important factor in contribution to the growth of that nationalism.

The rise and growth of this nationalism was due to various forces. With the increase of population a desire naturally is awakened to see that the food supply is insured for the growing population. Secondly, they try to develop the productive capacity of the community by (a) intensive cultivation, and (b) by expansion. Thirdly, a time comes when they want to increase the wealth by extensive trade and commerce, profits from which can be

secured through the control of trade routes. Modern nationalism, then, has been the product of all these forces—namely, (a) insurance of food supply, (b) development of productive capacity, (c) control of trade routes.

The most important of all these forces is the control of trade routes around which have been staged severe struggles.

In the Sixteenth and Seventeenth Centuries, the Mohammedans closed the land route to India after the conquest of Constantinople. This led to the discovery of the New World by Columbus, who was impelled by a desire to find a water route "to shake the pagoda tree of India."

This begins a new era in the colonial system in which nationalism was nurtured. Modern nationalism has three characteristic stages—first, protection of industry; second, competition of the markets of the world, i. e. export of goods; third, the export of capital, which brought about the last inevitable war.

It is then evident that the war was caused by the opportunity of exploitation of the industrially backward countries by the ruthless and extreme system of imperialism whose main pillar is capitalism.

Possibility of India's markets for the British goods was one of the main factors in industrial revolution in England. England became freetrader after she built up her industrial system through protection. Whatever may be the merits or demerits

of the arguments of the Coldenian School of Manchester, it is certain that England adopted the system of free-trade when she found it to her best interest, after having wrested a large part of her world empire from her competitors.

The English went to India first to trade. From trade they secured the power of administration, when India, during the period of transition, was making an effort toward the reorganization of the political system. With the help of political control, which is a story of intrigue, fraud and forgery, the English have built up on a solid basis their own trade, commerce and industry. British policy in India is avowedly British trade.

"And so well is England's position," says Dr. Reinsch, "entrenched on account of the fact that all threads of the commercial system are in the hands of the British merchants, that it will be impossible for any other nation to supersede British trade to any appreciable amount, so long as the industries of Great Britain and her commercial organisation retain their efficiency."

What an important position India occupies in the economic life of England will be evident from the declaration by Lord Curzon, the Foreign Secretary, who says:

"One-tenth of the entire trade of the British Empire passes through the seaports of India; and this sea-borne trade is more than one-third of the trade of the Empire outside the United Kingdom. It is greater than that of Australia and Canada combined, and within the Empire Indian sea-borne trade is second only to that of the United Kingdom. India has become the largest producer of food and raw materials in the Empire and the principal granary of Great Britain, the imports into the United Kingdom of wheat, meal and flour from India exceeding those of Canada, and being double that of Australia."

India thus is the strongest pillar upon which the British Empire rests, and from the standpoint of India, the imperial policy

to a great extent is formulated.

"India has" says Prince Lazarovich-Hrebelianovich of Serbia in his "The Orient Questions," created "the British Empire. Without India, England might be only the United Kingdom with some colonies in the Americas. But India and the protection of India, forced England to acquire Malta, Cyprus and Egypt; to seek the hegemony of the Eastern Mediterranean and its coasts, Suez and Red Sea; to acquire the Cape of Good Hope, the islands on the west coast of Africa, the islands and coast-line of the east coast of Africa; to acquire possessions in the East Indian Archipelago, Burma, Singapore, Hongkong—to extend her dominion and colonies Australia and New Zealand. Without India, England would not have gone into the Southern Pacific, where, to-day, she watches with keen eyes the development around and at the Panama Canal."

It is due to India, Great Britain is able to control, rule, and exert spheres of influence over the following territories in Asia and near Asia:

(a) Union of South Africa, German East Africa and Egypt (consummation of the idea of Cape to Cairo and Cairo to Calcutta Railroad thereby becomes a possibility); (b) Hedjas, a newly created independent Kingdom, under the mandate of Great Britain. This includes most of the French zone given by the Sykes-Picot treaty of 1916; (c) Mesopotamia; (d) Persia (Soviet Russia has long since renounced its interest in Northern Persia); (e) Beluchistan; (f) India; (g) Thibet; (h) Burma; (i) Malay Peninsula; (j) the Szechewen and Yunan Provinces and the Kwantung region forming the littoral of Canton, China; (k) Hongkong; and (l) Wei-Hai-Wei.

To safeguard the interests of these territories, Britain maintains strong strategic positions which encircle the globe.

The Southern or Cape Route to the east is well fortified. The stations of

Cape Town are Sierra Leone, St. Helena and Mauritius. Along the principal route of the Far East, there are heavily fortified stations, Gibraltar, Malta, Aden, Bombay, Calcutta, Trincomabe, Singapore, Hongkong and Wei-Hai-Wei. In Occanica there are also fortifications at King George's Sound, Thursday Island, Melbourne, Sydney, Auckland, Hobart, Adelaide, Wellington and other places.

Thence eastward across the Pacific are more stations—Vancouver and Esquimalt in the Northern Pacific. Crossing the American Continent there is Halifax on the North Atlantic and southward the Bermudas and St. Lucia, Jamaica and other stations in the West Indies. In the Southwestern Atlantic, the Falkland Islands are held by the British.

The Indian Ocean is a point of strategy for naval action in the Western Pacific, in

the South Atlantic and the Mediterranean. It thus has a direct influence over the defense of Canada, Australia and South Africa. South Africa, India and Australia are at the three corners of the triangular Indian Ocean and India is at the vertex.

India is the connecting link of all these fortresses, and she holds the thread of hegemony of the British Empire.

While the Nations have been debating on the League of Nations, Great Britain was strengthening her control over Asia. Dismemberment of Turkey gives her an opportunity of extending the boundaries of India. And there is no one to dispute England's mastery over the territories extended from Cape to Cairo and Cairo to Calcutta. Such an expansion of imperialism is only possible by perpetuating the rule over India.

## America and Japan

By SOHIO TOKUTOMI, Proprietor and  
Editor-in-Chief of *The Kokumin*.

The great world-war has served to add to the influence of America in every direction and to enhance her international status. Her pressure upon Japan, therefore, has been the more rigorous. The prevailing American-Japanese question is not the simple problem of immigration in California, but rather a momentous issue, menacing the national existence of this country. We heartily deplore the fact that the relations between America and Japan have been more seriously aggravated since the war.

It needs no reiteration here that Japan has been in the past both assiduous and loyal in the promotion of friendship with America by seeking to reach an honest understanding with her and by trying to retain America's good will. This accounts for the fact that Japan allowed America

to annex the Hawaiian Islands with its one hundred thousand Japanese immigrants as well as the Philippines which are perilously near Formosa. At the time when America proposed the neutralisation of the South Manchuria Railway, a move which threatened to nullify the fruits of our war with Russia, the safeguarding of her position by making arrangements directly with Russia was the most that Japan did.

There is all the difference imaginable between the annexation of Korea by Japan and the occupation of the Philippines by America. If America had not occupied the Philippines, the independence of America as well as her national existence would not have been affected in any way; whereas Korea under any foreign domination except that of Japan would have spelt ruin to this country. The defence

of Korea is the defence of Japan; Korea gone, and there would be no independence, no national existence for this country. This must be clear to all the people of the world, the Americans included, of course.

Japan has all the while respected the susceptibilities of America. Though the American missionaries have resorted to movements in contravention of Japanese laws, the treatment given by the Japanese authorities to these spiritual leaders has been what one gives to a spoiled child. They have been humoured and indulged to an amazing extent ever since Korea has come under Japan.

In 1908, when America had planned a cruise for a fleet of sixteen battleships to the Far East, the Japanese Government invited the fleet to Japan and extended to it a warm reception. This concourse of ships arrived at Yokohama October 18th and left the port on the 25th of the same month. The enthusiastic welcome the American fleet received from the Japanese Government and the people may be understood from the letter sent by President Roosevelt to the Emperor Meiji. "Everywhere," wrote the President, "the American fleet has received a welcome, but never has it been given a reception so cordial and so enthusiastic as it has been given in Japan."

About a month later, that is, on November 30, 1908, important notes were exchanged between the American and the Japanese Governments regarding the maintenance of peace in the Far East. These memorable notes provided that in order to encourage the free and peaceful development of the two countries in the Pacific, the *status quo* be maintained in the Far East; that the principle of equal opportunity be maintained in China; and further that in case of an emergency, views be exchanged between the two Governments so as to effect satisfactory negotiations.

This was indeed a negative arrangement

creating no new development in the situation, but it was thought that it would ensure perpetual friendship between the two countries.

During the great European war, or, more particularly speaking, in July, 1917, the Japanese Government sent Viscount Ishii to America who succeeded in concluding the famous Ishii-Lanshing Agreement.

The Agreement provides that both the American and the Japanese Governments acknowledge the special relations between their countries and propinquous territories, and that therefore the American Government recognises that Japan has special interests in China, especially in those parts of China contiguous to the territory of Japan.

This Agreement has been given wholehearted approval by the Japanese people, since through it the American Government has recognised Japan's special position in China. However, the American Government has refused to translate the Agreement into action, giving no recognition, in fact, to Japanese special position in China. What is more serious, America has gone a step further, and has behaved as though she, being an old republic, holds by right a special position in China, the young republic.

This may be due to a request from the Chinese Government but there is no denying the fact that America has long regarded China as her special sphere of activity, in which she will figure in the most important role.

America is not content with her activity in China, but she has tried to dominate Siberia as well. It is no new story, that America used her power to secure the control of the Siberian Railways as well as to get for herself enormous concessions in that part of Russia. For instance, Elihu Root and his party proceeded direct to Siberia without so much as touching this country *en route*. From Siberia he proceeded to the Russian capital. There he



planned to conclude an economic league between America and Russia. Considering this it is easy to imagine the motive of Colonel Steven's expedition to Siberia, with a staff of two hundred railway experts.

At the close of the great war, America proposed a joint expedition to Siberia under the pretext of giving relief to the Czecho-Slovaks. But when she withdrew her troops from Siberia, she failed to consult the Japanese Government and did not even notify Japan of her evacuation until it had been completed. It is true that the American diplomacy has always been marked with audacity, but the Japanese did not expect that their cooperator would act contrary to the spirit of cooperation. The self-assertiveness of the Americans may be forgiven as long as it does not force trouble upon other nations, but it is quite unwarrantable for the Americans to attempt to compel other nations to obey them.

America regards both North and South America to be within the sphere of her Monroe Doctrine. Being not content with this territory alone it appears that she is trying to include Asia in the purview of the Monroe Doctrine. This is the reason why she is conscious that Japan is an obstacle which must be sooner or later removed.

As for the so-called Shantung question, it was a drama staged by the Chinese diplomats, Dr. Wellington Koo, and Wang Chengting in conjunction with Mr. Lansing, the then American Secretary of State. But the drama proved a miserable failure at the Peace Conference of Versailles. This is due not so much to the diplomatic victory of this country, as to the fact that the question is too clear to admit of controversy.

It may be seen from the above-mentioned fact that the anti-Japanese feeling in America is deep-rooted and far-reaching. It is not an endemic limited to California alone, nor is it an epidemic destined for a short duration.

If we take a calm survey free from all prejudices, we shall be able at once to see the relations prevailing between America and Japan in their true perspective. There can be no whitewashing of the fact that the relations between America and Japan are anything but smooth and friendly. Americans are carrying on their anti-Japanese agitation not only in their country, but furthermore in the foreign countries too. In their national policy they are determined to exclude the Japanese immigrants, and their international policy is bent upon the exclusion of the Japanese people as a whole.

Some may contend that the anti-Japanese agitation is evidencal only among the laborers and among those demagogues who are catering to the prejudices of the laborers so as to gain their influence.

Others may say that the anti-Japanese sentiments are confined to the Republican ranks—the out and out nationalists—while scarcely a vestige of the anti-Japanese thought exists in the minds of the Democratic party.

The contentions are fairly plausible, and we are also aware that there may exist various sorts of reasons for the anti-Japanese movement in America. But we also know that the anti-Japanese agitation is now nation-wide in America. Furthermore we know that the anti-Japanese agitation in America is not based upon flimsy sentiments, but on the contrary on a national impulse. We can not help, therefore, feeling that the relations between America and Japan are growing to be not unlike those that subsisted between Persia and Greece and between Carthage and Rome in ancient times, and in later times between France and Germany, Russia and Britain;—countries whose ambition for national development and expansion precipitated disastrous wars. Will this ominous tendency be checked and effectively so by an usual hand-shake, a complimentary

koutous; or a sycophantical policy?

Promoters of friendship between America and Japan are emphasizing the necessity of a conciliation and compromise. Certainly their efforts call for admiration, but shall we suggest that their efforts will be abortive until both sides have something to concede. Now what has Japan conceded to America? It will be seen on a reference to the history of Japan's diplomacy that she has approved of almost all the proposals made by America. It is true that the Japanese Government has some times made representations to the Washington Government, but none of these representations have been given a fair hearing by the latter, while this nation has been compelled to pocket heaps of insults. In short, the policy of Japan toward America has invariably been marked by concession, while the American attitude toward this country has been out and out high-handedness. Is it then possible to expect any mutual concession or compromise between America and Japan?

In order to humor America and to win her favor, and what is more, to obey her dictates, we have thrown off our overcoats, and then our coats too. Now all that remains on our body is underwear and skin. Are the Americans going to snatch from us our underwear and then finally force us to peel off our skin too? The prevailing question between America and Japan is no problem of prestige or *amour propre*, but quite to the contrary it is the serious issue of a national existence for this country.

A plea may be offered for the sake of America that the mammoth naval program of America is intended for gaining naval supremacy over Great Britain. This may be true. However, ever since Colonel Roosevelt was elected President, why has America found it necessary to expand her Pacific fleet? Again for what purpose has she excavated the Panama Canal? And why does she hold absolute control

of the Canal herself? Further, why are influential Senators such as Lodge and Smith advocating the necessity of constructing a big Pacific fleet? And again, Secretary Daniels of the Navy has proposed to Congress that Pearl Harbour of Hawaii be extended so as to give accommodation for all the Pacific fleet; that a repair dock and shipbuilding yard be established at Guam; that Santiago be made the naval training base for the south; that bases for destroyers be established at Los Angeles and Astoria, and further that a fuel station be established in Alaska. In making such proposals, by what motives has the Secretary been actuated? There is no denying that all these new equipments are intended for a remarkable extension of the Pacific fleet.

What is more significant is that America has begun to establish great military works on the Pacific coasts at an estimated cost of three hundred million yen the construction of which will be spread over five years. Why are such big military plants necessary for America? In January, 1921, America is going to hold a big naval manoeuvre in the Pacific. Again for what purpose? We can not help thinking that the naval program of America is not designed against Britain alone.

The unpleasant situations in the world have been aggravated by the great war. It is often said that the world war has been waged to end all future wars, but in reality, it has laid a number of seeds for future wars, seeds too easily nurtured by rancour. Under these circumstances, we can not believe that America alone has escaped the world tendency and has been able to transform itself into a happy paradise, because America is propagating the gospel of peace on the one hand, while on the other she is doing everything in her power to extend her armaments on a mammoth scale. What is the purpose of these armaments? Are they for ornament

or have they become the American hobby? Or are they to satisfy America's vanity? Certainly not. We cannot believe that any one of these is the ultimate object.

It is inevitable that we should feel pressure of the American Navy whether it be intentional or not on the part of the Americans. We cannot console ourselves with the make-believe profession that the extension of the American Navy is designed against the British Navy alone.

The first secret of dealing successfully with the international situation is not to deceive oneself. The second one is not to deceive others. It will never do for us to carry out the policy of an opportunist, by idealising America; simply because we do not like to believe otherwise. Nor will it do for us to conceal the true state of affairs in our country and deceive the Americans, letting honeyed words fall from our lips simply because we do not like to do otherwise. Present fact as fact. If fact be taken as fact the present relations between America and Japan do not warrant an optimistic view, notwithstanding the assertions of the pro-Americans and the pro-Japanese to the contrary.

Let me tell the Americans frankly and candidly, whether they be anti-Japanese or pro-Japanese. It is true that there are a few admirers of Germany in this country as there are in other countries. It is also true that there are some admirers of England and America in this country. But the majority of the people do not look upon German militarism as an ideal, neither do they regard American democracy as being an ideal. The most powerful influence in Japan does not rest with the bigoted militarists, nor with the frivolous pro-American or the pro-British advocates in this country; but it rests with the majority of the nationals who are sound and sane in their principles. The Japanese

nationals are not Germanised, nor are they Americanised. They are sticking fast to their own Japanese nationality and are assiduously endeavoring to develop it to the point of perfection.

If any nation, therefore, should dare to trample upon the prestige of the Japanese and to destroy their interests, they should reckon with the Japanese nation as a whole but not with the Japanese militarists. That which is of supreme importance to the Japanese as a nation is neither Germany, nor Great Britain, nor America, but their own country Japan. The so-called militarists and pro-Americans in this country are a mere fraction of the people.

The Japanese are a peaceful nation, peace being dearer to them than anything else in the world. They are always forbearing in spirit. But it must be remembered that they have courage enough to defend the cause of justice. Therefore so long as America refrains from challenging this moral courage of the Japanese, the relations between America and Japan will proceed smoothly and friendly. We do not expect much of the American people. But if they are as true to Christian ideals as they certainly profess to be, we implore them to make a practical application of the fundamental teaching of Christ "Do unto others as you would that they should do unto you" to this international situation. This is the key—which should padlock the two nations in a never ending friendship.

We do not ask America for more than an equal treatment with other nations; to borrow the expression of Dr. Sydney Gulick, the "same treatment with the Turks, Persians, Russian Tartars, Mexicans, Zulus, Hottentots, and Kaffirs." Should the Americans deny to the Japanese nation the treatment given to the other nations?

## How Professor Fenollosa Came to Appreciate the Art of Japan.

By VISCOUNT KENTARO KANEKO.

(An Address delivered at the unveiling ceremony of the monument in honour of Professor Fenollosa in the compounds of the Tokyo Fine Art School, Ueno Park.)

I have been asked by the Committee to speak concerning Professor Fenollosa in whose honor we are assembled here today to unveil a monument. But I am afraid that it would take too long a time for me to tell you all about how much the late Professor has contributed to the cause of art in this country. I think however that I was the first among the Japanese to make the acquaintance of Professor Fenollosa. I had the pleasure of enjoying his friendship for no less than twenty-eight years.

It was in June 1878 that I graduated from the Harvard Law College; the same year Mr. Fenollosa graduated from the College of Literature at this well known university. But strange as it may seem we had never met. A few days after the graduation a friend in Boston invited me to dinner and it was at this friend's house that I found Mr. and Mrs. Fenollosa. The host introduced him to me as one of the new graduates who was going to Japan as a professor of Literature, having been engaged by the Tokyo Imperial University. So I think I was the first Japanese to make his acquaintance in America before he came over to this country. He also said that I was the only Japanese whom he knew at that time.

Professor Fenollosa came to this country two ships earlier than I. Upon my return, I called on him. He was then living in an official residence on Kai-Zaka in Hongo ward, Tokyo.

I shall make a brief survey of his invaluable services to the cause of Japan-

ese art, and confine my lecture on this occasion to his contributions so far as they concerned the introduction of our art to the outside world.

One Sunday, about a year after his arrival in this country, I called on him. I found his room crowded with half a dozen curio-dealers each of whom had brought a large bundle. One dozen pictures had been hanging on the walls of the room, which the Professor had been interested. He said to me that he had bought the kakemonos while he was looking at with a keen taking a stroll through Kotokuji street, believing them to be the masterpieces of Japanese art. At that time, the Kotokuji street was lined with curio shops on both sides. He added that the curio-dealers had come that day too with their stock. He asked for my judgment on the merits of the pictures which hung on the walls. I was rather a stranger to art, but fortunately I had had frequent opportunities of seeing and handling pictures at home as my father was very fond of pictures and often told me to hang them for him. The names of such masters as Shubun, Motonobu, Tanyu, Okyo, and Keibun were not unknown to me, as I had often heard my father's talks on Japanese painting.

I could therefore judge whether the pictures collected by the Professor were genuine or spurious. I told him that the majority of his collection were spurious ones, and advised him not to buy them, as they were by no means representative of Japanese art. Thereupon, the Professor asked me how he could recognise the

genuine pictures, and if there was a connoisseur. But there was no connoisseur simply because of the fact that there was but a scanty demand for pictures and other objects of art in those days which had hardly emerged from the turbulent period consequent upon the Restoration.

At that time many artists toiled hard to eke out their living, there being no time left for them to devote their attention to the paintings. For instance, Mr. Zeshin Shibata was then painting fans for the restaurants which used to distribute them gratis among their customers, getting 25 sen per fan. Again Mr. Gaho Hashimoto was in the service of the Hydrographical Department of the Navy, his daily wages being 25 sen. And still again, Mr. Hogai Kano had no regular employment, while Mr. Masao Gejo was also in the service of the Navy, as a paymaster. They were the great masters of the Meiji Era, their works being representative of the art of that period. And yet they could not support themselves as painters when Fenollosa came to this country.

Such being the case, I could not recommend any picture connoisseur to the Professor. Therefore, I suggested to him a plan by which to improve his knowledge of painting, and that was to see a representative collection of Japanese and Chinese pictures. Of course, there was no museum or picture gallery in Japan at that time. So I introduced him to Lord Nagahiro Kuroda, the grandfather of the present Marquis, and asked him to show the Professor his collection of pictures.

Lord Kuroda was not only a connoisseur, but a painter himself, drawing excellent pictures. He was kind enough to grant my request. One day I took the Professor and Mrs. Fenollosa to Lord Kuroda's residence and he showed the Professor about ten pictures by Okyo, Keibun, and Tanyu. The Professor was struck by the sight of those pictures. He said that they

opened his eyes on Japanese arts and that he would not buy the pictures from the curio-dealers in Kotokuji street any more.

The Professor was immensely delighted when he learnt that there were even more fine pictures which would be shown to him afterwards. About a week later, I took him again to Lord Kuroda's house, where he was shown about a dozen pictures of Sesshu, Shubun, and other masters. Mr. Fenollosa was convinced that Japan abounded in great pictures. At our third visit to Lord Kuroda's the Professor was shown the pictures by Chinese masters, such as Tsung Yuan, Liang Kai, and Emperor Chitsung, whose famous pictures simply electrified the Professor. He realised that his past method was a mistaken one and asked me how to study Japanese art. Thereupon I recommended Mr. Nagao Ariga, who was versed in Japanese and Chinese classics as well as in English, though he was then a pupil of the Professor. I told the Professor to make Mr. Ariga translate all important chapters, bearing upon art from the history of Japan.

As for the theory of painting, I recommended to him the "Garon," a book on the Chinese painting. For about six months after that, he did not buy a single picture. One day he called upon me and showed me a leaflet, saying that he had discovered the secret of the study of Japanese art. It was a chronological table of Japanese and Chinese artists compared with the European painters. Therefore when we glanced over it we were able to see at once when masters like Shubun, Sesshu Kano, Keibun and Okyo were born and died and to compare them with such European masters as Raphael, Angells, Fischer, and Eugel.

This valuable table is quite likely to be in the hands of the professor's family.

He also brought another table, classifying various schools of Japanese painting. It was a genealogical tree of the painters in Japan. It showed who was the founder

of such and such a school, who were his noted disciples, and who were his successors.

The Professor told me that these tables were compiled with the assistance of Messrs. Nagao Ariga and Mayori Kurokawa, joyfully adding that he would make his study of Japanese art by these tables.

At that time, there was neither a museum, nor a gallery, nor an exhibition. So he was obliged to visit old temples and the residences of nobles to see the pictures done by the old masters. On such occasions, Messrs. Ariga and Miyaoka acted as his interpreters. Indeed such was his zeal for paintings that all his spare time was devoted to visiting old temples and the residences of nobles not only in Tokyo but in Kyoto, Osaka, and in other parts of this country.

It was entirely due to his memorial to the government that the Government decided to establish the Fine Art School of Tōkyō. In about 1887, Baron Hamao, and the late Mr. Kakuzo Okakura were ordered by the Government to Europe where they inspected the representative museums and galleries in the various countries.

When the Fine Art School of Tōkyō was established, Professor Fenollosa was appointed a lecturer and gave lectures on aesthetics. His activity was not limited to the school and the University alone. He rendered invaluable services to Japan, and there are many things which relate his activity. But I shall omit them for fear that it will take too much time to tell them.

It was during his first sojourn in Japan that he began to write his short history of the fine art in the Far East, for the purpose of introducing Japanese art to the outside world. When his term of office expired, he returned to America, where he continued his study of the Japanese art. On his second visit to this country, he lived next door to the official residence of the Minister of Agriculture and Commerce. As it was very near to my house, the

exchange of our visits grew more frequent. By this time he had become so well acquainted with Japanese paintings that he began to paint Japanese pictures himself. It was at this time that he borrowed a picture of "Jurojin" from Marquis Hachisuka and copied it. His reproduction was a fine success. After a stay of a few years, he returned to America.

Upon the outbreak of the Russo-Japanese war, I was sent to America on a certain mission by the Government. Professor Fenollosa was then living in a lodging house in New York, and came to see me when he learnt of my visit to America. Our conversation was naturally centered on the war between Japan and Russia.

Later, when I saw the late President Roosevelt, he asked me if I knew Professor Fenollosa. My reply was in the affirmative. The President then proposed to invite the Professor to the White House and ask him to give a lecture on Japanese art before a select circle of Washington society in order to win their sympathy for Japan. As I accepted his proposal with deep appreciation, the President at once wrote to Professor Fenollosa and asked him to give a lecture at a meeting of the ladies and gentlemen of Washington. It may not be too much to say that his lecture delivered at the White House exercised no small influence upon the attitude of the Americans toward the Russo-Japanese war.

Later on when he called upon me, he brought with him the manuscripts of his history on the Oriental fine art, but he said that they were still incomplete for publication.

In accordance with his request, I introduced him to various universities and associations, where Professor Fenollosa delivered many lectures on the fine art of Japan, by which he made his fellow-countrymen acquainted with the cultural side of Japan.

Before my return to Japan after the conclusion of the war, I called upon him

at his lodgings, where I found a pile of research materials. I was told that it was his first intention to limit his history of the Oriental fine art to Japan only, but as he studied on he found it necessary to cover China also. Pointing to the pile he said that they were largely those bearing upon the fine art in China, borrowed from a German Professor of Columbia University. I was told that the German Professor made an exclusive study of philosophy, being at the head of the department of philosophy and was well versed in Chinese art.

Further, Professor Fenollosa told me that he was going to Europe with those manuscripts to make necessary addition and improvement by studying at the European museums. On his return from Europe he would publish his works in New York.

I encouraged him and wished him success in his great enterprise. I left New York in October, 1905, when he was kind enough to see me off at the station. This proved to be the last time that I shook hands with him.

Soon after this Professor Fenollosa went to Europe. But the tour was a most pathetic one, because on the eve of his departure for America, having finished his researches, he was attacked by cerebral hemorrhage to which he succumbed. This was in 1908.

I made my first acquaintance with him in America in 1878 and had the last handshake with him in October, 1905, at the Central Station in New York. When I remember my long and constant friendship with him, before the monument erected in his memory, my heart becomes overwhelmed with sorrow.

Before closing my address, let me again have a word upon the valuable services rendered by Professor Fenollosa to Japan. If there had been no Fenollosa, perhaps the Japanese fine art would not have been known to the outside world, as it is now. Be it remembered in this connection, that the words, fine art, were foreign to our people in 1878. Indeed there was

no word in the Japanese language corresponding to the fine art at that time.

Who would have imagined that the pictures picked up by Professor Fenollosa would prove an enlivening stimulus to the development and popularisation of Japanese fine art? Therefore the Japanese nation should never forget the services rendered by him to the cause of their fine art, the priceless heirloom handed down from their forefathers. It was entirely due to the earnest efforts of Professor Fenollosa that Japanese art has been introduced to the outside world and is now enjoying its hearty appreciation, to say nothing of the Fine Art School of Tokyo which was established at his instance, as well as of hundreds of artists trained at the Institution.

It is my firm conviction that the Europeans and the Americans have come to understand and appreciate Japanese fine art through the lectures and essays of Professor Fenollosa. In this connection, it may be well for us to remember that the Professor introduced the fine art of Japan to America first, through America to the rest of the world. Therefore, we, the Japanese, should feel extremely grateful to him; because he made Japanese Fine Art known all over the civilized world.

I have no doubt but that so long as this monument stands in the garden of the Tokyo Fine Art School, so long will the friendship between America and Japan remain cemented adamantine, and their intercourse as pleasant as the artistic bonds which bind America and Japan, thanks to the Professor's efforts.

This monument, unveiled today in memory of Professor Fenollosa, may be a piece of stone, but it will prove a powerful link in the bonds uniting the two nations on each side of the Pacific. And I think that it has been erected at a most opportune moment. This is the reason why I have indulged in paying tribute to the memory of Professor Fenollosa (Cheers).

## Henry P. Bowie, Skilled in our Art and Calligraphy.

By MASUJIRO HONDA, L. H. D.

The Kokufū or National Poetry-Art-Calligraphy Association, organized by Haruchiyo Uji for the purpose of fostering the Japanese spirit or *yamato-damashii* through the cultivation of these genteel accomplishments, presented in December, 1919, a hanging scroll each to T. I. M. s, the Emperor and the Empress and H. I. I. the Crown Prince, through Viscount Hatano, Minister of the Imperial Household. The scroll contained three *tanka* poems beginning with the three different ideographs standing for *yamato-damashii*, composed by Mr. Uji and written in the *reisho* calligraphy by Mr. Bowie. Among the patrons of the Association we find the name of this American artist and connoisseur, besides Japanese representatives of aristocracy, of the learned professions, of poetry and art, and of other public interests. The Association has issued a pamphlet soliciting subscriptions to be used in donating duplicates of the scroll to the Japanese schools of all grades. In this pamphlet Mr. Bowie is described as follows:

Though born in a foreign land, Mr. Henry P. Bowie is a gentleman who reveres our Imperial House, admires our national character and understands and appreciates the true spirit of Japan. He comes from San Mateo, California, U. S. A. He has once represented that State as a Congressman. When at home he practices law. As there is no need of his relying upon his profession for a living, he has for many years directed his attention to Oriental Culture, finding particular interest in Japanese art and Chinese calligraphy. His first master in the art of

brush-writing (25 years ago) was the famous Ichiroku Iwaya of Tokyo; later he studied the same with Kō-u Tsuji and Kō-mu Kimura and is skilled in both the *kaisho* or square style and the *reisho* or flowing style. His first master in painting was Tōrei Nishikawa of Kyoto; since coming to Tokyo he has studied with Beisen Kubota, Sekko Shimada, Bokusen Shimada and others; his attainments in this line cover all the three fields of "flowers-and-birds," "mountains-and-waters" and "human-figures" (portrait painting). His art work was graciously recognized and accepted by the Meiji Emperor and the Empress. Awards were often given him at the various Japanese Art exhibitions.

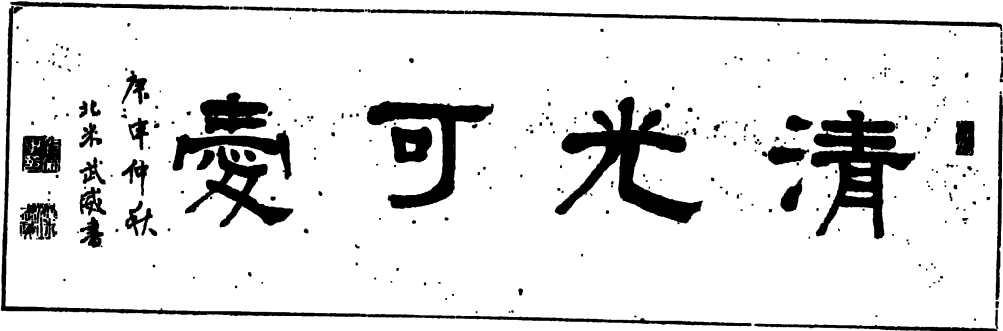
Mr. Bowie's first visit to Japan was in 1893, and in October, 1918, he came to this country for the sixth time (staying in Tokyo until his return home in October, 1920). Whether in America or in Japan he has never relinquished the practice of his art and calligraphy. Aside from this he has through all these years been studying the Japanese language, (the etymology of the Chinese ideographs) and Japanese arts and crafts in general. But this is only one side of his personality. There is another, which is that he has been a staunch friend of Japan (ever since he first read about this country in Sir Edwin Arnold's writings). Our late Emperor decorated him with the Fourth Class of the Rising Sun and the present Majesty raised it to the Third Class. This was in recognition of the meritorious services rendered Japan by Mr. Bowie.

For instance, he was instrumental in



organizing the Japan Society of San Francisco, of which he was President for eight consecutive years. In this capacity and in others he has done much to smoothe the relations of the Americans and the Japanese in California. It was he who appealed to the public opinion and senti-

ment of that State concerning the Japanese school children question, the question of the Japanese ownership of land, and the like. After the Russo-Japanese war, a triumphal arch was erected before his house at San Mateo to congratulate and commemorate Japan's victory in a per-



Four Ideographs in the Reisho Style Mean: Pure Light is Lovable. As a Framed Decoration of a Room, the Expression Suggests the Esthetic Qualities of the House or its Surroundings.

manent way. It was of purely Japanese architecture, and all the materials and artisans went from this country. The unveiling of this memorial structure was done by Viscount Shibusawa, the leader of the business men's party then on a tour through the United States. The members of the party were all invited to attend this ceremony. When our late Emperor died Mr. Bowie delivered a speech on the life and work of the Meiji Tennō before thousands of men and women of all nationalities, who had gathered in one of the

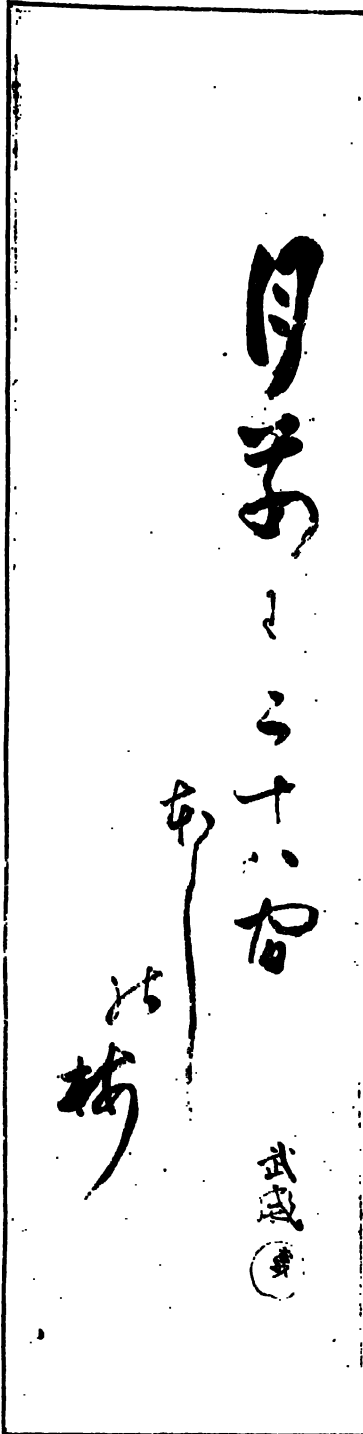


Mr. Henry P. Bowie on the Eve of Leaving Tokyo for America.

largest theatres of San Francisco to do honor to our late Majesty. Mr. Bowie probably was the first American who was able to expound the unique relationship existing between the Ruling House and the people of Japan.

A few more facts may be added here by the present writer, who has inserted some information already in the above quotations. Mr. Bowie's parents went to the United States from Scotland when he was a young child. His father was a surgeon in the British Navy and his ship was one of the earliest

vessels of any nationality to steer through the Golden Gate when California began to attract the world's attention. Mr. Bowie's father resigned his post in 1848 and six years later from Baltimore the Bowies removed to San Francisco where Dr. Bowie practised medicine. In 1855 the little Bowie made his first acquaintance with a Japanese, the well known Joseph Heco, who used to bring messages to Dr. Bowie from Beverley Sanders, a collector at the Port of San Francisco. Mr. Bowie, now over 70 years of age, still remembers how this strange Japanese boy drew a picture of sampan to amuse himself, the American boy. When the Lords Oguri and Muragaki's mission went to Washington several years later, Mr. Bowie was at Georgetown College and saw Heco act as an interpreter for the two-sworded top-knotted *samurai*. This last mentioned incident Mr. Bowie recounted to the Asiatic Society of Japan last year, when President Kamada of the Kei-ō University read a paper at the American Embassy, Tokyo, on Lord Muragaki's diary of that mission. Curiously enough, the two volumes of Joseph Heco's American diary were found in the possession of "Mr. James at Shinagawa"



when Mr. Bowie came to Japan for the first time.

"On the Laws of Japanese Painting," which Mr. Bowie wrote and published in San Francisco a few years ago, embodies the results of his quarter of a century's study and practise of the Shijō and Kanō schools of Japanese art. Both styles are illustrated by the *kakemono* pictures which are reproduced in these columns and which he made specially for the writer as farewell gifts. The picture of Takayama Hikokuro, a fervent royalist, who is seen bowing with his face turned toward the Imperial Palace, at the foot of the Sanjō Bridge, Kyoto, is according to the Shijō School. This school originated in that ancient capital and it was this school that began to draw from life. This picture is indeed a life-like study of a Japanese in whose bosom smouldered a volcanic indignation against the feudal eclipse of an Imperial Luminary. The black-and-white or India-ink picture of *sansui* or "mountains-and-waters" is according to the Kanō school which was patronised by the successive courts of the Shōguns from the time of

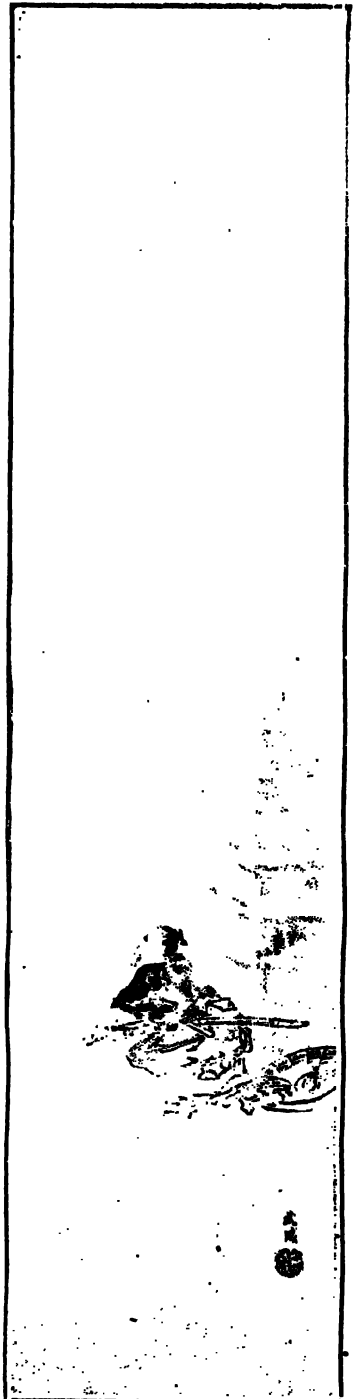
A Haiku line reading: Getsu-zen ni Nijū-hashaku Hoshi no Ume. It means that white plum blossoms in a moon-light night look like 28 constellations of stars.



the Ashikagas at Kyoto. This particular work illustrates the principle of *hatsuboku* (pohmoh in Chinese) or "bold ink-spreading" in the canons of Chinese art. The horizontal piece of calligraphy shows Mr. Bowie's skill in writing an elegant hand in the *reisho* style, while the *kakemono* writing represents both his ability to compose *haiku* or 17 syllable Japanese poems and his beautiful handwriting of Chinese and Japanese letters in a cursive style. Gahō Hashimoto, the greatest exponent of the neo-Kanō or Bijutsu-in school of Japanese art, was Mr. Bowie's last master. Baien Satō, who is giving lessons in calligraphy to Japanese and Occidental pupils in Tokyo and Yokohama, continued to write copy books for Mr. Bowie till he sailed for America. During the present sojourn in his country he may find time to write another volume on his art experiences and impressions while in Japan.

Notes on the pictures: (*The picture at the Left*) A Landscape Kakemono in the Kanō Style, Illustrative of the Principle of Bold Ink-Spreading in the Chinese Art.

(*The picture at the Right*): A Shijō School Picture of Takayama Hōkoku, a Devoted Royalist and Anti-Feudal Patriot, Bowing and Doing Homage to the Imperial Palace.



There is yet another branch of the Far Eastern lore in which Mr. Bowie has acquired no small amount of knowledge. The etymology of ideographs, called by sinologues *setsumon* or "interpreting their component parts," is a study of endless interest as the Chinese characters comprise three different origins, namely, conventionalized forms of objects, compounds of pictures conveying meanings, and words standing for sounds and not based on ideas or objects. Through writings by Chūshū Takata, perhaps the greatest living Japanese authority on *setsumon*, Mr. Bowie has learned what a great majority of the Japanese, Korean and Chinese people do not know at all. He will tell you, for example, that a conventionalized picture of a foot with toes means the verb "to stop" and that, if you add a left-side "radical" standing for "foot" to this "body" or right-side part, the compound character signifies the "sole" or stopping part of the human body. In a similar way, "man" represented by two legs and "mountain" represented by three peaks and a horizontal line, put side by side, make a compound word meaning "hermit;" while a man in a valley or low place signifies "vulgar" or "common people."

Another mode of compound-formation is by means of a *kammuri* or "crown," instead of putting two component parts side by side. A pig under a roof *kammuri*, for instance, makes up the character for "house"; some archiologists trace this to a cave-dwelling period when domesticated animals alone lived under a man-built roof. "Water" on one side and "sheep" on the other form a word standing for "ocean," its ordinary explanation being by the third theory of phonetic representation. According to this theory, ocean was known to the ancient Chinese by the sound *yang* which also stood for sheep, so the *young* of the water formation came to mean ocean when ideographs were coined. But our American student of the subject suggests, as *mer mounton* and similar other expressions are found in the Latin languages, that a common psychology of mankind may have identified sea, waves, white horses and flocks of sheep. Whatever be the scholastic value of this particular suggestion, the fact remains that one can not profitably discuss the present and the future of the Far Eastern culture without carefully studying and duly appreciating all its sources and their true bearings.

## Japanese Animal Pictures. Their Morals.

By HIKOTSUGU KOMORI, Curator of Okura Shūkokuwan.\*

### Introduction.

As Japan is rich in fine and beautiful scenery and unhaunted by ferocious animals, the natives are used to love nature and to be fond of animals. This senti-

ment is revealed in Japanese pictures since the ancient times. Just as among Japanese poems a small portion deals with a simple description of natural scenery only, while most of them are subjective lyrics inspired by nature, so our animal pictures

\*Okura Shūkokuwan is a museum established in September 1917 by then Mr. now Baron Kihachiro Okura and opened to the public in May 1918. The fine arts collection endowed by the Baron was valued by the experts at 10 million yen at the time of the establishment.

are in most cases used to allude to some ideas or notions, besides the mere representation of the material themes, and to thereby attract poetical interests.

The most ancient specimen of Japanese animal pictures is found in the "Mitsuda" painting on the pedestal of the famous "Tamamushi Zushi" (Chrysochroa Elegans Shrine) enshrined in the "Kondō" (Golden Temple) of Hōryūji.\* This Zushi or shrine is traditionally said to be a work of the Suiko Era (539 A. D.—661 A. D. so called after the name of the Emperor reigning in the middle part of the era.) The painting on the left side of the pedestal represents the Prince Mahasattva sacrificing his own body to feed a hungry tigress with seven cubs. The Prince was reborn, according to Buddhistic scriptures, as Buddha, a recompense for this benevolent act. No doubt it was painted after the story mentioned in the "Throwing one's own body to feed a tigress" scripture or in the "affinity of the wise and the fool" scripture.

Japanese animal pictures from the most ancient times may be classified as follows;—

- A. Those satirizing certain human affairs.
- B. Those aiming at realistic painting from life.
- C. Those suggesting certain notions.

### **Animal Pictures Satirizing Certain human Affairs.**

Among this class of animal pictures we may mention as famous examples, the "Chōjū-Giga-Makimono" (a roll caricature of birds and beasts) and the "Jūnirui-Yekotoba." (pictures of 12 horary signs with explanations.)

The tradition ascribes the roll caricature of birds and beasts to the brush of the famous master Toba-sojō. The roll preserved in Kōsanji, a Buddhist temple at Toganoo, has been prescribed by the Government as one of the national treasures, according to the Special Protection of Buildings and National Treasures Law. Originally the whole roll must have belonged to the temple, but we may say that its two fragments were sold before the Law was issued; and one of them is now held by the Tōkyō Museum of the Imperial Household and the other by Baron Masuda.

The original roll of 12 horary signs with explanations consists of 3 scrolls and is said to be owned by a certain member of the House of Peers, but unfortunately the writer has not seen it. Its copy is kept at the Tōkyō Museum of the Imperial Household. According to some authorities, the pictures of the original scrolls were painted by Yedokoro-Azukari Ukonshōgen Yukihiro (Yedokoro-Azukari is the title given to the Member of the Imperial Court Studio and Ukonshōgen is an official title); and the "Kotobagaki" (explanatory notes) of the first roll were written by the Emperor Gosu kwo-in (1372–1456 A. D.) and those of the second and the third rolls by the Priest Prince of Imperial Blood, Shōrenin-no-Miya Sōdō (1332–1403 A. D.)

The Caricature of Birds and Beasts is painted in black and white with a subtle style, and though it is traditionally believed to be a satire of the spirit of the age in which the painter lived, it is very hard to ascertain his intent at present, as there is no explanatory note attached to it. In

\*Hōryūji is the famous Buddhist temple at Nara which was built by the Prince Shōtoku and finished in 607 A. D. It is renowned for its architecture and an inestimable collection of artistic treasures preserved in it. The temple consists of 7 buildings, of which the Golden Temple is the main one. The whole height of the Tamamushi Zushi is 7 feet  $8\frac{4}{10}$  inches, of which the pedestal occupies the greater portion. Both the shrine and the pedestal are square in form and made of black varnished wood. Their edges are framed with a row of the real wings of the insect chrysochroa elegans, pressed down by an openwork of gilt bronze. The shrine, popularly named after the insect, is mentioned in the still existent "Shizaiichō" an inventory filed by the Temple at the Imperial Court in 747 A. D. The Mitsuda painting is a kind of oil painting done with an oil pigment called "Mitsudasō." Upon the authority of this Mitsuda picture on the pedestal, some archaeologists maintain, that oil paintings were known in Japan prior to their being known in Europe.

the roll kept by Kōsanji, we see pictures of monkeys, hares, foxes, frogs, etc., playing and amusing themselves. One picture represents a frog sitting with his legs crossed on the stand for Buddha and a monkey in priestly garments, together with his attendant disciples, a hare and a fox, standing in front of the stand and offering mass. In the roll kept in the Tōkyō Museum of the Imperial Household, there is a picture of a procession, in which a frog is shown to take the lead as a guard, with a leaf of lotus for his hat and a pampas grass on his shoulder. After the frog, a naked monkey marches, wearing an "Eboshi" (a court hat) and holding up a branch of wisteria with both hands. Then follows another frog holding up high over his head a leaf of lotus as an umbrella. In the roll owned by Baron Masuda, a hare riding on a fox and a monkey riding on a deer are engaged in a race and a badger, a heron, a tortoise, and a duck are playing the part of spectators.

With regard to the 12 Horary Signs, as there are fortunately explanatory notes, the design of the painter can be clearly understood. The gist of the painting lies in the phrase of the Buddhist Scripture, "Thus beasts have become Buddhist converts."

While all the animals in the above mentioned Caricature of Birds and Beasts are painted quite naked with a few exceptions, those in the 12 Horary signs are depicted each in human garbs, such as "Kariginu," "Shitatare". (both ancient garments of gentlemen, not worn by common people), armours, priestly gowns, etc., and all are painted in gorgeous colours.

A brief synopsis of the rolls is as follows: The "Tatsu" (Dragon), as host, held a literary meeting of all the members of the 12 Horary Signs that they might compete in poetic skill. The Deer, invited as the umpire, attended the meeting, while the Badger acted as his subordinate. The members of the 12 Horary Signs gave

a sumptuous banquet and treated the Deer hospitably. The "Saru" (Monkey) danced the "Ennen-no-Mai" (Dance of Longevity) to contribute to the merriment. The meeting went off without any mischance.

When the second meeting was held at the foot of Momijiyama (Maple Hill), the Dragon again invited the Deer to be present as the Judge. But the latter modestly excused himself. Then the Badger, forgetting his social status as an attendant, secretly announced himself as the representative of his master, the Deer; but when he came to the foot of the Maple Hill, an unexpected and bitter fortune fell on him, and he was driven off disgracefully.

Inflamed with resentment, the Badger conspired with the birds and beasts outside the clan of the 12 Horary Signs, such as the Wolf, the Fox, the Owl, etc., to take revenge upon them. Here ends the first roll.

The 12 members immediately detected the conspiracy and made a counter-attack unexpectedly upon the Badger, and defeated his party. Then upon the advice of the Kite, the Badger schemed another attempt. Gathering his party and stealthily surprising the 12 members, while they were celebrating the victory with a banquet, the Badger's army conquered the enemy completely and taking the advantage of the victory fortified a fortress on the Atago Hill. Here ends the second roll.

After a short time the 12 members laid siege to the strong-hold, in order to revenge their defeat and at last captured the fortress. Resigned to his unlucky fate, the Badger disguised himself as a priest and concealed himself under the floor of the Temple of Tsukinowa for a time. But embittered with deep rancour in his heart he at last transformed himself into a demon and attempted to devour the 12 members. Nevertheless his natural shape was unmasked by the Inu (Dog) and then the plot failed. Now the Badger, vindictive as he

had been, changed his mind and decided to completely abandon his former erroneous course, and renouncing the world, to enter the devout life of Buddhahood. He became a disciple of the holy priest Hōnen and was named Kwajōbō. He passed a happy and peaceful time at the Monastery of "Mamiamidabutsu," (*"Mamiamidabutsu"* is the Japanese expression for Buddhist invocation and "Mami" being the slang name for the badger, the annotator plays upon the term) by dancing and praying, beating time on his own belly as on a drum. Afterwards he built a hermitage on the West Hill and gave himself up wholly to the Buddhist invocations, praying for happiness in the next world. Here ends the third roll.

The most remarkable feature of these rolls is the figures of the garments worn by the animals introduced in them. As the writer has not had an opportunity to see the originals, which are reputed to be in the possession of a certain gentleman, the following description of the various designs is based on the inspection of the copies kept in the Tōkyō Museum of the

Imperial Household.

The Tatsu (Dragon) wears Kariginu with a design of cloud and trousers with those of waves.

The Mi (Snake, wife to the Dragon); Ko-uchiki and Hakama (a gown and skirt worn by court ladies) with designs of scales.

The Ne (Mouse); a priestly garment of grayish colour (called mouse colour in colloquial Japanese.)

All the rest of the 9 members wear Shitatare with the following designs:—

The Ushi (Ox); a half-wheel of a cart.

The Tora (Tiger); leaves of bamboo. (Tigers are traditioned to live in bamboo groves.)

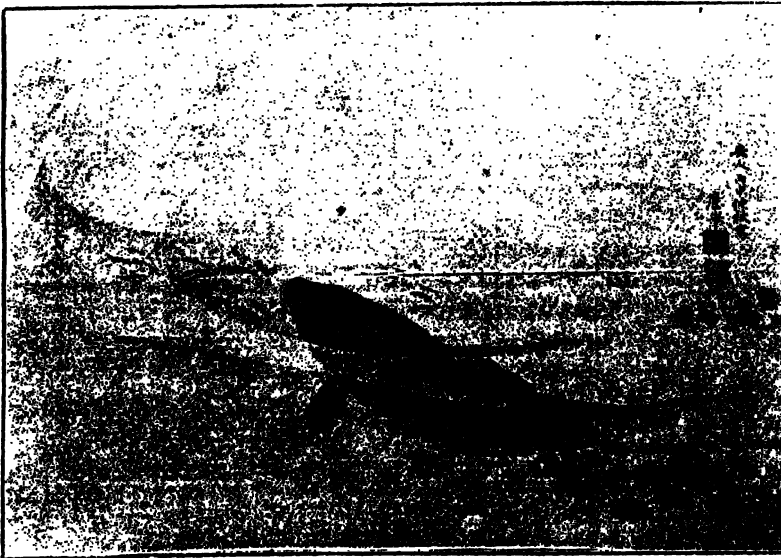
The U (Hare); lespedezas and hedges.

The Uma (Horse); bridle-bits, sparrows and well-cribs.

The Hitsuji (Sheep); wreathes of small bamboo branches with leaves, on damask woven with raised figures.

The Saru (Monkey); persimmon branches on dark cloth.

The Tori (Cock); willow branches.



A Carp Swimming by Maruyama Ōkyo who was Skilled in the Painting of Carp.

The Inu (Dog); arrow wings scattered about.

The I (Wild Boar); lespedeza flower and wild potato.

As to the other animals, the judge Deer wears a Kariginu with the scattered leaves of Maples, while his attendant, the Badger, is dressed in a garment with designs of water and mud. Thus we can see at once that the painter was painstaking in the minutest details.

Besides the above two sets of rolls there are many pictures and various story books illustrated with animals, accounts of which are often found in ancient writings, but not having seen them the writer is unable to venture a description.

### **Animal Pictures Aiming at Realistic Painting from Life.**

As to the animals being painted with the sole object of producing a realistic copy of life, the oldest specimen is perhaps "Gyūba-Niseye" (pictures of cattle and horses) which came into fashion during the Kamakura era (1184—1333 A. D.). In modern times, after the master painter Maruyama Ōkyo came to the front, many animal pictures were produced by the two schools, Maruyama and Shijō; these we can see today. Besides these, we should not fail to mention the tigers drawn by Ganku, cocks and hens by Ito Jakuchū and Monkeys by Mori Sosen as the well known master pieces of the kind.

But even the realistic painters do not seem to have painted animals alone, except in a very few cases. The animals are invariably coupled with some sorte of water, rocks, flowers, grasses or trees. The painters designed to bring to the mind some feeling associating it with the animals taken as the subject. This is the main difference between Japanese animal pictures and similar paintings by occidental artists.

### **Animal Pictures Suggesting Certain Notions.**

That the object of the animal painter

was to awaken some notion or feeling may be well understood by the poems and other remarks which accompany the pictures although these writings are not usually ascribable to the artists themselves. The origin of these writings seems to be a purely Chinese idea.

To give a few well known instances of this class, the picture of cranes and tortoises is, since the oldest times, one of the commonest paintings. It is due to the tradition, according to which they are considered to be very propitious animals, the cranes living for a thousand years and the tortoises for ten thousand years. Besides, the cranes are believed to emit old matters through their big throat and to receive new matters through their long neck, according to Chinese classics.

The Hōō (Hōō male phoenix and Ō female phoenix) is considered to be a propitious bird, which is sure to appear during the reign of peace and happiness. The body is composed of the head of a cock, the neck of a serpent, the chin of a swallow, the back of a tortoise and the tail of a fish and is adorned with five, brilliant colours. It is six feet high and builds its nest on no other tree than the pantownia. It feeds upon the bamboo fruit only and quenches its thirst in the clear water of spring. Thus since the ancient times, whenever the Hōō is painted, the pantownia tree is always depicted with it.

The idea of a loving couple which is expressed in the pictures of the mandarin ducks, is derived from an old anecdote, in the Chinese book called "Retsuiden" (stories of wonders.) "King K'ang of the Sung Dynasty buried the bodies of a certain Hanping and his wife and the next morning a catalpa tree was found on the spot. A couple of mandarin ducks always inhabited the tree. Every morning and evening they embraced each other neck to neck and their voice impressed the listeners."

The dragon and the tiger are the special





The Picture of a Tiger by Watanabe Kazan.



A Couple of Deers. The Family of "Fukurokuji", The Deity of Good Fortune. The Picture was painted by Chin Nanpin, an Ancient Chinese Master.

animals, which the Kanō School paints and this is also due to a well known tradition. The dragon is a godly spirit and the tiger the King of beasts. The picture of the dragon springing in the clouds and the tiger roaring in a blast, represents the idea that whenever an enlightened ruler sits on the throne, a wise statesman appears to help his administra-

tion. To borrow a western proverb, birds of a feather flock together. This idea is derived from the statements under the Divination of the Heaven in the Chinese classic, Yi-King (the Book of Changes).

The lion is considered to be "Unrivalled and Fearless" among beasts and its picture is always accompanied with tree-peonies in full bloom. It is ascribed to a statement

in the Buddhist Sutra, that the lion "is fond of the tree-peony and feeds upon it."

The swan and the wild goose are said to be well versed in manners and the cock and the hen have five virtues, civil and military virtues, courage, benevolence and fidelity. The crow is renowned for its "filial piety to feed parents in return for their breeding." The cuckoo's voice reminds one of the agony of separation and also it is a signal for the farmer to commence his work in the field. The peacock shares fortune with flowers. The carp ascends the river called the Dragon Gate, and is then transformed into a dragon. When a big mansion is built, the swallows and the sparrows come to congratulate. All these and other similar propositions based on the authorities of the Chinese literature most often avail the themes for pictures.

### **Pictures of the Nan-sō School and Calligraphic School and Animal Pictures.**

When the Nan-sō School and the Calligraphic school came into existence, each kind of animal as the subject of a painting came to embrace and suggest a certain fixed notion. For instance, when the bat, the deer, the bee and the monkey are painted, the title of "Riches and Nobility" is always given. The picture of a group of the domestic fowls is invariably headed "the prosperity of the whole family." When the eagle is painted, the usual remark written on the canvass is the Chinese phrase that authority is exercised over the whole world."

Of course such connection of pictures with certain notions is not confined to animal pictures, but a similar relation is established with regard to the paintings of flowers, grasses and trees too.

### **Conclusion.**

In short, when Japanese painters produced animal pictures, they did not rest contented with the realistic representation of life only, but they endeavoured always to allude to certain morals in connection with the animals drawn as the subject and in most cases some good wishes for happy omens were implied. Observed from this point of view, it may be taken, in a way, as a clear evidence of the Japanese character, ardent in sympathy and fondness for animals.

Besides, there are many animal pictures entirely based on Buddhist notions. As a few examples, we may mention a picture of the monkeys trying to catch the moon reflected in the water, derived from the Buddhist Sutra "Makagiritsu," a picture of 36 birds, based on "Makashikwan" a commentary of Buddhist scriptures, a painting of 10 oxen narrated in "Ikkammi," a book on Buddhist doctrines and the beasts shown in a picture of Nirvana. The lion coupled with Manjusri (the God of wisdom and intellect), the elephant with Samantabhadra (the God of reason) and the peacock shown as the vehicle for Majura (the God to conquer sufferings), also belong to this class. But all such paintings are quite different in their purport from those described above and are beyond the scope of this essay.

## Shigenari Kimura, a Typical Samurai.

By KEI-U KUZUU.

*(Continued from the January number.)*

As to the exchange of written oaths of peace between the two families, Toyotomi and Tokugawa, the latter had already received the document from the former. Toyotomi was now to take similar paper from Tokugawa. It was not an easy task to coerce the victorious Iyeyasu, unparalleled in craftiness, to take his oath. A mere soldier, however brave he might be, or even an able man without sufficient presence of mind, would be unable to accomplish this difficult task without a failure. It was necessary to choose a man distinguished both in military and literary talents. It was none other than Shigenari, a youth merely 22 years old, who was chosen from among numerous chieftains in the Osaka Castle.

On December 27th of the 19th year of Keichō (1615 A. D.) the envoy Shigenari dressed in a ceremonious costume of the peace time and accompanied by Yoshitsura Kōri, the vice-envoy and a few other followers, rode towards the camp of Iyeyasu at Chausuyama.

At the head-quarters of Iyeyasu, it was being discussed with keen interest who would be the envoy with this important mission. Would he be Mototsugu Gotō, famous for a long time as the war God in Toyotomi family, or Yukimura Sanada renowned for his deep-laid stratagems and tactics? Anyhow the envoy must not be an ordinary man. To intimidate him at once upon his arrival, the camp was guarded with numerous lines of chieftains, and a large number of swords, spears, bows, guns and other arms were ranged for his reception. It presented a sight that would terrify any hero, however valiant he might be. But good heavens! The envoy was none other than a youth

of 22 years, with a refined countenance! He was not even provided with an armour but was dressed in a simple style; and his followers numbered a little more than ten. However able and brave a chieftain Shigenari might be in the Osaka Castle, there was no one who was not astounded at his selection for the post of envoy.

Ushered by a soldier, Shigenari calmly proceeded between two gorgeous lines of armoured Tokugawa warriors toward Iyeyasu who sat far away in the innermost part of the camp.

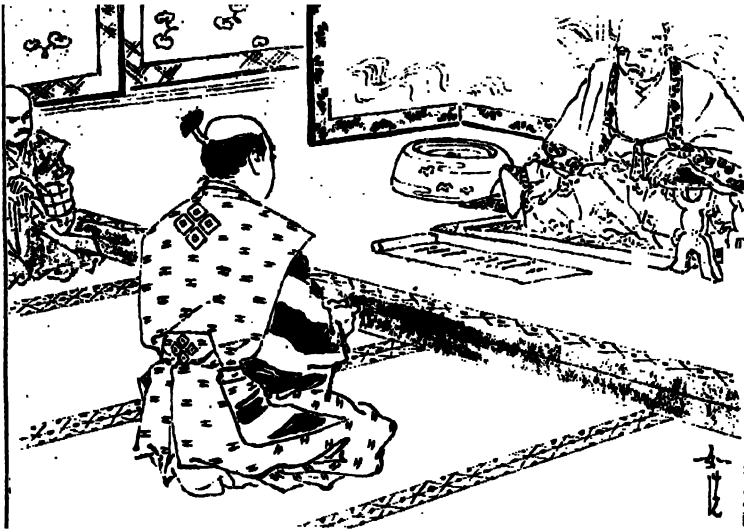
His demeanor was quite composed; and when the chieftains engaged in the ceremony attempted to let him take off his swords or to try to pump out his mission, he refused their requests in a dignified manner and seemed to utterly disregard their presence; because such a treatment was due in feudal times to the vanquished or those inferior to the host; whereas Shigenari, though young, was sent to Iyeyasu as representative of Hideyoshi, and, therefore, should be regarded as on an equal footing with the latter. All the chieftains in the headquarters were overawed by his dignified air, and they were obliged to let him have his own way as he wished.

Shigenari intended to watch for a chance, if fortune favoured him, to kill Iyeyasu with one stab and to extirpate the source of evils to Toyotomi. But it was a secret kept deep in his heart and breathed to nobody. He wished to take his seat as near to Iyeyasu as possible, so that he might not disgrace his mission as Hideyoshi's representative by taking an unequal position in the room on the one hand and on the other he might have better chance to kill Iyeyasu.

When he took his seat, he delivered with clear voice the message of Hideyori; and the bond to be sealed with blood was respectfully placed before Iyeyasu through the hand of an attendant.

Sealing with blood was a procedure, according to our ancient customs, to be gone through on the occasion of exchange of very important written oaths, and the parties concerned were themselves to

is to witness your important oath. I humbly request you, my Lord, to seal the bond with blood. Today is not the occasion for exchange of private greetings." Iyeyasu pretending to have heard of the business of Shigenari for the first time, instructed his attendant to loudly read the paper, and taking his small dagger, pierced his ring-finger with it in order to seal with blood. But the finger was not wound-



Shigenari Accomplishes His Mission to Witness the Sealing by Iyeyasu with Blood

wound their ring-finger and seal the papers with blood.

Iyeyasu put aside the bond, and turned towards Shigenari with a smile and longing eyes. After expressing his appreciation of the toil of the envoy, he said, "I was intimate with thy late father Shigekore, and seeing thee now before me grown up to a man, I feel just as if I see the dead Shigekore before my eyes. Do not fail to come to see me, after the conclusion of peace." He talked on in this strain, and seemed to be lost in emotions. He apparently forgot the sealing of the bond with blood. Then Shigenari straitened his posture and exclaimed, "Such words I did not expect to hear from Your Highness. My mission here

ed enough to be stained with blood. Iyeyasu looking back at his attendants remarked, "Blood seems to have decreased with old age." This was no doubt said with such a tact that Shigenari might hear him, and be induced to lose heart and to be contented with an imperfect sealing, telling Iyeyasu "Your Highness need not take the trouble of bleeding yourself." All the eyes of the vassals of Iyeyasu were turned toward Shigenari, who did not stir a bit but stared hard at Iyeyasu. The latter was obliged to pierce deeper his finger tip again and to seal the bond with blood after all.

The attendants of Iyeyasu put the oath before Shigenari. He carefully looked at the paper and waited the bloody seal to

dry up. Then respectfully acknowledging the receipt of the oath he slowly rolled it up, put it into a box provided for the purpose, wrapped the box with silk and hanged it on his own neck. All the while, he looked calm and grave and his self-composure was the object of admiration by the spectators.

Though Shigenari watched for a chance to spring upon Iyeyasu and stab him, while he was accomplishing his mission as the envoy, he could not find any opportunity. At last he respectfully took leave of Iyeyasu and his chieftains, after his mission had been finished. Led out of the camp by an usher, he calmly rode back with the vice-envoy Shume Kōri on the horses waiting for them.

Iyeyasu's eyes followed the retiring Shigenari without a blink, and then he remarked to his attendants:

"Nagato-no-Kami is a fine soldier. How sagacious and smart and yet undaunted. What nerves he has! See his terrifying eyes! He does not seem to be an ordinary fellow. A man worthy of a far better master than Toyotomi clan!"

There was not a chieftain at the camp, who was not struck with admiration.

Shigenari returned to the castle, and reported that peace had been concluded without a hitch. For his services in having accomplished his mission with honour, no one in the castle failed to applaud him.

Shigenari received the order to be highly rewarded as the foremost chieftain in military exploits in the war, but he refused to accept it, saying that it was the vassal's duty to exert for the sake of his lord; on the contrary he requested for the acknowledgment of the meritorious deeds of his own followers by giving them rewards. The men in the castle were more and more moved with the sincerity and profoundness of his loyalty, and his subordinates were more than ever determined to die for him, whenever it was necessary.

It was never due to any sincere wish for peace on the side of Tokugawa, that they came to conclude peace. It was a scheme on their part now to fill up the outer moat of the impregnable castle, as one of the conditions of the peace treaty, and then to proceed slowly to capture it. Thus when the work to fill up the moat was commenced by the Tokugawa party, they pulled down the outer block too, under the pretext of a mistake, so that only the citadel proper was left untouched. Demolished to such a state, the famous castle became useless as a stronghold. Though every man of sense resented the injustice of the enemy, Yodogimi surrounded by worthless courtiers who were only desirous to temporise with momentary peace, did not protest against it. Shigenari and others had to resign to their fate. They understood that the last days of Toyotomi were no longer far away. The next year peace was broken again, as they foresaw, by Tokugawa party, who purposely provoked a quarrel, and soon their large army advanced toward the castle.

On the side of Toyotomi, chieftains were stationed at various places of defence. Shigenari was resolved, that the time had come at last, when he should die for his lord by fighting a desperate battle.

The day before he left for the field, he did not take any meal from the morning. When the evening came, his wife brought "sake" (Japanese wine) and a cup and asked her husband to drink. In the former days it was the custom for warriors to take a farewell drink before they started for the battle-field. So Shigenari took up the cup willingly. After he had drunk a few cups, he asked his wife to bring the hand drum he was wont to beat, and ordered her to dance in accompaniment with a "No" (a kind of Japanese opera) song "Yeguchi," which he himself sang to the sweet music of the hand drum. It was a beautiful sight not to be seen except in a picture roll,

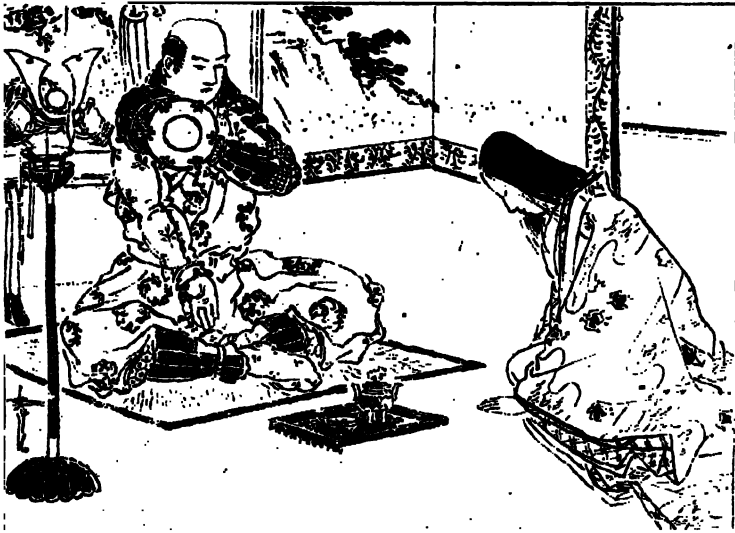
that a young lady, only eighteen years old and of peerless beauty, and the most handsome knight of the Ōsaka castle were lost in tete-a-tete endearment in this exquisite amusement. Who could surmise that the man was resolved to die the next day?

After the dancing was over, she was going to serve dinner. But Shigenari declined it. His wife, wondering why her master would not dine, while tomorrow he would have to fight strenuously, asked him to explain the reason for his refusal to take food. Then he said, "Once upon a time there was a brave warrior, Shirō Suyewari by name. When he was killed

to drink another cup to bless the brilliant military exploits to be accomplished by you tomorrow." Though she pretended to be delighted, she was obliged to turn her face a little aside when she looked up at his face, as she knew that this was to be the last moment of farewell in her life.

Japanese ladies are taught to suppress emotions on such occasions. Do not blame that it is contrary to nature. The Japanese consider it indeed the very thing to suit sublime nature.

The midnight was fixed for Shigenari's departure. Presently his wife went to another room to prepare his helmet, and



Shigenari, Determined to Fall Fighting, Secretly Hids Alien to His Wife by Amusing Themselves With His Hand Drum and her Dance.

on the battle-field by an arrow pierced through his neck, food came out from the wound, and the story of his ignominious death has remained to be told even now. I am going to accomplish brilliant exploits tomorrow on the battle-field and I should be careful of everything."

Hearing the explanation of Shigenari, his wife became assured of his determination to die tomorrow, and said to her master, "I feel relieved now to know that you are determined to die. I wish you

in the faint candle light tears were seen to dim his eyes following her.

After a short time the midnight came and the vassals reported that the preparation for departure to the battle-field had been completed. When Shigenari went towards the sitting room of his wife, and peeped in, he smelt a fragrance of sweet incense. Wondering what was the matter, stepped in to find her sitting straight before a column of smoke slowly rising from an incense burner. Alas! When

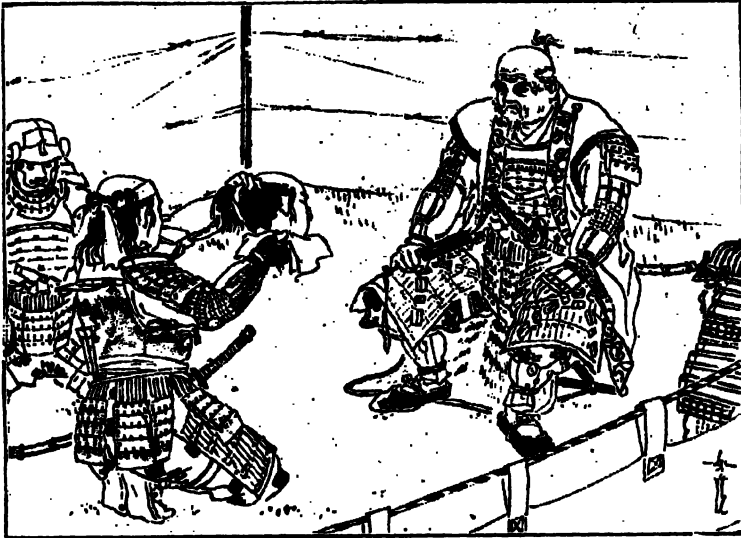
examined in the faint light of a lamp she was already dead with her throat pierced with a small dagger.

"Oh! What a glorious suicide!" Shigenari exclaimed unconsciously, and kneeling at her side, joined both his hands to pray for her eternal peace. Upon a desk in her front, he found his helmet made fragrant with an incense, and at its side was left a letter of farewell. Slowly he took it up and read it.

"It is an old Buddhistic saying that it is a Karma relation from a previous life, to sleep in the shadow of one and the same tree and to drink from one and the same stream. Since the year before last,

while you are still living, and to wait for you at the River Styx. I heartily request you, my dear, not to forget the deep gratitude due to our Prince Hideyori, who has loved you for so many years. Forgive me that I leave the world before my beloved mother-in-law."

Finding that Shigenari was determined to die tomorrow on the battle-field, she intended to encourage him to die a glorious death by killing herself before him, and leaving him nothing to lament about at his last moment. When Shigenari read this letter, his heart was filled, it is needless to say, with infinite sorrow. After he had silently prayed for her, he recol-



Iyeyasu and His Followers Inspecting the Head of Shigenari.

I have lived with you, dearest, and my thought has always been with you, just as the shadow follows the form. I find and secretly rejoice to find, that you are going to fall fighting on the field. I am told that King Hsiang of China, the bravest warrior of his time as he was, felt sorrow at parting with his mistress, beautiful Yü, and Kisono-Yoshinaka grieved to bid adieu to Matsu-no-Tsubone. I, who have no more hope to live in this world, am determined to die at least,

lecting that the time was passing, and turning to the lifeless body of his beloved wife, said "Oh! my dearest! How can I thank you for the cares you have taken for me! I swear that your death shall not be in vain." So saying he put on an armour and wore two swords. He made the queue of his hair fragrant with the burning incense and then put on the helmet prepared by his wife with so much care. Leaving courageously her dead body behind, he sprung upon the horses

led out by his followers, and rode toward the battle-field at once.

In the battle of that day, Shigenari ardently prayed for the fortune to approach to the enemy's commander-in-chief Iyeyasu or his son Hidetada, and to kill him before he fell fighting a glorious battle. He led his party against the enemy, and defeated them everywhere, a large number of them being killed by his own hand. Yet an overwhelming number of the enemy's bands surrounded his party in turn. At last the party of Shigenari was annihilated and he himself died a glorious death, fighting till the last moment. Soon afterwards the castle of Ōsaka was captured, and Hideyori and Yodogimi and their vassals either killed themselves by jumping into fire, or died on the battle-field. Thus Toyotomi family was overthrown. Iyeyasu Tokugawa, having accomplished his long cherished object, commenced to examine the heads of the enemy's generals decapitated on the fields, in order to investigate the exploits of his own followers. Among the heads presented for his

inspection, there was a set of two heads, a general's and his follower's. Though it was reported, that they had been taken on the embankment of Wakaye, at first it was unknown whose heads they were. When the helmet was taken off, the head was at once recognized as Shigenari's. Finding the queue of his hair fragrant with incense, Iyeyasu was sure that Shigenari came to the battle-field with determination to die, for it was a sure evidence that he was prepared for the enemy's inspection of his dead head and consequently used fragrant incense in order to prevent bad odour. The head of the follower belonged to no other warrior than that San-ami Yamasaki, who became a loyal vassal of Shigenari, since he was admonished a few years ago in the bath room.

Iyeyasu and his generals in his presence were moved with the sight, and deeply deplored their fate. Iyeyasu specially ordered the heads to be buried with honour, and afterwards he used to exhort his subordinates with Shigenari's story, as an illustration of a typical soldier. (*Concluded.*)

## Guide-Posts and Camp-Fires

By HENRY Van Dyke

Japonica

(The Ninth of Twelve, Papers)

(Reproduced from the *Scribner's Magazine*)

The plan was to take Paula to Japan, in fulfilment of a promise I made her when she was a little tiny daughter; to have a brief, glorious vacation there, with some collateral trout-fishing; and then to come home and write a luminous, comprehensive, conclusive monograph on the Japanese Problem.

This well-laid plan went "a-gley." The first part of the programme rolled off splendidly. But now I come to the second part and find it can't be done. I

know too much and too little. Japan is no longer a mere name to me: it is a real country, a wonderful land, a great nation. Its very simplicity makes it hard to comprehend and explain. The Far Eastern Question is too large to be solved by an anthropological dogma, or settled by a snappy phrase. "The Yellow Peril" is an invention worthy of the yellow press. The writers who deal with this nightmare kind of stuff, like Houston Chamberlain and Karl Pearson and the



rest, are intellectual neurotics, very jumpy and with a subconscious homicidal tendency. You would not trust them to run a mowing-machine or a trading-schooner. Rudyard Kipling was right in saying,

"Oh, East is East, and West is West"; but was he right (except by metrics), in adding,

"And never the twain shall meet"?

In fact they have met already. The temporal reduction of the spatial globe, the commercial ambition of the West, the overflow of the crowded populations of the East, have already brought them together on a long line of contacts. The question now is how shall they live and work together so as to promote the welfare and true happiness of the world.

This is not a question to be decided off-hand, even by the youngest and most cocksure of anthropologists. It must be worked out slowly, with patient goodwill, and careful application of old, general, well-tried principles of reason and justice. *Solvitur ambulando.*

So I have joyfully jettisoned the idea of that convincing monograph on the Japanese Problem. Sitting here at the wide window of my little bungalow on the Maine coast, looking out over fir-clad islands, blue sea, and mountain-shores (which remind me vividly of Japan), I shall only try to sketch a few memories of our journey in that delectable island. The title of the rambling paper is *Japonica*, which means, "things of or pertaining to Japan."

### Tokyo in the Rain.

Coming into Yokohama in one of the fine Toyo Kisen ships, on a gray dripping day, we saw little to interest us, except the home-coming joy of our Japanese fellow passengers, children and all. We wondered why they should love such a wet, drab country.

Tokyo did not enlighten us. It is big without grandeur: a wide-spread, flat, confused city, with interesting and even picturesque spots in it, art treasures hidden in museums and private houses, some fifteen hundred Buddhist temples and Shinto shrines a few of which are noteworthy, a hundred and twenty-five Christian

churches, and many gardens lovely even in the rain. The warm hospitality of the accomplished American Ambassador, the Japanese Foreign Minister, the cordial missionaries of the great Methodist schools at Aoyama Gakuin, Doctor and Mrs. Corell of the Episcopal Church, and many other friends old and new; the comfort of the Imperial Hotel and the intelligent and informing conversation of its manager Mr. Hayashi, whom I had known years ago as a student in New York; the amusement of an expedition through the crowded, many-colored street called the Ginza; the pathetic interest of a visit to the huge shabby-splendid temple of Asakusa Kwannon, most popular of city fanes—these were consolations and entertainments for which we were grateful. But they did not quite lift us out of the depression of a rainy week in Tokyo. The air was dead, streets muddy, cherry-blossoms fallen. So we determined to cut loose from the capital and go up to Nikko, weather permitting or not.

We went in company with a few other Americans, among whom were Mr. Benjamin Strong of the Federal Reserve Bank, and Mr. Thomas W. Lamont, who had come to the Orient to promote the cooperation of Japan in the *Consortium* with Great Britain, France, and the United States for a loan to struggling China. He succeeded. I have an impression that the work of men like these, quiet, friendly, observant, does more for good Americo-Japanese relations, than the official joyrides in which the visitors see what is arranged for them, and spend much time in exchanging compliments through an interpreter at public banquets.

### Red Temples and Tall Trees.

Five hours on a comfortable railway brought us northward through a coastal plain of small square fields of rice and wheat, barley and millet, rape, radishes, onions, and taro, all carefully brought up by hand; then eastward, through a country of rising foot-hills with horizontal villages and farmhouses tucked away among the trees and every inch of valley-bottom cultivated to the limit; and so at last, through copses of cherry and maple

and pine, splashed with rose-pink of wild azaleas, to the famous avenue of tall *Cryptomeria Japonica* leading up to the scarlet shrines of Nikko.

It is a small mountain town, whose name means "sunny splendor," but whose glory is nested in coverts of evergreen shade. The red-lacquered bridge that springs with a delicate, effortless curve across the rushing Daiya-gawa at the upper end of the village, is too sacred for common use. Only Imperial Envoys and High Priests and Holy Pilgrimages twice a year may tread it. But they say that bold village boys on dark nights climb the secluding gates and scamper swiftly over the forbidden arch.

The temples are all on the north side of the stream; terraced on the steep hillside that rises toward the snow-capped range of Nantai-san: embowered in a sacred grove more majestic than Dodona. The stately *sugi*, sisters to the giant sequoia of California, are the pillars of the green roof. Russet-trunked *lunoki*, with cypress-like foliage, and plummy *retinosporas*, are scattered through the forest. In the more open spaces are budding maples and birches. In the court-yards double-cherries are in radiant bloom. Far and wide the ground is spread with soft moss and feathery ferns. Amid all this natural splendor, so tranquil and so rich, the temples stand on their gray stone terraces, adorned with opulence of art and man's device.

The prevailing color is a deep Indian red. But there is not a hue of the rainbow that is not lavished some where on carved rafter or columned gateway, pierced screen or panelled ceiling, treasure-house, baldachin, drum-tower or bell-tower. The spirit of the grotesque runs riot in the portrayal of unknown animals and supernatural beings. But realism has its turn in graphic portraits of familiar birds and beasts, like Sakai's twelve hawks, and the "sleeping cat" of Hidari Jingoro, which makes you throwy to look at it.

• Nothing "towers" at Nikko, except the trees and the one stately vermillion pagoda. The temples are more broad than lofty. Their green-bronze roofs,

curving gently outward, project in wide caves. Their doors and beams and ridge-poles are adorned with bosses, rosettes, and hinges of gold or gleaming black metal. They have the effect of immense jewel-boxes, covered with decoration and crammal with treasures.

God made the forest. Then man said, "Let us see what I can do." So he made the shrines.

They are in effect the mausolea of two famous Japanese warriors and rulers. The eastern and more elaborate group is dedicated to Ieyasu, the first Shogun of the Tokugawa clan, a great general, mighty hunter, and patron of the fine arts. He pacified Japan by killing his enemies in 1600, and began that long regime of seclusion and comparative tranquillity which lasted until the downfall of the Shogunate in 1867. The western group belongs to Iyemitsu, his grandson, and is considered less important. To us it seemed no less attractive, perhaps because we went there on a sunshine day, when the double-cherries were in glory around the old Futa-ara shrine, and the clear mountain rivulets were sparkling through the temple compound and overflowing the granite water-basins in thin sheets like liquid glass.

Three days we spent in roaming up and down these terraces, through rain and shine; and all the time thousands of Japanese men, women, and children, pilgrims or excursionists, were coming and going, gazing and wondering, listening devoutly to the discourse of their guides. The holy of holies of the Ieyasu temples was opened to us by special permit from the Abbot. It was so rich that I can't remember much of it. But I remember that outside the Honden was a little pavilion tenanted by an old-maidenish priestess, very small and dainty in crimson kirtle and snowy cap and surplice. At the request of visitors she would rise from her meditative seat on the floor and perform a quaint, decorous, graceful dance "to drive away the evil spirits." She was of an inscrutable age; but a youthful soul smiled through the lattice of her gravity; her steps and motions were sure and supple. She carried a

fan in one hand and a softly, silverly tinkling instrument in the other. These she waved toward us thrice at certain turns in the performance. It was fascinating. We came back when no one was looking and persuaded her without words to do it again and again. Each time her smile was a little brighter. "I don't feel any evil spirits coming or going," said Paula, "but I simply *must* get the steps of that dance."

### Highland Waters.

All around Nikko there are fine waterfalls,—a score of them within easy walking distance. In the mountains beyond there are many lakes, two of which have a certain renown. Chusenji, the larger, nearly 4,500 feet above the sea, is a modest summer resort. Yumoto, more than 5,000 feet up, is smaller and hardly frequented at all except for the hot sulphur baths at the head of the lake. To these highland waters we resolved to go. The motor road for some three miles followed the broad stony bed of the Daiya-gawa. There had been a space a few days before, which carried away the smaller bridges. Gangs of coolies were deftly rebuilding them with bamboo as we passed. Presently the valley narrowed, the road gave out, and we began to foot it on the 'rickshaw path. Steep cliffs overshadowed us. Cascades on tributary streams trailed their white scarves from shoulders of the hills. The path zigzagged up the mountain side. Three or four rustic tea-houses, perched at convenient distances, commanded gorgeous views down the valley. The main river roared far below.

But the memorable beauty of that breath-taking climb was the flood of wild azaleas streaming down every hillside through the lace-leafy woods of early spring. From pale rose to deep flame, from rich mauve to faintest pink, their color shaded and shimmered, now massed along a level ridge, now pouring down a rocky slope—a glory no more wonderful, but more delicate and entrancing than the giant rhododendrons blooming along a Pennsylvania brook, or the high laurels beside a little river of South Jersey.

Useless plants, all of them, except to the soul of man.

Finally topping the crest, we came through a level wood of birch and maple, to the head of the famous Kegon Cataract where the Daiya-gawa rushes from the lake through a ten-foot rift in the rock, and plunges straight down 250 feet into the churning pool below. The clouds of spray, the ceaseless thunder, the dizzying change of the fall from swift motion to seeming immobility, were bewildering and benumbing. No wonder that hapless Japanese lovers bent on suicide, have thought this a fitting place to leap out of life into Nirvana.

Chusenji is a lovely lake. High hills embrace it. Nantai-san soars above it. Bird-peopled woods encircle it, except at the outlet, where there is a small village with half a dozen big Japanese inns on one bank of the stream and the Lakeside Hotel on the other. It is a comfortable hostelry—Japanese exterior, European furnishing. We were the only staying guests, and well cared for by the landlord and his whole family—including two little Breathless Boys, who did everything on the full run, and made up for their blunders by smiling good-will.

Yumoto is a very different lake, more Alpine, more surprising. It lies on the knees of the mountain-gods, like a beautiful fairy child. Primeval pine-trees form a dense grove round the lower part of the lake; steaming sulphur springs issue from the bare slopes at the upper end. At the very foot there is a tiny islet, dividing the clear green water, which drops straight-away over the cliff in a broad, wrinkled, rippling curtain, like white watered-silk, two hundred feet long.

In the green dell below, perhaps a hundred yards from the fall, a fine pool has formed, with a large foam-covered backwater on the opposite side of the stream. Arriving there at twilight one evening in mid-May, after a seven mile tramp, Paula and I could not bear to push on without trying our luck. The three-ounce rod sent the tiny "Queen of the Water" and "Royal Coachman" fifty feet across the stream, to the edge of the *brou*. The white sheet was broken by

the tail of a fish. A quick strike made the hook fast in him. He rushed gamely down the rapids, played hard for a good quarter of an hour, and then came to the net,—a *plump, American brook-trout* of a pound and a quarter weight. Thrice the performance was repeated before the night fell. Then we climbed the steep ascent, and trudged over snow-drifts in the dark pine-wood, and through the sulphur-scented moorland, to the little Nanma Inn, where we found a warm Japanese welcome and had the whole doll-house at our disposal.

Three days we fished that stream between Yumoto and Chusenji, winding along the edge of a wild Alpine plain covered with reeds and bamboo-grass. The fish were plentiful,—rainbows, and *fountainalis*, and pink-finned native trout; but the water was too high and drumlic for fly-fishing.

My average was fifteen fish a day. Our guide was a cheerful Japanese boatman named Ochiai, or something like that. He knew ten or twelve words of English, and was a passionate bait-fisher and a thorough gentleman. I remember the night when we arrived at the hamlet of Shobu-no-hama in a pelting storm. He introduced us to the humble cottage of a friend, where we sheltered beside the family-fire of charcoal while the boat was being prepared to take us down the lake. Hot tea was served, quite simply and of course. When we scrambled down to the skiff, Ochiai brought up a dripping, apologetic peckler with a huge pack, and explained politely,—“Zis gent’man wet,—Chusenji?” We took him in, and the boatman sculled slowly down to the foot of the lake, while we sang college songs to keep ourselves warm.

*(To be continued)*

## Soviet Russia as Seen by a Japanese

By A. NAKAHARA.

*(Continued from last issue)*

After my release from the prison, I enjoyed comparatively great freedom, being subjected however to molestation as before. Therefore, I was able to make the necessary inspections of Soviet Russia for gauging the situation correctly, before returning to Japan in August, last year, after one year’s stay in the Red country.

One of the salient features of the Soviet administration in Russia is the nationalisation of children, and another is the social education. Communism of course figures most prominently among the features of the Red government. The last but not least important feature is, the emancipation of women.

The Soviet Government has pulled down all social barriers, but it is not aware that it has by the same stroke rendered all people poor, alike. All restrictions on education have been

removed, but this privilege has not been appreciated at all by the people who seem to set no store on knowledge, confronted, as they are, by hunger. My impression has been confirmed by repeated conversations with a number of moujiks.

It does not appear, therefore, that all the social reforms and cultural enterprises will be powerful enough to remove the increasing national grievances. Some may contend that there could be no popular opposition to the Soviet Government, since it is now already three years in power, all challengers of it being defeated. But they are mistaken; the sullen silence of the Russian people in general is accounted for by the fact that the Bolsheviks are resorting to terrorism and oppressing the populace by coercive measures. The Soviet Government will be safe, so long as it can exercise terrorism with impunity.

During my stay in Russia, the Bolsheviks holding responsible positions in the Government often told me:

"Through the Restoration of 1868, Japan has become Japan for the whole Japanese and achieved phenomenal progress. Through the Revolution, Russia has become Russia for the Russian proletariats. Now as Russia is possessed of natural resources scores of times larger than those of Japan, she will achieve progress scores of times greater than that of Japan."

This is indeed a plausible argument, but it must be remembered that Japan's progress is due not only to the fact that Japan has become Japan for the Japanese, but also to the fact that the Japanese were sufficiently trained to cope with the coming situation. They were animated with a moral spirit based on *Bushido* and reinforced with national solidarity. This is the reason why they have succeeded in adopting the imported civilisation and thoroughly digesting it.

The Russians are noted for their profound faith in religion, but it is no exaggeration to say that few of them have a living faith. According to their faith, there is a clear demarcation between God and their life. They take immense delight in discussing philosophy, but they have no hesitation in going to any length for the sake of furthering their selfish ends.

The individual life is all in all for the Russians, while the state is almost nothing to them. As pointed out by Russell, communal self-government is the political ideal for the Russian peasants, who are now realising it. As the Russians do not take any interest in the state it is but natural that they are not interested in society.

The victory gained by the Bolsheviks over the anti-Bolsheviks is attributed by a Red publicist to the fact that the Red forces are composed of homogeneous elements, that is, the Greater Russians. But the unity of the Bolshevik forces is open to question, since the Russians are a conglomeration of heterogeneous races, who take no interest in the state and consequently are the worst stuff for national solidarity.

What is more, they are tainted with anarchism. The ideal of the Russian Bolsheviks is the negation of the government, but they feel the necessity of a strong government in order to attain their goal. Indeed, every institution established by the Bolsheviks has the state interests as the first and foremost factor. It is not going too far to say that Russia will become one of the strongest nations in the world, if everything goes well with her program. On the contrary, however, if Russia fails to achieve her end, her future will be anything but enviable.

It is my conviction that Russia will be unable to make progress as imagined by the Bolsheviks, but will retrograde, unless she be reinforced with a stable state system.

The Bolsheviks indulge in the dream that when the Allied intervention has ceased and the Russian industry has been rehabilitated with her untold resources, all knotty questions will find their own solution. The cold fact, however, which confronts them, is not the rosy future, but the increasing vexed questions which defy easy solution on the part of the Bolsheviks who have completely disorganised the factory system, in the vast country.

The factories in Russia have been nationalised, but all the branches of industry are not yet subject to nationalisation. Now the industry of Russia remains in a state of infancy, with her raw materials lying undeveloped in the repository of nature. Therefore, if the Soviet Government is to achieve its goal, it must first produce the needed raw materials on a systematic basis. I do not mean that Russia has never made systematic efforts in the development of her raw materials, but what she has done in this direction has been destroyed during the war and also in the consequent civil war.

For instance, the struggle between the Reds and the anti-Bolsheviks led by General Denikin is said to have been the fight for the capture of the famous Donetz coal fields, which were completely destroyed by the Denikin forces when they retreated from the coal fields. Even the Red organs admit that it will take more

than ten years to restore the coal fields to their original prosperity. On the other hand, the mining zone in the Urals have also been destroyed by the Kolchak forces in their retreat. Accordingly, the urgent necessity for the Bolsheviks is to reorganise the Russian industrial system.

The Russian Bolsheviks hope that the lifting of the Allied blockade will lead to the resumption of trade between Russia and the outside world, resulting in the increase of supplies for Russia.

But how will they pay for the absolutely necessary imports from abroad? They have no abundant specie reserves. It is true that the Soviet Government has confiscated precious metals and stones from the old Imperial family of Russia, the nobles, and the millionaires. But most of them are being used for paying for the propaganda work in foreign countries. Even if what is left of them be employed for trade purposes, it can not be sufficient to pay for the imports. Therefore, there will be no course left to the Soviet Government but to get the needed supplies with the Russian resources as collateral. Such seems indeed to be the foreign policy of the Bolshevik Government. But will the foreign governments deal with a government which is unstable, and, what is worse, notoriously treacherous?

Considered in this light, I am firmly convinced that the prospect of the resuscitation of Russian industry as well as of the welfare of the Russian laborers is as remote as ever, even though the Bolsheviks may remain in power for some time to come, there being every indication that the confusion will be worse confounded by the lingering tenure of life of the Bolsheviks. If so, there will be nothing but ruin for the Russian industry.

What will become of the Soviet Government, then? I think that it will collapse, not so much because of external oppression, as because of internal disintegration. I mean by internal disintegration, riots and disturbances.

The Russian people have been deprived of their arms by the Soviet Government which terrorise them into obedience and resort to everything to hinder their opponents from forming a union. This

drastic measure may render difficult the popular uprising, but it is by no means the absolute bulwark against disturbances. It must be well-known to every student of history how impotent terrorism and rigid surveillance are before the bursting of nation wide grievances.

I think the present winter will prove most critical for the Bolsheviks, since they are suffering from a keen shortage of foodstuffs, the food situation being aggravated day by day in larger cities in Russia, for which the handicapped transportation system is largely responsible.

According to a semi-official Russian paper, the railway rolling stock has witnessed a remarkable decrease. The number of locomotives totalled 20,290 in 1916, but it dwindled to only 5,000 in May, 1920; while the number of trucks decreased from 563,000 to 270,000. As the wear and tear of the rolling stock increases every day, the number of the locomotives and trucks must have undergone further decrease until now.

To render the situation worse, the Bolsheviks have no coal or other fuel. It is learnt from a semi-official source that the production of coal has decreased to one-tenth of the amount of the productions in normal times. Last winter, they managed to operate the railway service, but it is doubtful whether they can keep it going throughout the current winter.

Now that the Bolshevik forces have been defeated by the Polish, it is not difficult to imagine that they are now more or less demoralised by their reverses, and also that it will add to the national grievances which want only a spark to grow into a conflagration.

In the mean time, the Russian people will become callous to the terrorism exercised so relentlessly by the Bolsheviks since they have come into power, thus paving the way for a national uprising, as confirmed by the daily reports from Russia which depict the Red country in the most miserable light imaginable.

It is true that all the reports about Russia can not be believed wholly. According however, to my personal experience, all information leaking out of

Russia is usually based on some fact, though it may be exaggerated in some way or other. In other words, there is

no manner of doubt that the situation in Russia is growing from bad to worse day after day.

## The Tibetan Question.

(Statement by the Chinese Foreign Office.)

(Continued from the previous number.)

### 4. Tibetan Raids in Recent Years and the Conclusion of an Armistice.

With regard to Tibetan raids in recent years, Lin Tanan-ting, Commander-in-Chief of Szechwan and Yunnan has from time to time submitted reports, the gist of which is as follows:—

The Tibetans, taking advantages of the disturbances among the Chinese troops quartered in Tibet in the first year of the Republic (1912), declared independence and all the tribes in the Szechwan and Yunnan regions joined them. The prefectures which were not affected were only eleven, namely, Luting, Kanting, and Paan in the south, and Taofu, Chanhna, Luho, Kantsu, Teko, Tengko (鄧柯), Shichü (石渠), and Chanhü in the north. Thereupon Yin (尹昌衡), Governor of Szechwan despatched his forces and recovered all the prefectures except Koma (科麥), and Chayu (察隅), in the south and Tingtsin (定青), Shihü (碩督), Lali (拉里), and Taichao (太昭), in the north. In the 3rd year of the Republic (1914), a treaty of armistice was signed, and peace seemed to have been restored on the Yunnan-Tibetan frontier. But the Tibetans, brooding over the atrocities committed by Chinese troops in the 1st year of the Republic (1912) were secretly seeking the opportunity of wreaking vengeance, so that danger was eminent for many years. In the autumn of the 6th year of the Republic (1917) Tibetan soldiers stationed at Leiuchi (類烏齊), crossed the frontier to cut hay, for their horses, and were arrested by Szechwan troops. The Tibetan authorities then addressed a letter

to the Chinese Government demanding the surrender of their soldiers for punishment. Pen (彭), the Commander of the Szechwan Army who was not fully acquainted with the situation, executed the Tibetans and returned their heads to their people. There upon the Tibetans, enraged, with this outrageous act of the Chinese Commander, attacked Enlci (恩類); and the Szechwan Army who were scattered over wide territories and had very meagre supply of ammunitions, and who were also little inclined to fight, suffered a complete defeat at the first engagement. Leiuchi (類烏齊), Enla (恩達), and Yentai-Tang (煙袋塘), fell one after another, Changtu and Chaya were also in imminent danger. The Commander-in-Chief of Szechwan and Yunnan had despatched Brigadier General Chiang (蔣國祿), who however absconded with the war funds, and joined the Tibetans. In April Changtu was occupied by the enemy, and Pen (彭), the Commander of the Szechwan Army was made a prisoner of war. Subsequently, Kunhsien (貢縣), Tungpu (同普), Teko (德格), Paiyu (白玉), Chengko (鄭柯), Shichu (石渠), and Chanhua (瞻化), in the north and Wucheng (武城), in the south having also surrendered, the Tibetans advanced with irresistible ferocity; and the inhabitants of the frontier districts were so terrified that the Chinese Authorities were obliged to conclude an armistice in order to gain time.

In August, at Changtu, Liu Tsanting (劉世廷), Commander of the Yunnan Army held a conference with Kapulum—Lama-chiang—Patengtä of Tibet with a view to concluding an armistice. It so happened that the British Vice-Consul Teichman who

was visiting Ningchin (寧靜), came to Changtu, and through his good offices the following armistice consisting of thirteen Articles was concluded:—

Art. I. The Chinese troops having last year attacked the Tibetan forces for minor offences committed by the latter, have brought about the serious strife of this year. The high authorities of China and Tibet being, desirous of keeping peace and promising to maintain the status quo as to the position occupied by their troops, have, through the good offices of the British Government, concluded the present Armistice.

The following are the Chinese Tibetan and British Delegates who have signed this Treaty:—

Chinese Delegate	Lintsanting (劉贊廷)
Tibetan Delegate	Kapulung-Lamachi-ang-Patengta (卡普倫格)
British Delegate	Teichman, Vice-Consul

Art. II. This Treaty shall be only for temporary use and at a future date the Chinese, Tibetan and British Governments shall hold a conference with a view to concluding a permanent Treaty.

This Treaty cannot be arbitrarily revised, and if any revision is necessary it should be carried out with the approval of the three Governments.

Art. III. Upon the conclusion of the present Treaty China and Tibet shall decide their boundary as follows:—

The sixteen prefectures of Paan (巴安), Yenchin (鹽井), Yitun (義敦), Teying (得榮), Lihna (理化), Kantsu (甘肅), Chanhua (瞻化), Luho (爐霍), Taofu (道孚), Yakiang (雅江), Kanting (康定), Tanpa (丹巴), Lut-ing (蘆定), Kanlung (九龍), Tinghsiang (定鄉), Tao Cheng (稻城) and the regions east thereof shall be placed under Chinese jurisdiction. No Tibetan officers, military or civil, shall be stationed in the aforesaid regions. Leiuchi (類烏齊), Enta (恩達), Changtu (昌都), Chaya (察雅), Ningchin (寧靜), Kungchiao (貢覺), Wucheng (武城), Tingpu (同普), Tenko (德柯), Shichu (石渠), Teko (德格), Paiyu (白玉), and the regions west thereof shall be placed under the jurisdiction of the Tibetan Authorities, and no Chinese officers, military or civil, shall be stationed in the aforesaid regions.

After the ratification of the present Treaty by the Chinese and Tibetan Governments, the Tibetan troops, and military and civil officers stationed at Kantsu (甘肅) and Chanhua (瞻化) shall be withdrawn, and after their withdrawal Chinese military and civil officers as well as Chinese troops shall under no pretext whatever oppress the Tibetan peoples in these districts. The boundary of Yunnan and Tsinghai shall remain as before.

Art. IV. With the exception of native troops who are employed in maintaining order in their districts, no Tibetan force shall be quartered to the east of the Kinshakiang River. The Chinese troops stationed in the southern regions are not permitted to cross the aforesaid River. In Kiangsi 100 native troops shall be garrisoned. The Chinese troops stationed in the northern regions are not permitted to advance westward beyond the Yalungkiang River (鴉龍江). As soon as the Chinese and Tibetan Governments ratify the present Treaty the Chinese and Tibetan troops shall be withdrawn from the aforesaid regions in compliance with the foregoing provision, and they are not permitted to cross the boundaries.

Art. V. Upon the conclusion of the present Treaty high Lama priests shall be despatched to the Lama Temples in the regions mentioned above to take charge thereof; these priests shall be placed under the supervision of the Dalai-Lama, and no Chinese official shall be allowed to interfere with their authority. At the same time the Dalai-Lama is also not allowed to interfere in the administration of the Chinese Local Authorities.

Art. VI. The Chinese and Tibetan troops are not permitted to cross unlawfully the boundaries referred to in Article III, and the Chinese and Tibetan governors shall hold themselves responsible for the maintenance of order in their respective districts and shall prosecute offenders in order to ensure the peace of these localities. Commercial travellers and pilgrims shall be permitted to cross the frontier, and the Chinese and Tibetan Authorities alike shall on no account hinder them.

Art. VII. When the present Treaty has been ratified by the Chinese and Tibe-



tan Governments shall be released Chinese or Tibetan prisoners and their detaining shall be prohibited.

Art. VIII. Chinese and Tibetan Governors shall, as hitherto, protect respectively the Tibetans who live in China and the Chinese who live in Tibet and shall by no means oppress them.

Art. IX. Should a collision occur between the Chinese and Tibetan Governors after the conclusion of the present Treaty they shall not resort to force, but they shall without loss of time report the matter to the British Consul who shall make it his duty to arbitrate between them. When Chinese and Tibetan officials exchange visits or make a tour of inspection in the districts under Tibetan or Chinese jurisdiction, the Tibetan or Chinese Governor shall each endeavour to protect those officials visiting his district and shall in no way take action which is calculated to hinder them.

Art. X. The Chinese and Tibetan troops stationed on the border being too numerous and thereby causing inconveniences to the inhabitants of these districts, the Chinese and Tibetan Governments upon conclusion of the present Treaty agree to limit the number of such troops to what is barely necessary to maintain order in these districts; and the Chinese troops garrisoned at Batung and Kantsu (卡孜) and the Tibetan troops garrisoned at Changtu and Ningchin (寧靜) shall be limited to 200 each. But in the event of the officials or the inhabitants of the aforesaid districts bidding defiance to the law of the country, more troops may be despatched there with a view to punishing them.

Art. XI. If the people of Ting (定鄉) and Chanhua (瞻化) prefectures remain peaceful and there be no fear of their crossing the boundary and thereby causing trouble, the Chinese Authorities shall not garrison troops in these prefectures. Should, however, these people violate the law of the country, the Chinese Authorities shall despatch troops to punish them, and in such a case the Tibetans Authorities have no right to interfere.

Art. XII. In order to reassure the people of the border regions who have been rendered uneasy by war in recent years, the Chinese and Tibetan Govern-

ments shall, upon ratification of the present Treaty, publish in China and Tibet the Chinese and Tibetan versions of this Treaty.

Art. XIII. Six copies each, altogether eighteen copies, of the Chinese, Tibetan and English texts of the present Treaty shall be prepared, and the Chinese, Tibetan and British Delegates shall each keep two copies of each text, i. e. each Delegate keep altogether six copies of this Treaty. The British Consul being the arbitrator, the English text shall be regarded as the original. The Delegates who have signed this Treaty shall immediately after the conclusion of the Treaty request their Governments to ratify it. Before its ratification, the Chinese and Tibetan troops cannot change their positions or engage in fighting.

In spite of the conclusion of this Treaty, fighting still went on in the border districts of Jungpa Fenshan (絨罰分山) in Kantsu (卡孜) prefecture and accordingly General Lien conferred with the Kapulum and asked Vice-Consul Teichman to arbitrate. In October the British Consul held a conference with Chu Hsien-wen, Chen Hsia-ling, Han-Kuangchin, Chia-Ishi, Kachila-Santengta (the Tibetan delegate) and other Chinese and Tibetan officials, and again concluded the following armistice and promise of evacuation.

Art. I. The Chinese troops shall withdraw from Kantsu (卡孜) and the Tibetan troops from the region under the jurisdiction of Teko (德格), and when they have withdrawn they cannot advance a signal step; and they shall remain where they are until the Chinese President, and the Dalai-Lama give permission to open negotiation at Changtu within a year of the cessation of hostilities.

Art. II. This Treaty being but a temporary agreement with regard to cessation of hostilities and withdrawal of troops, is not a formal treaty of peace.

Art. III. The withdrawal of troops shall commence on the 17th of October of the Chinese calendar (the 12th of September of the Tibetan calendar) and be finished by the 30th October of the Chinese calendar (the 26th September of the Tibetan Calendar).

Art. IV. This Treaty has been concluded by Han Kuangchiu and Chia Ichi who have been appointed Chinese Delegates by the Commander-in-Chief of Szechwan and Yunnang, and Kanchila-santengta and other Tibetan Delegates, with the British Vice-Consul Teichman as notary. Upon conclusion of this Treaty the Delegates who have signed it should report it to their respective Governments without loss of time.

Upon conclusion of this Temporary Agreement the Tibetan troops were withdrawn from the region under the jurisdiction of Teko (德格) and the Chinese garrisons also evacuated the Peli district under the jurisdiction of Kantsu (甘孜).

For one year after this event no report from the border regions reached the Chinese Government, but it appeared that Tibetans still continued their irruption into Chinese territories.

### 5. Latest Anglo-Chinese Negotiation on the Tibetan Boundary Question.

Hostilities having again broken out on the Tibet-Yunnan border, the British Minister had frequently interviewed Foreign Minister Lu (陸) requesting him to settle the Tibetan question at the earliest opportunity; and when he interviewed Prime Minister Tuan in July the 7th year of the Republic (1918), he requested the Chinese Premier to resume the negotiation and to agree to the last amendment proposed by England. But since there was a great discrepancy between the British proposal and the final concessions proffered by the Chinese Government, and as China, being then pestered with internal political strife had, first of all to put her own house in order, while the Powers were obliged to devote themselves to the War with Germany, it was considered in opportune to resume the discussion of the Tibetan question. Accordingly, the Chinese Government replied to the British Minister that they intended to resume the negotiation when the situation was somewhat settled. Since then the European War having come to an end, not a few men suggested that the Tibetan question be submitted to the

League of Nations. As a result of careful deliberation on this point by Chinese officials, however, it was decided not to submit this question to the peace Conference: for although there is no doubt that Tibet is part of Chinese territory, if this question be submitted to the Peace Conference, from the stand point of racial self-determination, the question of Sovereignty has to be decided by the people themselves and in that case it would not difficult to foresee that the decision of the European Conference would not be favourable to China. Meanwhile the British Minister persistently demanded that the Chinese Foreign Office resume the Tibetan negotiations and between February and December in the 7th year of the Republic (1918) he nine times repeated the request. In May the 8th year of the Republic (1919) the British Minister again demanded the resumption of the negotiations requesting the Chinese Government to present their terms with a view to solving the question. The Foreign office, apprehending that the further refusal of the British demand would, as the expiration of armistice was drawing near, again give the Tibetans an opportunity of raiding the border regions, while the Szechwan army was quite unprepared, and deeming it inadvisable for China obstinately to maintain her proposal lest her sincerity should be doubted, had drawn up an amended proposal based on the terms proposed in the 4th year of the Republic (1915) and submitted it to the Cabinet Council. This proposal having been approved by the Cabinet Council, on May 30th it was handed to the British Minister in the shape of a memorandum. This proposal consists of the following four paragraphs:—

1. The administration of Tatsienlu (打), Batang, and Litang (裏斯簡) should be placed completely under the jurisdiction of the Province of Szechwan.

2. The districts under the jurisdiction of Chiamto (察木多), Pasu (八宿), Leiwu-chi (類烏齊), Hutu (各呼齊) and Sanshih-chiutsu (三十九族) should be included in Outer Tibet.

3. The Chinese Government, taking into consideration the intention of the British Delegate to have the districts

of Tsinghai and Sinkiang which lie to the north of the Kwenlung Mountains placed under the jurisdiction of China, will agree to include in Inner Tibet Chantui (膽對), Teko (德格), Tanglaling (常拉嶺) south of the Kwenlung Mountains, Sanshihchiutsu (三十九族), Chiamto (察木多) and the southern part of Tsinghai which is situated to the north of Teko (德格).

4. The boundaries of Yunnan, Sinkiang shall remain as before.

To this the British Minister replied that he would telegraph the proposed terms to his Government and the Indian Government, and that after consulting the Lassa Government, he would make another proposal. On August 13th he visited the Foreign Office and presented the following proposal:—

That "The distinction of Inner and Outer Tibet be abolished; dividing in half what was given to Inner Tibet under the original plan, Batang, Litang (東塘), Tatsienlu, Taofu (道孚), Luho (蘆霍) and Chauhua (膽對) be annexed to China; and the territory west of Teko (德格) be annexed to Tibet.

If this proposal be accepted; what China would receive would be very little while Tibet would gain enormous territory; and accordingly the Chinese Government replied that they could not accept it. The British Minister who had perceived that the attitude of the Chinese Government was resolute, agreed to retransfer Kangto (岡拖) to China, saying that Kangto (岡拖) being an important place on the way from Sitan (西貢) to Tibet, and Chanhua which England already proposed to give to China being a gold producing country, both places are of greater importance to China than the barren region west of Teko, though the latter is extensive in area.

When the Chinese Government asked the British Minister's opinion as to the disposal of the region south of the Kwenlung Mountains and north of Tanglalin, which was originally intended for China, he replied: "The said region being very near to Lassa, if Chinese troops are stationed there, they are apt to quarrel with Tibetans garrisoned there,

and therefore it should be annexed to Tibet. Furthermore, seeing that the aforesaid country is quite barren, I fail to see why China insists on securing it."

The Chinese Government replied: "The region in question is within the jurisdiction of Tsinghai and the Chinese Government has no right to dispose of that territory: That is why they insist on keeping it as it is now. However with the object of presenting collisions the Chinese Government would guaranty that the Status quo be maintained in the said region."

The British Minister however did not approve of it, saying: "My last proposal was entirely my personal opinion and I do not by any means intend to abolish the boundary of Inner and Outer Tibet originally decided upon and therefore if China desires to stick to the original arrangement, I should not object to it. If in accordance with the original arrangement the distinction of Inner and Outer Tibet should be adhered to, Batung, Litang, Tatsienlu, Chanhua, and Kangto would be included in China proper, and the region south of the Kwenlung Mountains and north of Tanglaling would be made Inner Tibet, where China should refrain from stationing her officials or troops, while Teko would be annexed to Outer Tibet. China is at liberty to choose one of the above-mentioned schemes."

China in fact never approved of the distinction between Inner and Outer Tibet, and it was by force of circumstances that she was obliged to submit to it. Therefore the British Minister's proposal of abolishing the distinction of Inner and Outer Tibet and the returning to China proper Tatsienlu, Batang and Litang was in accord with the desire of the Chinese Government. Especially were the inclusion Chanhua and Tibet in China proper of which were originally annexed to Inner most welcome. But the Government could not approve of the proposal that Teko and the region south of the Kwenlung Mountains and north of Tanglaling should be annexed to Tibet, and they were determined to dispute that point. With regard to this matter the Foreign Office submitted this plan to the Cabinet Council. Wu, Director of

Statistics Bureau, attached to this bill the following remarks:—

"Chiamto (察木多) and Baoliao (包里奥) which were under the orders of the Minister of Frontier Affairs during the last period of the Ching dynasty, have, since the founding of the Republic been carrying on prefectural administration and are now placed on the list of electory districts and also included in the Official Directory. It is evident that should this region be annexed by Tibet, the whole country would deprecate it. Under the old regime of Ching Food Supply depots were established in this region, and if it should be absolutely necessary to annex

it to Tibet, the Government could appease the nation by declaring to the British Minister that these depots should still be maintained."

On the 26th the day of the same month the Cabinet Council decided to postpone the discussion of the Tibetan question, and the Foreign Office informed the British Minister accordingly. The Minister, however, on the 27th called at the Foreign Office and vigorously protested against the postponement; and having interviewed the Prime Minister on the 29th and having been received in audience by the President on September 4th, he insisted on resuming the negotiations.

## Premier Hara Says that Japan Would Gladly Welcome Disarmament

Premier Hara, in the course of an interview granted a representative of *The Japan Advertiser* said. "In principle I am in favor of curtailing our navy," he continued "War is against the best in human nature. With this idea in mind the world's statesmen must strive to create a world in which armies and navies are not necessary. I am sorry that we have not yet reached this stage.

"If the idea of a naval holiday can be put into practice I would welcome it with all my heart. The day when we no longer need our navy to defend our shores is a day we Japanese look forward to hopefully. For although today Japan is executing her plans for a larger navy she has no ambitions to attack any other power.

"The press messages I read to the effect that Japan is building a navy against an imaginary foe and that that foe is the United States are fantastic nonsense. Even when her present program is completed, Japan's naval strength will still be far less than would be required for an attack on the United States. The Pacific Ocean is wide and should Japan hope to attack the United States she must build a navy far

greater than that of the United States.

"Even those who build the most fantastic stories about the purposes of Japan's naval building must know that what she is doing today is simply executing an old program. The purpose of this construction is very clear and simple. It is to defend our coasts and commerce—nothing more. Our experts have decided that our present sea force is insufficient for this. Hence we must keep building.

"While other Powers continue to enlarge their navies, Japan cannot afford to weaken hers. If the others agree to stop, no country would enter into such an agreement more gladly than Japan.

"Japan's naval construction scheme is grossly misunderstood abroad. In many other respects, too, Japan is misunderstood in foreign countries. They say that we are controlled by our military leaders. I am the Prime Minister of Japan and I am a civilian. When they say that Japan is a militaristic nation they speak of the Japan of years ago. Times have changed. Our soldiers and sailors saved us in the China-Japan War and in the Russo-Japanese War. They gained great popularity

and naturally their voices carried a very great weight although even then their power was more apparent than real in the shaping of national policy.

"But militarism as the ruling force in Japan is gone. A careful and unbiased scrutiny of our policy in both China and Siberia, where the most severe charges of militarism are made against us, will show this. We are charged with having aided the military faction of northern China by loans and the sale of arms. As soon as I became Premier I stopped the sale of arms and the lending of money to the Tsuchuns of the north. Japan favors neither the north nor the south of China. We want to see in China a united and peaceful country. Our own political and economic welfare is bound up in the well-being of China. Our willingness to help China is shown by the fact that we have waged no counter propaganda against the violent anti-Japanese propaganda that the Chinese and their friends have carried on throughout the world.

"Japan has already made proposals for withdrawing her troops from Shantung and allowing the Chinese to take over the policing of that region. Although China has refused our overtures, the fact that they were made is evidence that Japan does not intend to occupy Shantung permanently.

"As the world knows Japan has already withdrawn most of her forces from the

Chientao region, whither she sent an expedition to deal with Chinese bandits and Korean political malcontents.

"There are still Japanese military forces left in Vladivostok and in a few neighboring points, but these forces, too, we are going to withdraw as soon as peace is restored to these regions. You must realize that there are thousands of Japanese subjects in the regions patrolled by our soldiers whose lives and property we must protect. Suppose we withdraw our forces from these regions. Can America or any other Power guarantee that there will not be recurrences of incidents like the massacre at Nikolaievsk? Certainly not. We must see to the prevention of such incidents ourselves. Furthermore, were Japan to withdraw now from Siberia, Vladivostok would become at once the front line of the Bolshevist campaign of propaganda against Japan. We cannot afford to permit that.

"Let me state with all the emphasis I can that in spite of what the anti-Japanese propagandists say, Japan has no territorial ambitions in Siberia. How can the Japanese army, a mere handful in comparison with the hordes that Russia can muster, ever hope to hold the vast regions of Siberia for more than a little while? Japan knows her limitations. Japan is not foolhardy."

## Speeches of Premier Hara and Foreign Minister Uchida Before the 44th Session of the Imperial Diet.

After the New year recess the Imperial Diet was reconvened on the 22nd January 1921, when the Premier and other Cabinet Ministers addressed both the Houses. The Premier said:—

"I feel it a great honor to address you on this occasion of the opening of the 44th Session of the Imperial Diet.

"The Imperial Diet, which was convened in July last, being a special session,

the bills which were then submitted for your approval were confined to those considered to require our immediate attention, whereas, the present session being an ordinary one, some of the bills which were left unpassed and those which, though intended for submission to your consideration, had not been introduced at all during the previous session or the one preceding it, will be submitted for your

approval on this occasion. Further, the bills which are deemed of importance in the interest of the State and those which have been prepared by the various committees such as the committee for the revision of existing legislation and the committee appointed to inquire into matters concerning the economy and finance of the State, will as far as possible be introduced to the Diet in the course of this Session.

"It need hardly be said that, consequent upon the Peace Conference of 1919, the responsibilities of our country have greatly increased as regards our contribution to the peace of the world. Accordingly the united efforts of the whole nation are more than ever required for the growth of the national resources and the enhancement of the national prestige. And inasmuch as it is an undeniable fact that the external development of the country depends upon the growth of the national strength at home, the Government are conducting affairs of State in accordance with this principle so far as the circumstances and the finances of the country permit.

"As to the foreign relations of the country, I am happy to say that we are on good terms with all foreign countries. It is true that there are now as in other times some questions pending, for instance such as the Californian and Chientao questions. In the case of the Californian question, however, the authorities concerned both in America and Japan are now engaged in the discussion thereof in a most friendly spirit, and the Government are anticipating its satisfactory settlement. As regards the Chientao question, the despatch of our troops to that district is only a temporary measure demanded by the necessity of self-defence in the presence of disturbing conditions as was evidenced in the act of those outlaws who had burnt our Consulate at Hunchun and killed and wounded our countrymen there. As soon as the order and security of that district are assured, for which the Chinese Government are primarily responsible, these troops will of course be withdrawn as was announced on the occasion of their despatch. In fact, with the

exception of small detachments, these troops have already been withdrawn. As to the other questions, the Government, actuated as they are by the most sincere desire further to improve the existing friendly relations with foreign countries, are prepared to treat them equally with right and justice.

"As regards the actual foreign relations and financial program of our country, the Ministers concerned will give you a fuller account. I will therefore refrain from dwelling upon them now at length. At any rate, it is hoped that the intention of the Government to achieve the peaceful development of the country by cultivating the national strength for the benefit of the whole nation at home and maintaining amicable relations with all foreign countries abroad, will be fully appreciated by the whole House."

Count Uchida, Foreign Minister, delivered the following address, dealing with our relations with foreign countries in greater detail than Mr. Hara.

"I esteem it a great honor to come before you and make a general statement on our relations with foreign countries since the last session of the Diet.

"I desire first to touch upon questions relative to the enforcement of the several treaties of peace. The German, Austrian, and Bulgarian Treaties have all been in force for some time, the Japanese Government having already ratified the first two and third being now in order for ratification. As you are aware, the Government have recently appointed diplomatic representatives to Germany and Austria. In thus resuming normal relations with these countries we are making efforts, in concert with the Allied Governments, for the enforcement of the terms of the Peace Treaty. In pursuance of this aim, we have appointed commissioners to deal with problems connected with the defining of boundaries, the caution of the military clauses and indemnity. In the task of distributing the German rolling stock, a Japanese representative is participating as chairman of the commission. The Government were also represented on the commissions sent to various districts whose

nationality was to be cided by plebiscite. The plebiscite having duly been carried out, the nationality of the districts in question has now been definitely determined. Besides, steps have also been taken at home in connection with the disposition of the special enemy properties situated in Japan and the resumption of old treaties. In this way the Peace Treaty with Germany and Austria is being steadily put into practice. At the Ambassadors' Conference held from time to time at Paris, which may be regarded as the central Allied organ for the enforcement of the Peace Treaty, the Japanese Government have throughout been represented by the Ambassador to France, who has taken part in the framing of any general policy concerning the enforcement of the various treaties of peace. The Treaty with Hungary and that with Turkey have not yet taken effect, but they are expected soon to do so. The Government have already sent to the capital of Turkey a diplomatic agent, who will shortly be followed by a representative on the Commission of the Straits. Among the countries which have come into existence as the result of the Great War and those to which we did not hitherto send any diplomatic agent, the Government have decided to establish legations in Poland and Greece, a Minister having recently been appointed to Poland. It being considered necessary to have representatives also in Czechoslovakia and Rumania, the expenditures needed for that purpose have been inserted in the budget, which is submitted to you for approval during the present session.

"The League of Nations was formally inaugurated on January 10, 1920, when the German Treaty took effect, and at present has a membership of 47 states, representing three-fourths of the entire population of the world. Now that Austria and Bulgaria have been admitted into the League, even if we temporarily abandon the hope of Russia which is still in a chaotic condition, it is sincerely to be hoped that Germany, her willingness to fulfil international obligations especially those entailed by the Peace Treaty being generally recognized, may before

long be given admittance likewise. In this connection the Japanese Government, in common with the Allied Governments, very keenly desire that, for the peace of the world and the common welfare of humanity, the United States will see its way clear to join its efforts with the other nations for the realization of the lofty aim of the League.

"Although the efforts of the League for the past 12 months have mainly been devoted to the perfecting of its organization and the strengthening of its foundation, it has also exerted itself for the enforcement of the Peace Treaty and for international finance, economics, labor, communications, sanitation, statistics and like cultural work. The League is as yet at its initial stage of development, and moreover the international political situation has not quite recovered permanent equilibrium since the war. It is to be expected, therefore, that the League should still leave something to be desired both in organization and working and that each one of the member States may be dissatisfied in one respect or another. It is indeed inevitable that an international undertaking of the magnitude of the League of Nations should fail to attain perfection in a single day, but all the nations of the world should feed it incumbent upon them to see to the future development and eventual perfecting of the League.

"The functions of the League are performed by the Council, the Assembly, the Secretariat and various expert commissions. The Council met 11 times in the course of last year, at Paris, London, Rome, San Sebastian, Brussels and Geneva. The Assembly was in session for a month from November 15 last year, at Geneva, the seat of the League. At each of these meetings good work has been done, and what is worthy of special note is that, at these sessions of the Council and the Assembly the representatives of the member States have evinced willingness throughout to put forth their efforts for the common cause of the League, instead of confining their attention wholly to the interests of individual nations they represented. It is principally due to the spirit of concert and harmony

manifested on these occasions that the League now has a fair promise of life and development.

"In regard to the curtailment of armament, provided for in the Peace Treaty, the Military Commission of the League, since its organization last May, has been making investigations into the practical phases of the question. As a matter of principle, disarmament is to be welcomed for the general welfare of the human race and the Japanese Government are paying special attention to the question. The matter, however, has very important and complex bearings for each nation, and it is to be apprehended that the realization of this end may be found impossible unless all the nations act in one accord and in good faith.

"The project of the International Court of Justice was resolved upon both by the Council and the Assembly, chiefly on the basis of the original draft adopted by the Conference of International Jurists held last year at the Hague. The plan is now being submitted to the several Governments for approval and the Court is expected to be established at no distant date. The passing of this resolution is the most important of the results achieved at the first session of the League Assembly. That international conflicts should, to as great a degree as possible, be settled by peaceful means is of course highly desirable, and the decision to establish an international court for that end is most welcome.

"The questions of amending the League Covenant, of economic blockade as the principal means of punishment by the League, and of mandates to be exercised on behalf of the League, have each been assigned to expert commissions which have been appointed as auxiliary organs of the League Council. The field of activities of the League will thus gradually be enlarged with time.

"Before passing on to another theme, I may be permitted to state that the aim of the League of Nations, which lies in the securing of world peace and the promoting of international co-operation, is quite consistent with the policy followed throughout by Japan and that it is her intention, as one of the five great na-

tions, invariably to make endeavors, in hearty co-operation with the other Powers, for the attainment of that lofty aim of the League.

"Next the question of mandate calls for a few words. Under the Peace Treaty, which is based on the principle of non-annexation, the former German possessions in Africa and the South Pacific, together with the territories in Asia which belonged to the former Turkish Empire, have been, placed under administration by mandate. So far as the former German possessions are concerned, the mandatories and their assigned territories were decided upon at the Supreme Council of May 7 of last year. On that occasion the whole group of former German islands lying north of the Equator was assigned to the administration of Japan as mandatory. When, at a later date, the terms and formulae of the mandates came up for determination, a difference of views arose between the Japanese and British Governments in the construction of the treaty stipulation relating to the terms and formulae of the mandate over the former German colonies lying south of the Equator. Agreement could not be reached for a long time. A frank exchange of views however, between the Japanese and British representatives, who attended the first session of the League Assembly, happily resulted in a composition of the difference.

"While agreeing to the terms of the mandate of the C class as proposed by the British Government, the Japanese Government came to a full understanding with the British Government that Japan should make a declaration to the effect that the acquired right of the Japanese in the former German colonies south of the Equator should be fully respected and that their agreement to the terms of mandate over these islands should not be taken to signify acquiescence on the part of Japan in any discriminatory and unfavorable treatment of her nationals in the said islands. Accordingly, when the terms of the class 'C' mandate were decided upon on December 17 last, at the meeting of the eleventh session of the League Council,



the Japanese representative made a declaration on the lines of the above understanding and reserved for Japan a right to resume negotiations with the British Government concerning the treatment of Japanese subjects in those territories. The terms and formulae of the mandates over the former German possessions in the South Pacific having now been determined, the Japanese Government are about to enter upon formal control and administration, in pursuance of those terms of mandate, over the group of islands assigned to Japan.

"Gentlemen, I am happy to be able to state that it is the determination of the Japanese Government to spare no efforts in the discharge of this noble mission of civilization, in promoting the welfare and development of the people of these territories, thus fully to deserve the trust that the League members have placed in Japan.

"As to the revision and renewal of the Anglo-Japanese Agreement of Alliance, the Japanese Government had been giving careful consideration to the question, with a view especially to its relation to the Covenant of the League of Nations. They entered into conference with the British Government and frank exchange of views on this matter took place both in London and Tokyo. In view of article six of the existing agreement of alliance, it was decided to address to the League of Nations a joint notification to the effect that the Governments of Japan and Great Britain had come to the conclusion that the Anglo-Japanese Agreement of July 13, though in harmony with the spirit of the Covenant of the League of Nations, was not entirely consistent with the letter of that Covenant, and that they accordingly recognized the principle that if the said agreement was to be continued after July, 1921, it must be in a form not inconsistent with the Covenant. The notification was conveyed in a note dated July, 8, 1920. The principle to guide the Japanese Government in revising the agreement is at present a subject of serious study, regard being had to the articles of the League Covenant, as declared in the joint notification, and to the

many important changes which have taken place in the aspect of affairs since the conclusion of the present agreement.

"That this agreement of alliance has contributed largely and distinctly to the peace, stability and welfare of the entire Far East is fully realized by both nations, and not only is the continuance and preservation of the wholesome spirit of this alliance for a long time to come desired by the most thoughtful of the two peoples but it is, I am sure, in perfect harmony with the high ideals of the League of Nations.

"Concerning the organization of the New Consortium looking to financial aid to China, I had the privilege at the last session to state before you how a clear understanding was reached between the respective banking groups and Governments concerned and how the new organization was fast taking shape. Last October, the representatives of the various banking groups met in conference at New York, signed the final agreement, and discussed the policy of the Consortium, and other details of practice, thus bringing to completion the organization of the New Consortium. While the activities of the Consortium in the future are necessarily dependent upon negotiation and co-operation between the organization itself and the Chinese Government, it may not be out of place, now that the Consortium has been completed, to make a remark on its mission. The object of the Consortium is purely economic; in other words, what it aims at is to assist and facilitate the economic development of China and thereby to contribute to the happiness and interest of the Chinese people, on the one hand, and to afford equal opportunity for the private enterprise of the nations concerned, on the other.

"At a time when the powers interested in China are thus joining their hands to promote the welfare of the Chinese people, by avoiding needless competition among themselves and by further strengthening their friendship and concert, it is a matter to be deeply deplored, especially by Japan who, as her neighbor, is peculiarly interested, that a complete and peaceful unification

of China is not yet in sight. Last summer when the political situation of China began to give signs of further complication and later when things came to such a pass that the northern part of China became involved in armed conflicts, the Japanese Government, as you are well aware, besides early warning their officials and nationals in China to refrain from any and all acts or activities, that might be regarded as taking part in the political strife, published a declaration on their policy of scrupulous impartiality and their attitude of strict fairness. The situation in China is now at a turning point and the awakening of the people is indeed worthy of note. That the path of China is beset with difficulties should command the deep sympathy of the people and Government of Japan, while a development worthy of her great past is a thing very eagerly hoped for by Japan which stands in such a close relationship with her. Not only for China's sake alone but for the general welfare and peace of the world, it is devoutly to be desired that China should speedily recover peace and unity.

"In reviewing the conditions of the Far East and especially of China, I deeply regret to have to refer to the calamitous event which occurred at Hunchun last October. On the details of the event and the circumstances which constrained the Japanese Government to dispatch troops both for self-defence and for the protection of the Japanese residents, a public statement was made at the time. These Japanese troops have proved equal to the task expected of them. The Chinese Government, on the other hand, actuated by a spirit of co-operation, have been transferring suitable contingents to Chientao for the purpose of clearing the locality of the outlaws and guarding against future disturbances. The Japanese Government, therefore, in pursuance of their declaration, have decided to withdraw their troops. At the same time, steps are now being taken with a view to proper settlement of this unfortunate affair. It is also their intention to provide fully, in co-operation with the Chinese Gov-

ernment, for the tranquillity of the districts affected and for the protection of the Japanese subjects.

"The Czechoslovak troops in Siberia, with the aid of the Japanese military authorities as well as that the Railway Commission of the Allied and Associated Powers and its various branches, were transferred from Western Siberia to Vladivostok and by the beginning of last September were embarked to the last man from that port. When the Czechs had withdrawn from Trans-Baikal, the Japanese Government, consistently with their repeated declarations, withdrew their troops from that region. In the districts around Vladivostok, whence a menace to the peace of Korea was still felt and where the safety of the many resident Japanese had to be provided for, and in Habarovsk which is a point of strategic importance on the way to the Province of Saghalien, we had to keep sufficient forces until such time as tranquillity was restored in these regions. When as the situation round Habarovsk began to show a degree of stability in last September, we withdrew our troops from that district.

"The political situation of Eastern Siberia underwent various vicissitudes during the course of the last half-year. There were in existence since last spring four local governments at Vladivostok and other centers. The time gradually became ripe during last fall for the amalgamation of these local political bodies until November last the so-called Amalgamation Assembly was held at Chita. This Assembly declared the independence of the Russian Provinces east of the Selenga River, to which the name of Far Eastern Republic was given. Chita was chosen for the seat of the central government and the various political bodies were relegated to a position of local autonomy. It was also decided that a constitutional assembly should be held on January 25. As a result of the amalgamation, the Provisional Government at Vladivostok turned its authority over to the Central Government about the middle of last December.

"The Government of the Far Eastern Republic claims to stand for anti-com-

munistic democracy and has declared itself in favor of friendly relationship with foreign countries, especially with its near neighbors. What the new government may do in practice is for the future to reveal. The political stability of Russia, in general, is earnestly hoped for by Japan as her good neighbor, while as for Siberia, in particular, it is the keenest desire of the Japanese Government that this troubled area should be unified on a sound basis and restored to complete order.

"The historic good relationship between Japan and the United States needs no reiteration at this time of day. The relations between the two nations, however, have today greatly increased both in closeness and importance, from political, economic, social and various other points of view. It is true that this friendly relationship is not without occasional mingling of unpleasantness; that is almost inevitable in the complexity of international relations; but I am firmly of opinion that fundamentally the relationship between Japan and America is as cordial as ever and that there are no insurmountable obstacles such as might disturb the basis factors which govern that relationship. Moreover, I am happy to notice that in recent years popular understanding between the two peoples has been greatly helped by the close and frequent contact of influential men of both countries. I desire to express my appreciation of the valuable efforts of these people which I hope will not be allowed to slacken in the future.

"I have to dwell here on an unfortunate event which has occurred in our relations with the United States. Last November at the general election of the United States, the State of California passed through initiative an alien land law. The contents of the law are now generally known and may need no ex-

planation here. In a word, the new land law is a cognate law of 1913, made more drastic and severe. That it is aimed at the Japanese and is unjust and discriminatory can not be denied. The regret which the Japanese Government expressed at the legislation of 1913 is therefore still more keenly entertained by them at this new legislation. This question of land law however, is not one of today or yesterday. It has a long history and complex and delicate bearings. It is impossible to solve the problem from the standpoint of one side alone. Principally for these reasons the difficulty arising between Japan and America from the legislation of 1913 has remained unsettled to this day. In dealing with this matter, therefore, the Japanese Government have from the outset exercised closest care. Not only, antecedent to the passage of the law, did they take proper and well-advised steps, but, recognizing, from a higher standpoint of Japanese-American friendship and with ample regard to the close and important relations of interest between the two nations, the urgency of a final solution of difficulties caused by such unfortunate and unpleasant events, they caused their representative to open discussion with the American authorities. Frank and free exchange of views has since been going on on various points calling for examination and debate. Although it is to be regretted that we are not yet in a position to publish the results of these discussions, it is the sincere desire of the Japanese Government that a solution, compatible with the honor and interests of both countries, may finally be arrived at.

"The above is a general survey of our foreign relations up to the present moment. On matters of detail I shall have the pleasure to give explanation on later occasions."

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## American Committee of Justice Denounces Anti-alien Land Law.

Colonel John P. Irish, is the organizer of the American Committee of Justice and has recently called a meeting of that Committee in San Francisco. At that meeting it was decided to memorialize Congress, setting forth its stand on the Japanese question and invoking the aid of justice and equity in its solution. The memorial has been signed by all the members of the American Committee of Justice, including Lyman J. Gage, former Secretary of the Treasury; Dr. David Starr Jordan, President Emeritus of Leland Stanford, Jr., University; Leroy Wright, state senator, and a number of prominent Californians. The memorial will be presented to the Senate by Senator Dillingham of Vermont and Representative Elston of California. The text of the memorial is as follows:

"The undersigned citizens of California, members of the American Committee of Justice, beg respectfully to present the following facts regarding the Japanese and their persecution in California. The Federal census of 1920 shows 70,000 Japanese in California, being 2 per cent of the total population of the state.

"The report of the California State Board of Control shows the Japanese farmers, by ownership and lease, cultivate one and six-tenths per cent of the farm land of the state. On this they produce 13 per cent of the field crops of the State, of a value in 1919 of \$67,000,000. The vital statistics of the State Board of Health show that in 1919 more white children were born in California than Japanese children for the entire 10 years preceding.

"The penological statistics of the State show so small a percentage of crime amongst the Japanese as to be a negligible feature. The eleemosynary records show no Japanese in the almshouses. The facts of daily observation by those in nearest contact with the Japanese

disclose their extreme personal cleanliness, good standard of living in diet and dress, high sexual morality, personal honesty, fidelity to contracts, and high percentage of education and intelligence.

"The records show them greatly patriotic during the world war, the buyers of millions of our war bonds and contributors of tens of thousands to the Red Cross. Their contributions per capita to these patriotic war purposes were far in excess of those made by any other class of aliens.

"The prejudice against them exists amongst people who have had no experience with them and are readily deceived by the rampant slanders of agitators. In our population of 3,426,861 you will readily understand that all cannot have had contact and experience with our 2 per cent of Japanese. The 222,086 Californians who voted against the anti-Japanese initiative were citizens who knew the Japanese. Those who supported and carried that measure were mostly citizens who knew the Japanese only by hearsay and that mostly slander and falsehood.

"Since the election the truth is getting a better chance. During the campaign the *San Francisco Chronicle* reeked with slander of the Japanese and shared this course with the press of the state. But now that votes are no longer needed, the *Chronicle*, in its issue of November 17, in an editorial under the caption, 'Our Immigration Problem,' said:

"'The East concerns itself very little about Oriental immigration, because it does not see it and because the number of such immigrants is absolutely negligible as compared with those who are seeking to crowd in from Southern Europe and Western Asia and perhaps Northern Africa.

"'And there could be a good argument made to the effect that the Japanese, for example, with all their unassimilability,

are far less dangerous immigrants than those of the mongrel races who inhabit the Mediterranean littoral. The Japanese among us are law abiding, industrious—too industrious, some think—do not intrude themselves into our affairs and adapt themselves to our conditions. The mongrels of the Near East have been revolutionists from the dawn of history, have always been fighting each other and make trouble wherever they go, and yet they are eligible to citizenship.

"This is in itself an admission of the falsity of the campaign issue made against the Japanese.

"As citizens of California, we protest against any unfriendly legislation against Japan or the Japanese who are domiciled here. The pretense that 98 per cent of the population of this State is in immi-

nent danger from our 2 per cent of Japanese is disgraceful to the manhood of our people. If it were true, then it certifies such decay of the white race as foreshadows its speedy extinction, regardless of the presence of, or contact with, any other race. Of course, such pretense is fantastic, and when it threatens the peace of nations it is criminal.

"Representing the 222,086 voters of California who cast their ballots against the anti-Japanese initiative, we have the honor to suggest to the Congress that the power and peace, the dignity and honor of this Republic require that we no longer violate treaties with nations that are too weak to resist, and that in our legislation we treat all nations and people alike, afraid of none, but just to all."

## Americans "Fleeing the Country"

We have time and again pointed out in these columns the sordid attempts of the Yellow Press of America to create ill-feelings between the United States and Japan. Below is an illustration of their anti-Japanese propaganda, and this sort of lies is being continually dinned into the ears of the American public. It is therefore no wonder that they should be taken in by such mischievous reports and look upon every action of Japan with suspicion. As will be seen from the comment of the *Japan Advertiser*, an American daily, reproduced below, there is not a particle of truth in what the *Examiner* publishes:—

"Americans in Japan who may not have noticed that they are 'fleeing the country' in consequence of attacks and insults should refer to the San Francisco Examiner. The issue of that paper published on December 30, under the heading 'Japs' Hatred of Americans Now Vitriolic, Returning Travelers Say Natives Insult and Attack Them and All Who Can Leave the Island' contains the following:

Americans in Japan are undergoing a campaign of abuse and insults hurled by the natives in all walks of life, and the tirade has become so vitriolic that those who are able are fleeing the country, according to passengers arriving here yesterday on the Pacific Mail liner Ecuador.

Street fights in various Japanese cities are frequent, and Americans are stoned and spat upon by crowds which pursue them, say those returning.

Mrs. Genevieve Barnard, who, with her son, was touring Japan, was forced to come home on the Ecuador. She said that as she was riding in a ricksha in the streets of Kobe the man pulling the cart took her off the main thoroughfares and down into the native settlements of the city, where there was little or no protection.

Fearing the jeers of the crowds, who lined the streets, Mrs. Barnard called to the rickshaman to return to her hotel. He grew ugly and threatened her, she says. Frightened at the man's actions and the menacing crowds, she jumped from the vehicle and escaped.

J. J. Phelan, an electrical engineer of the East, who, with his wife and infant son, was a resident of Yokohama, returned home because, as he says, Japanese nightly stoned his dwelling and abused him each time he or his wife ventured upon the streets.

Unless you have declared yourself as not in favor of the American attitude as expressed in the recent California land law, you are suspected, declared Phelan yesterday. This suspicion is not alone evident among the masses, but is exemplified by the authorities, who place spies to watch your movements.

All the Americans in Japan are desirous of returning home because of the continued Japanese abuses and insults, only many are retarded because of business and financial reasons. The situation in Japan is daily growing worse. Even the children molest Americans, which demonstrates that this is their home teaching.

There are still a large number of Americans left in Japan and so far as they are concerned the story needs no answer and is not worth notice except as a reminder that the yellow press of this country has its match. But as the Advertiser has a number of readers on the other side of the Pacific who may think that there can be no smoke without fire it is perhaps worth while giving them the testimony of this American paper regarding the conditions under which Americans live in Japan. We have no quarter in which we congregate for safety or any other purpose; our homes are scattered all over the cities of Japan; we travel without any special precaution; we penetrate to all parts of the country for business or pleasure or sport; and we do these things with as little hesitation and as much confidence as in our own country. Ladies can and do move around at night without the least fear of molestation; it is no exaggeration to say that the

streets of Tokyo or any Japanese city are better in this respect than those of many American or European cities. Many Americans like to attend the night fairs and popular festivals which are not held in the aristocratic quarters; if there existed any of the "vitriolic" feeling of this San Francisco report it would presumably find vent in the shape of jeers or hustling. No such experiences have come to our notice.

Mrs. Barnard's story is capable of a simple explanation. There are many narrow streets in Kobe and it would not be as easy for a rikishaman to avoid them if he went anywhere outside the small business district. Talk of a "native settlement"—in a Japanese city!—is an absurdity for which the lady presumably is not responsible. But it is not inconceivable that a foreign lady who did not know Japan and who perhaps had read stories of this kind before might become nervous if she supposed that those narrow streets were a slum quarter. However, Mrs. Barnard boldly got out of her rikisha—a dangerous thing to do if her fears were well founded—and escaped. So the native settlements were not so terrible after all. The statement ascribed to Mr. Phelan is incredible. Japanese children sometimes call after foreigners, as children in other countries do, but that Mr. Phelan returned to America because "Japanese nightly stoned his dwelling and abused him each time he or his wife ventured on the streets" is so contrary to the universal experience of foreign residents that if Mr. Phelan actually made it he must have been pulling the reporter's leg—no very difficult task.

Some time ago it was pointed out that at the time when the Californian agitation was at its height not a single Japanese was molested because of his race. The same is true of Japan."

## India's Challenge to Great Britain

India, considered "the brightest jewel in the British Imperial Crown"—a country rich in men and resources, has made a challenge to its British rulers. India, struggling since 1857 to free herself from the exploitation of her people by a foreign power, stands today defying the British Government in India. India wants now to let the world know that she is trying to free herself from British tyranny, and to take her rightful place in the world.

India in 1914 gave men and money to help Great Britain in the struggle for what she thought was world democracy. What was her reward?

Great Britain in 1919, after the armistice, gave India a law repressing speech, press and assembly. India protested. Her foreign rulers answered these protests with bombs, machine guns, and imprisonments. In one massacre 1,200 innocent, unarmed men, women and children were killed and 3,600 wounded.

The whole world shrank in horror at the tales of British atrocities in India in 1919. Were these deeds condemned and the perpetrators punished? On the contrary, the British House of Lords, and the British Government in India excused and condoned the crimes. A vast section of the British public subscribed a fund of nearly \$100,000 for the "hero" of the massacre—General Dyer. Many officers and administrators who were responsible for the reign of terror are still in office. Against this lack of justice to her people India protests.

Since the war ended Great Britain's policy has been to strengthen her power in Asia by dismembering the Turkish Empire, thus violating her pledges made to the 70,000,000 Mohammedans in India and the 200,000,000 in Asia, Africa and Europe, to safeguard their Moslem religion. Against this breaking of a pledge India protests.

To protect the Empire in India, Great Britain has created a cordon of slave states—Persia, Mesopotamia, Arabia, etc. To maintain "order" in these states, that is, to subdue the peoples and hold them in

subjection, Great Britain has sent more than 100,000 Indian soldiers. Against this use of her sons India protests.

For one year India has been protesting against these wrongs. The decision of the Government of India and the British Parliament, practically justifying the British atrocities of 1919, and the refusal of the British Government to maintain its pledges toward the Mohammedan world has brought agitation in India to a head. Hindus and Mohammedans have joined forces to protest against the policy of the British Government in India and in the East. In September of 1920, a plan was adopted for the boycott of the British Indian Government. This plan includes:

Non-participation in British Government loans.

Suspension by lawyers of practice, and the settlement of disputes by arbitration.

Boycott of government schools by Indian parents.

Boycott of the Reform Councils. Indians will refrain from voting or becoming candidates for election under the provisions of the new Government of India Act.

Non-participation in government parties or similar functions.

Refusal to accept any post, civil or military, in Mesopotamia, or to offer units to the army, especially for Turkish territory.

Vigorous prosecution of the Swadeshi movement (cultivation of home industries).

Through its most representative body—the Indian National Congress—India has registered its determination to adopt the plan of non-co-operation with the foreign government that is ruling India. Already throughout the country.

Lawyers have suspended practice in British courts. National courts are being established to dispense justice.

Parents are withdrawing their children from government schools. Nationalist schools are being opened.

Titles, honors, medals, and stipends are being given up.

India, in short, is today united, irrespective of class or creed, in its stand on the issue of non-cooperation, and is determined

to obtain justice and freedom for herself.

India has come out definitely now in its determination to refuse to co-operate with the existing government.

What will this challenge of India mean? Mr. M. K. Gandhi, the originator of the boycott plan, declares that it will bring self-government to India within a year. In

the result of India's struggle is involved the destiny of the whole continent of Asia —of all the slave states now under the rule of Great Britain, for the protection of India. The crisis in India today is not only an Indian problem. It is a world problem.—(*India Information Bureau, New York, U. S. A.*)

## Japan's Foreign Trade in 1920.

The great disturbance of commerce and finance in Japan during 1920 was brought about by the cumulative force of many factors. It is admitted, however, that the immediate cause was the sharp reaction of Japan's foreign trade after its striking and spectacular boom during the several years of war. It is also conceded that Japan can find no better way of emerging from the present distressed condition than by the promotion of her foreign trade.

In the first week of December Governor Inouye of the Bank of Japan gave advice to business men of Osaka as to how to get rid of bad times. He said that the promotion of the export trade was the best of all means and that for this the reduction of costs of production by combination was necessary. Returning to Tokyo, he repeated this advice.

In business circles toward the close of the year a movement was started for the reduction of the prices of commodities and the promotion of the export trade. The prospects for the New Year in foreign trade was the chief topic of discussion.

Recently a statement was given out by authorities of the Finance Department on this subject. It stated that the general outlook was not very good, but that grave pessimism about 1921 was not warranted. After analyzing roughly the trade of 1920 this statement urged manufacturers and merchants to try to reduce the price of commodities for the purpose of upholding the country's foreign trade in 1921.

An analysis of Japan's commerce for 1920, is indeed full of suggestions for

the future. The results of the year's trade up to December 25 is compared with the figures for the four previous years below:

	Exports	Imports
1920 (up to Dec. 25)...	¥1,928,864,000	¥2,320,712,000
1919 (whole year).....	2,098,872,617	2,173,459,880
1918 ( " )	1,962,100,668	1,668,143,833
1917 ( " )	1,603,005,248	1,035,811,107
1916 ( " )	1,127,468,118	756,427,910

From the foregoing table it may be seen that the import trade maintained its increase in 1920 although the rate of increase was diminished. The export, however, fell below even the level of 1918 and was only a little above 1917. However, during the earlier months of 1920 the export trade still maintained its advance over the corresponding period of 1919, although the signs of recession were already noted. In the import trade not only were advances over the same period of 1919 registered during the earlier months of the year, but month after month the value of this trade was increasing. Below the monthly trade results of 1920 are given in comparison with those of 1919:

	Exports (in thousands of yen)	Imports
Months	1920	1919
Jan .....	176,347	117,861
Feb .....	174,287	125,619
March ...	193,570	133,705
April ...	217,457	142,187
May .....	193,363	156,887
June .....	183,810	151,158
July .....	154,318	181,289
August ...	175,060	196,223
Septl ...	154,354	172,661
Oct .....	133,814	225,682
Nov .....	104,606	218,614
Dec .....	67,873	176,981
		81,683
		225,133



The decline in both the export and the import trade in the later months of 1920 was, however, the natural sequence of what was going on in business circles in the earlier months of the year. It is significant that in the first three months of the year when foreign trade was still active, Japan's gold reserves, which reached its record December 27, 1919, declined to the extent of more than ¥100,000,000.

This change in foreign commerce was brought about largely by the decline in the silk export trade. In the export trade list beans and peas, starch, tea, beer, tinned provisions, vegetable oils, camphor, raw silk, iron, copper, leather manufactures, matches, woollen cloth, hats and caps, paper, insulated wires, iron manufactures, machinery, umbrellas, brushes and some other miscellaneous articles registered declines, but the greatest decline of all was that in raw silk, which amounted to ¥148,949,000. This represents nearly all of the year's loss in the export trade. The cause for this decline in the raw silk trade can be found in less active buying. This fact is well illustrated by the following list of silk buyers up to October, 1920:

Exported to	1920	1919
British India.....Y	422,539	Y .....
Great Britain.....	2,879,330	2,819,646
France .....	34,854,508	13,883,861
Italy .....	59,443	295,500
United States.....	320,778,885	440,532,836
Canada .....	.....	1,925,559
Other countries.	343,228	40,205

During the early days of the new season that began July 1 European countries were buying quite well in the Yokohama market, but one of the most cogent inducements for them was the low prices. This fair European business was killed by the Imperial Silk Company which tried to correct the abnormal weakness of the market by keeping up high prices. The increase in trade with Europe was stopped before it fully developed. The promoters of the buying pool in the silk trade were wrong in their estimate of the American situation, for apparently they were of the opinion that America wanted to buy more but was afraid of the instability at Yokohama. However, America was not

induced to buy even by the strong demonstration by Japan of her determination to keep up the price. The United States was suffering from bad times and unable to buy.

Another important decrease was that of copper. Beans and peas also fell off sharply. In these cases Europe's stoppage of buying was pointed out as potent cause. The decline in starch amounted to more than ¥6,000,000 also owing to Europe's stoppage of buying. Here another important general cause for the trade's decline can be detected. That is Europe's fatigue after the war and the depreciation in European currencies. Although in the middle of December much improvement was noted, Japan's exchange rates on London, Paris and other European points were abnormally high all through the year.

The decline in matches amounted to ¥2,013,000. The exports of cotton yarns and cloth increased, but their increase was much below the ¥100,000,000 marks, whereas during the years of war the increase was sometimes near ¥200,000,000. A decrease in the export of beer also crossed the point of ¥1,600,000. It is a well known fact that the market for those commodities is principally found in China, British India and the Dutch East Indies. The rest of export commodities which registered declines were also largely shipped to those and some other countries. This reveals still another factor which brought about the depression in Japan's foreign trade, the growing depression in Eastern countries caused by slumps in bar silver in London and New York, and the fact that Europe stopped buying raw materials in those countries.

The imports of rice, salt, rubber, oiliferous seeds, ores, alkaline products, pig iron, lead and some other articles all decreased. The greatest decrease was noted in rice, which was attributable to the bumper crop of rice in Japan in 1920. The other articles only reflected the bad times which began to develop in Japan in March. Although cotton still registered an increase of ¥109,380,000 up to November this was due to the heavy imports in the earlier months of the year.

It was generally conceded toward the close of the year that the import of cotton was on the decline, reflecting the disturbed condition of the cotton goods industry in Japan.

In analyzing the year's trade according to the countries to which Japan exported and from which Japan imported the causes for the decline are more fully revealed. Although the classification of trade according to the countries importing is not available down to December the reports up to the end of October are enough to show which way the wind blew.

Japan's exports to Asia up to October amounted to ¥880,083,475, against ¥755,423,063 for the same period in 1919. The imports from those countries into Japan amounted to ¥866,636,197, against ¥872,765,524 for the same months of 1919. The record of exports is fairly good if only these two years are considered, but when the record of 1918 is taken into account it is seen that the increase is markedly smaller. In imports the 1920 record showed a decrease, whereas the 1919 record showed the large increase of ¥240,000,000 in round figures.

The primary causes for the paucity of increase in exports can be found in the decline in exports to British India and Asiatic Russia and the reduction in the natural gain in exports to China. The cause for the decline in the import trade is found in China's imports. Exports to British India showed a fair increase. Below the exports and imports to and from Asia are listed:

Years	Exports	Imports
1920 .....	¥880,083,475	¥866,636,197
1919 .....	755,423,063	872,765,524
1918 .....	734,267,296	634,421,411

The year's European trade resulted in favor of Europe. Imports into Japan amounted to ¥257,982,072, against ¥118,718,160 for the same period of 1919, while exports from Japan amounted to ¥179,620,204, against ¥147,384,972 for the same time last year. The cause for the comparative smallness of the export trade can be found in decline in exports to Great Britain, France, Italy and other allied nations. Holland, Denmark and a few other neutral countries bought more from Japan during 1920 than in 1919.

The great increase in imports can be noted principally in Great Britain, France, Germany, Sweden and some other countries. Europe's endeavors to overcome their post war difficulties can be noticed in this branch of trade in 1920. Below the European trade is summarized:

Years	Exports	Imports
1920 .....	¥179,620,204	¥257,982,072
1919 .....	147,384,972	118,718,160
1918 .....	229,217,187	67,564,716

The North American trade was also adverse to Japan. Japan's exports reached ¥553,653,991 against ¥800,484,104 of imports. This can be attributed to America's less active buying. Exports to the United States reached ¥529,208,358 against ¥606,549,548 for the preceding year. Imports increased owing to the United States' brisker trade. Canadian trade was almost stationary. Below the United States' share in this branch of trade is noted:

Years	Exports	Imports
1920 .....	¥529,208,258	¥795,458,401
1919 .....	606,549,548	629,032,118
1918 .....	449,961,273	525,621,787

Latin American trade was still in favor of Japan, and the increase was marked. South African trade was adverse because Japan bought wool heavily from Cape Town. Oceanic trade also witnessed a heavy gain and the balance was in favor of Japan.

The above rough analysis of 1920's trade reveals that the reaction the war, Europe's fatigue, bad times in America, the slump in silver, adverse tendencies in exchange and various other factors contributed to make the record of 1920 so poor, together with Japan's own heavy absorption of gold, and her own inflation of credit and the maintenance of high prices. How these factors are changed in the course of 1921 will determine the prospect for the year that just begun. The general impression in business circles is that falling prices of commodities in Japan in the New Year, coupled with the decline in Japanese exchange and the stabilization of the markets for silver and cotton, will exercise a beneficial influence over foreign trade. It is felt, however, that this influence will still be counteracted by the growing depression of commerce and finance in some foreign countries which will require considerable time for recovery.

## CONTEMPORARY VIEWS

### Can the Japanese be assimilated?

By Henry W. Kinney.

(From the *Atlantic monthly*.)

A few months ago two emeritus professors of great universities in America visited Japan at the same time and under much the same circumstances, both being members of "missions" which had gone to study conditions and to assist in furthering friendly relations between the United States and the Land of the Chrysanthemum. On their return, one, an Easterner, stated that within twenty years Japan will become one of the world's great democracies, and democracy, at least as far as the Orient is concerned, is entirely a western idea. The other, a Westerner, said emphatically: "The two civilizations can never mingle. The Japanese cannot and will not understand our civilization."

In questions of race, prejudice and tendency to form conclusions from incomplete data are probably more conspicuous than in almost any other inquiry. This is true even in cases where length of the period of contact between the white and some other race and the presence of a large number of members of the latter make possible accurate deductions from established facts, as, for instance, in the case of the North American negro. In considering the case of Asiatics, where contact is comparatively uncommon and where the history of such is of but short duration, the conclusions reached as to the desirability or otherwise of the races from the other side of the Pacific have often been determined practically entirely from fear of the economic effect of the presence in large numbers of these people in America, rather than upon, and often to the entire exclusion of, consideration of their inherent merits or defects, and, more particularly, of their capacity for absorption of American civilizations and ideals, and the consequent disappearance of the low living standards which form the principal basis for fears on economic grounds.

This is particularly well illustrated in the extreme West, probably the only part of the Union where dislike of the Oriental has become virulent. Originally directed against the Chinese, this feeling was transferred towards the Japanese when they succeeded the former as what is considered a dangerous economic factor. Various steps were taken to exclude the Japanese, a workable solution being apparently found in the "Gentlemen's Agreement," and we thus saw, during several decades, the rather anomalous condition whereby the United States on one hand admitted with great freedom members of various European nations many of whom were known to possess diverse undesirable traits, whereas, on the other hand, every possible step was taken to exclude the law-abiding Japanese. The Japanese is industrious, frugal, ambitious and desirous of developing land where he may establish himself and raise a family—all characteristics which are ordinarily considered important desiderata for citizenship—but these have, in his case, been the very points which have militated against him. While every means was employed to induce European immigrants to become American citizens as rapidly as possible, the gain of such citizenship by American-born Japanese is being regarded with repugnance and distrust.

This feeling against allowing Japanese to enjoy the privileges which have been so cordially extended to other nationals, has been given expression in two

allegations, one based on purely economic grounds and the other on the belief that he is not, because of racial and national characteristics, capable of absorbing American ideals and standards. Of these the former, the economic reason, is the easier to deal with, as data are closer at hand and the subject far more tangible than that contained in the second point, where circumstances have not often been such as to permit a comprehensive and impartial judgment to be passed thereon.

An ideal opportunity for investigation is, however, offered by the Territory of Hawaii, where the various races live side by side in proportions and numbers sufficient to provide excellent conditions for "melting pot" experimentation, and as there an honest attempt has been made to solve the race question by blending into one solid American community a heterogeneous mass of people of various races and nationalities. These include Polynesians, Japanese, Chinese, Koreans, Filipinos and Europeans, particularly Portuguese and Spaniards, the latter being a comparatively small, but decidedly influential, group of Americans. The fact that in Hawaii the color line is drawn far less rigidly than is the case in any other community, giving the individual an opportunity to advance almost entirely on his personal merits and capacity, unhampered by race prejudice, lends to the results of the efforts made in Hawaii a peculiar value. Briefly, if a group of any race or nationality, be it Japanese, Filipino, Spanish or what not, cannot in Hawaii demonstrate its capacity for American citizenship, its case may well be considered hopeless, as there it meets with every opportunity for expressing its potentialities. If, on the other hand, it makes in Hawaii a satisfactory showing, such may be taken as proof that it can develop this capacity, if only fair and proper opportunity be afforded.

The mainland of the United States at present fails to offer favorable conditions for the solution of the question of Japanese capacity for American citizenship, as the western States, where almost the entire Japanese population in America is found, are, for economic and political reasons, openly hostile. The Japanese are forced to herd together, to unite for common protection and promotion of common interests. It is impossible to decide in such circumstances whether they are capable of being assimilated and of intermingling with the rest of the people forming the American nation, as they have never been given an opportunity to do so. The fact that they are at present gregarious in communities of their own, that they have not intermarried with persons of other blood and have not formed a more integral part of the community life may indicate that they are incapable of absorption; but, again, it may not—for they have never had a chance to do so.

Hawaii, however, is a country sufficiently small to render a survey comparatively easy, and yet possessing a mixture of racial national ingredients sufficiently large to produce results on a collective basis. In other words, in Hawaii may be seen a laboratory experiment in racial blending and development of rising generations of most variegated parentage towards American ideals and citizenship. This seems to offer the only opportunity to secure fair and reliable data.

The Hawaiian racial experiment began under peculiarly felicitous conditions which undoubtedly have influenced its entire subsequent history. The Hawaiians, a Polynesian people, possessing no great civilization, although strongly developed along certain lines, had reached the point where they had been tired of the arbitrary and often senseless restrictions of their tabu system and were therefore in a most receptive state when the American missionaries established themselves with them about a century ago. Among these mis-

narics were several rather remarkable men, products of the best New England civilization of the day, who, undoubtedly partly due to the fact that the natives were, of course, in absolute power, but owing mainly to the superior qualities of the Hawaiian, undertook to lead them towards Anglo-Saxon civilization on a basis of racial equality consistent with the teachings of the Bible. The natives were extremely receptive, and their honesty, kindness, generosity and entire lack of viciousness—though they have faults of weakness—led to a common community life between the two races, where the color line was virtually non-existent. The peculiar circumstance that the missionaries and their descendants, who were still imbued with the spirit of their fathers, became the secular powers of the land, contributed to the continuance of the relations as established in the early days, and this condition has remained practically unchanged until today, though in recent years a large influx of newcomers, especially military forces, unacquainted with the traditions and established point of view in the Islands, has tended to some extent to influence the old, ideal relations.

As the Islands developed industrially, especially with the growth of the sugar plantations, it became necessary to import labor from abroad. The first laborers imported were South Sea Islanders, principally Gilbertese, Melanesians racially, entirely different from and far inferior to the Hawaiians, but as these people have practically entirely disappeared from Hawaii, having been sent home when their contracts expired, they need not be considered here.

Later the planters went further afield for contract labor, and great numbers of Chinese, Portuguese, Japanese, Koreans, Porto Ricans, Spaniards and Filipinos were imported, in about the order named. The four last mentioned were resorted to only after annexation of Hawaii by the United States caused the application of the Exclusion Act, which prevented further importation of Chinese, while the "Gentlemen's Agreement" which followed, ended importation of Japanese laborers. At various times Norwegians, Russians and negroes from the Southern States were brought in, but they have largely disappeared and are now not present in numbers sufficient to warrant consideration.

The Hawaiian Islands have as a result a population estimated in the report of the Governor, for 1919, as follows:

Hawaiian .....	22,600
Part-Hawaiian .....	16,660
Portuguese .....	25,000
Spaniards .....	2,400
Porto Ricans .....	5,400
Other Caucasians.....	31,000
Chinese .....	22,800
Japanese.....	110,000
Filipinos.....	22,000
All others.....	5,800
Total .....	263,666

*Note: "Other Caucasians" represents mainly Americans, a large number of whom are connected with the military and naval establishments.*

Under existing laws some of the immigrants contained in the above tabulation have a right to American citizenship when they possess the usual qualifications. Therefore, the children of all of them, when born in Hawaii, are legally Americans by birth, quite as much as if they were born in Boston and could trace their family trees direct to the Pilgrim Fathers.

The problem confronting Hawaii, particularly since the Hawaiian-born progeny of Oriental races became sufficiently numerous to point very clearly to the day when it was bound to become a political factor of

decided force, was, therefore, either to draw the race line and suffer each race to develop separately, or to attempt to blend the various ingredients into one harmonious, integral American citizenry. The latter course was chosen, if, indeed, it can be said that any choice was exercised at all, for the development of the question was so gradual that at no one particular time did those in control find themselves confronted with the necessity of providing an immediate solution. It was inevitable that this course be followed: first because it was natural, after the color line had been ignored in many years of intercourse with the Hawaiians; second, because it followed the path of least resistance, as the presence of the Asiatics not only did not create any serious economic question, except in isolated cases, but, on the contrary, solved the labor question, which was soluble only through their presence, as, in spite of much theory to the contrary, bitter experience has amply demonstrated to the Hawaiian planters that the white man, while it may be possible that he can, certainly absolutely will not work in the plantation fields; and, third, because if the races developed, each along its own lines, apart from the other constituent parts of the community, an utterly impossible political situation would result within a few years, when the Hawaiian-born Japanese, Chinese, Koreans and others would each, naturally, form a political group of its own, contending with the Hawaiian-white population for control.

Leaving out of the question all ethical, moral and altruistic considerations, Hawaii had no alternative, and the Islands embarked vigorously and wholeheartedly on their great inter-racial, international mixing experiment. While some other countries have populations as variegated as has Hawaii, none of them has by reason of circumstances been led to try deliberately to melt them together as Hawaii is trying to do, and consequently the world may do well to consider the results of this great human experiment, as from these it may obtain data which are applicable in consideration of the large racial problem which now confront it, and which will become more and more urgent as the populous countries of Asia develop and with increasing insistence demand the right of equality and the right to spread over the earth.

The most potent factor militating against the success of the Hawaiian experiment was, and is still to a great extent, the tendency to group members of each race and nationality by themselves, a condition which, of course, obtains in most communities receiving large numbers of labor immigrants. Thus the big plantations have Japanese, Spanish, Chinese, Portuguese, Filipino and Korean camps, each of which is, in fact, a small Japan, China, Spain, etc. Here the language of the home country is heard, almost to the exclusion of English. Newspapers are published in these various languages, and private schools, attended by the children before and after the session of the public schools, especially in the case of the Japanese, also tend to retard the process of Americanization.

It is generally admitted that the most important step towards Americanization of the child of alien parentage is to get him to speak and think in English, and as a consequence the greater share of the burden falls on the public schools. In these absence of racial or national lines is remarkable. Children of various races mingle with the most perfect unconsciousness of racial differences. The common language, English, and common loyalty to the American flag, which is strongly emphasized throughout the curriculum, mould them into an organic school community, the influence whereof will be felt, and is already being seen, when they graduate into adult life.

The situation as it now stands thus presents the efforts of the public schools towards forming growing generations into a common American whole, in spite of the difficulties offered by camp community life, diversity of religions and by language schools, the latter being a factor mainly in the case of the Japanese.

In view of the prominence which the Japanese question has recently taken, it may be well to give particular attention to the phase of the Hawaiian experiment which involves them, bringing the other races and nationalities into the discussion mainly for purposes of comparison. Briefly, to how great a degree has the Japanese in Hawaii shown himself to be assimilable material, mentally, morally and politically?

Hawaii's experience has shown that the Japanese educated in the public schools, eagerly grasp American ideals and standards. The language handicap is rapidly being removed. Where formerly the great task of the public schools was to compel them to speak English, teachers in Japanese language schools have often complained to me that they had difficulty in making their pupils refrain from speaking English while on their grounds. It must be remembered that the Japanese child is compelled by law to attend the public schools, and that he attends the language schools in addition thereto, but he goes to the latter mainly because he is compelled to do so by his parents, who are, in their turn, often persuaded by priests of their own temples and shrines. Japanese children at play, outside of school, employ English as often as not. They have a tendency to feel that their knowledge of English and absorption of western civilization place them on a plane higher than that occupied by their parents, and to pity the "poor, old Japanese" who lacks these advantages. These children regard their American civilization as superior to that of Japan, as is but natural in view of the advantages which they see it gives them. Intense desire for knowledge, which is an outstanding trait, assists them greatly. A child of six pursues his studies with the intensity of an American youth working his way through college, and the constant struggle of the public schools is, not to make the Japanese attend, but to keep out youngsters below school age who resort to all manner of subterfuge in order to gain entrance. This characteristic largely overcomes the handicap of language which confronts the Japanese pupil, especially during his early years of school, and when they reach the upper grades they often excel to such an extent that principals occasionally find themselves faced by the perplexing situation of having all Japanese valedictorians, perplexing because it is obviously desirable to have such honors distributed more or less evenly among the different races.

That the task of the public schools would be easier did the language schools not exist cannot be doubted, although the contention that learning of two languages is too great a burden on the children is, of course, absurd in view of the fact that in many countries, particularly in Europe, youngsters learn two, three or even more languages, without trouble, childhood being the ideal state for absorption of foreign tongues. Furthermore, the language schools in Hawaii have demonstrated the fallacy of the accusation that they are hotbeds of "Japanism" and "Mikadoism," and a federal survey made this spring of Hawaiian schools reported to this effect, though recommending, for other reasons, that they be done away with. They will, however, disappear within a few years, even without being forced out by law, as it is certain that the children following the present school generation will never be sent to them by their parents, who have become convinced of the superior usefulness of American education. This is

admitted by the Buddhist priests, who conduct the majority of the language schools. These are maintained largely for the purpose of teaching Japanese language, history, geography, etc., but have shown a remarkable willingness to adopt suggestions which may lead their pupils towards American citizenship. Thus when some years ago I suggested to the Japanese Consul-General in Hawaii that their text books be revised so as to include American rather than Japanese subject matter, this course was immediately followed, and while the Japanese characters, of course, remained, the Stars and Stripes supplanted the illustration of the Sunrise Flag, George Washington replaced some Japanese national hero and while many Japanese fables and stories remain, they are well mixed with good American matter. The fact that when the change was opposed by some old fashioned parents and other reactionaries, the Japanese Consul-General held a series of meetings at which he in person explained the benefits thereof and the importance of absorption by the children of American ideals, illustrating the attitude of the Japanese Government, about which more will be said later.

It should not be forgotten that these schools perform an important function by assisting in the production of a class of young American citizens, capable of speaking both English and Japanese, who may be of invaluable service in the great work of bringing the United States and Japan closer, commercially, politically and otherwise. The crying need of Americans capable of speaking Japanese, has been emphasized repeatedly by Mr. Roland S. Morris, the Ambassador to Japan, and by many other Americans living in the Orient. The lack of such is keenly felt in commercial and diplomatic circles, and will be felt even more as intercourse between the two nations expands. (*To be continued.*)

## Palladia' of British Justice.

(From *Young India*, India.)

Our readers will remember an instance of mock trial quoted by Mr. Gandhi in his article on 'The Hallucination of the Law Courts,' in which an English officer was sentenced to the 'exemplary' punishment of two years' imprisonment for having deliberately tortured inoffensive Negroes at Nairobi, and caused among other things still-birth in the case of a woman and death in the case of a grown up lad. We are indebted to the *East African Chronicle* for carrying to this side of the seas the news of another instance of the fairness of British Courts and British juries—reckless and inhuman torture punished with a camouflaged and ridiculous sentence of 3 months' imprisonment. As to the story, we shall let the "*Chronicle*" describe it:—

Another ex-army captain, named H. M. Harries, has been brought before Mr. Justice Sheridan at Nakuru charged with "causing grievous hurt" to a dumb native boy by flogging him so that he had to be carried by his friends to hospital on a stretcher and lay there for five weeks. The captain in his own evidence said:

On June 10 the boy was brought before him, and was told he would get 20 lashes. Kani tied him to a waggon, but after two strokes, he was untied and laid on the ground. H. M. Harries then gave him 17 cuts end then noticing the skin was breaking stopped. The boy sat down and afterwards stood up—the whole beating took ten minutes at the most. He had no intention of causing grievous hurt and "the beating was a perfectly normal one." He had never known a beating have such an effect.

The native evidence was that the boy was flogged by Harries all over the head, face, and body with a

liboko; a witness said he counted a hundred lashes. The jury brought in a verdict of "simple, not grievous hurt" and added a rider that Harries received extreme provocation. The Judge regretted he could not give effect to the jury's rider as in his opinion the beating was brutal and excessive. He sentenced Harries to three months rigorous imprisonment.

## India and the Empire: the New Gospel of Brute Force: Sure Remedy is Independence.

Mr. C. F. Andrews, interviewed by a representative of the *Searchlight* who is a close student of Indian affairs, having spent many years there, and who is at present connected with Tagore's school in Bolepwe, on the present political situation in India, and the prospects of India fulfilling her destiny within the scheme of the British Empire, made some striking statements. Mr. Andrews, of course, speaks with first-hand knowledge, unrivalled experience and many years' devoted study of the Indian problems at home and abroad.

"As an historian," he said, "I have been convinced that the British rule has never rested on force alone; and can never rest on force alone. This, of course, is quite elementary, but it needs again and again restating. It is absurdly unthinkable that a few thousand foreigners could hold down 320,000,000 people by naked force. Nevertheless, in the last two years this fundamental principle has been flagrantly denied in practice. We have witnessed parts of India, as well as Egypt, Ireland and Mesopotamia, being forcibly held down.

"The moral resistance against this has been immediate in all these countries. This is the simple meaning of the Egyptian National movement, the Sinn Féin movement in Ireland and the Satyagraha movement in India. They have all been, primarily, great moral protests against this use of naked force by the British."

Q. What, then, as historian, do you regard as the future Government of India? What will happen to put an end, once and for all, to this rule by naked force over 320,000,000 people?

A. Personally, after spending some months in the Punjab closely investigating what has happened and after seeing the treatment of Indians in almost every part of the British Empire where they reside abroad, I have come to the final conviction that India has no longer a true and honourable place within the British Empire. She must, in the near future, be not less free and independent than Egypt. It would be quite ridiculous for Egypt to be free and independent, and India to be subject and dependent.

Q. But would not the idea of Home Rule or Self-Government within the Empire be sufficient for India?

A. No, for the simple reason that it always breaks down in practice. It is a camouflage and nothing else. There is not a single self-governing Dominion (such as South Africa, Canada, Australia, etc.) within the British Empire which does not repudiate in every action it takes the idea of equal partnership of Indians with themselves within one Empire—however much they may pass pious resolutions of reciprocity at Imperial Conferences. Look at South Africa, from which I have just returned. The Government of South Africa is now doing its best to induce not only indentured Indians, but even South-African born Indians, to leave the country. There is an almost universal anti-Indian agitation, whose one object is to drive every Indian out of South Africa. Is there the very slightest idea of a common brotherhood within the Empire when this

is the treatment of Indians? Or, again, take East Africa—hardly a single Englishman there is willing to admit that Indians can be politically and socially equals. The very idea is to them unthinkable. I tell you plainly and bluntly, as far as my experience goes, there is no part of Africa where Indians are less welcome than within the British Empire. I have seen with my own eyes the difference of treatment in Portuguese East Africa and in British East Africa. I have lived in both places. I am not speaking from hearsay, but from close personal observations. In Portuguese East Africa Indians are treated as gentlemen. In British East Africa they are subjected every day to petty insults. They are made to feel their own inferiority of position every moment of their lives.

Q. But will not this state of things within the British Empire soon change for the better?

A. Impossible; it is growing rapidly worse from day to day, and almost every Englishman who comes out fresh from home gets infected with this racial poison. I have hoped against hope for ten years. I have had this conviction silently forming in my mind all that time. I have not spoken simply because I had been hoping against hope for a change. I cannot tell you how ardently I have hoped for it, and I have worked for it also. With great eagerness I fully reported in the Indian Press all favourable signs of a change which I noticed. In Australia and New Zealand and elsewhere I tried my utmost to bring about more friendly relations with India. But since the war things have got rapidly worse and worse. Even a distant place like New Zealand, where in 1917 I found a friendly spirit, has now started bitter anti-Indian agitation.

Q. How do you account for all this?

A. What you have to realise is that everywhere *morale* has terribly deteriorated in the war. England has conquered by force, but the use of unscrupulous, naked, ruthless force such as the war developed has morally undermined our character. Witness the secret treaties with their unscrupulous Imperialism. Witness the starvation blockade of Central Europe and its ruthlessness. Witness the wilful breaking of promises made to Syria and Arabia and Turkey. Witness the present infamous use of naked brute force to secure the oil wells in Mesopotamia. These things cannot happen without an awful Nemesis.

Q. But these things have been chiefly the fault of the British politicians at home. What has happened in the British Colonies abroad?

A. The same "Brute Force" ideas have spread out there also. But there is something even more serious. It is the growth of a new World religion, the religion of the "White Race." At present it has only seriously infected the British Colonies and America with its poison, but it may very easily spread to France and other European races and become a kind of challenge of the White Race to the rest of the civilised and uncivilised world.

Q. Would you explain? I do not quite understand.

A. Take East Africa. The religion of the "White Race" has become there a passion. It colours almost every action of life. You hardly ever hear the word "Englishman," the one word used is "White man." This religion has its ritual and ceremony. It lashes itself to fury in defence of the "White woman," but nothing whatever is said about the things the "White man" does to the women of other races. The iniquity of the whole thing cries to Heaven. All other races must be made into hewers of wood and drawers of water, in order that the "White Race" may occupy regions of the earth which never belonged to this race at all, and never ought to belong to it. What you

have to understand is, that this religion of the "White Race" has become a blood-thirsty, fanatical and irrational creed, for which, strangely enough, men will recklessly die. It is an intolerant and persecuting passion.

Q. Have you seen its effects?

A. Yes. I have seen them everywhere. I have seen them in Australia, where thousands of people at public meetings grow wild and almost delirious over "White Australia." I have seen them in Fiji, where the "White" planters have only one idea, viz., that of "keeping the Indian in his proper place." I have seen them in South Africa, where Indians are treated quite definitely as an inferior race. I have seen them in the Malaya Peninsula, in Singapore and Hong Kong. Above all, I have seen them (most painfully seen them) in British East Africa. That instance of East Africa has appeared to me to be the Test case. It has shown that the theory of the Indian equality within the British Empire has utterly broken down. There is no such thing.

Q. Have you seen such signs of this new religion of the "White Race" in India itself?

A. Yes, I have. As I told you I was in the Punjab last year. In that part of India this passion of "White" supremacy has increased in the most sinister manner. One small sign of this, which shows which way the wind is blowing, is the use of the word "White Man" by Englishmen of themselves. You hear it used everywhere now. It was not used thus universally by Englishmen before. But what has opened my eyes more than ever to the growth of this religion has been the almost universal attitude of Europeans in India towards General Dyer and the Amritsar outrage. I cannot speak of that. It has gone beyond words!

Q. If things have come to this point, then what of the future?

A. Wherever this "Religion of the White Race" spreads there is no possibility of equal treatment for Indians. They will indeed always be welcome within the Empire, if they will submit to be inferiors: For there are plenty of uses they can be put to as "inferiors," and in certain hot climates the Empire can hardly be carried on without them. Again, if Indians care to denationalise themselves completely and wear English dress and speak only English and live in English fashion and copy English manners with meticulous accuracy, they will be tolerated by a large number of Englishmen, and a smaller number will go some way to meet them on terms of equality on account of their complete denationalisation; but this does not help matters, it rather hinders the Indian national problem. Such men are really lost to India.

Q. Can you give me any further proof that the situation has become impossible?

A. Only consider carefully what in all means, these frantic and incessant efforts on the part of Englishmen to get Indians as indentured labourers to the Colonies. They will move heaven and earth to do this, because there is money in it, just as there is money in the oil wells of Mosul. But for Indians to be within the Empire, as political equals—no! That is a price they will never pay. When Canada, Australia, New Zealand and South Africa put their anti-Asiatic immigration laws into the waste-paper basket, then, and then only, we might talk of "equality within the Empire."

Q. What about the Reciprocity Agreement?

A. A humbug! A wretched humbug! South Africans themselves are laughing at it, and we have been fooled.

Q. Then your idea of the future is "Indian Independence?"

A. Most decidedly. I can imagine no other position which will give self-respect. I am a Christian and the golden rule which Christ Himself gave many times over was this: "Whatsoever you would wish that men should do unto you, even so do unto them." Now let us take that rule. I am an Englishman. I value above anything else my English freedom and independence. I apply that rule of Christ to India. What does it imply? Does it not mean simply this: that I ought to wish for Indians the very same freedom and independence which I value so highly myself?

Q. But do you think that England will now yield to us such freedom and independence?

A. Yes. I certainly do, on the one understanding that Indians unitedly demand it with a firm and steadfast moral purpose, and refuse to be satisfied with anything less. If any large section remains unconvinced that this is the final goal, then Indian independence will be endangered.

## India's Part in the Empire. To Supply Armies for Imperial Adventures.

(From India, London.)

The Report of the Committee appointed by the Secretary of State for India to inquire into the administration and organisation of the Army in India was published on Friday last.

It is an amazing document. It is divided into nine parts with two supplementary Minutes by Sir Krishna Gupta and Sir Umar Hayat Khan. Part I lays down the "general principles" on which the recommendations for administration and organisation in the subsequent parts are based. This part was prepared before the Committee went out to India and is dated November 3, 1919. In the covering letter to the succeeding parts it is stated that the proposals made in Part I have been *in the main approved by the Secretary of State*.

These proposals are:—

1. Freedom of direct communication between the Commander-in-Chief in India and the War Office.

2. Abolition of an officer of high military rank on the Secretary of State's Council.

The Chief of the Imperial General Staff to be *the sole responsible military adviser of the Secretary of State*.

3. The Commander-in-Chief in India to be the sole military adviser of the Government of India.

The Commander-in-Chief to look to the Chief of the Imperial General Staff for supreme direction in all questions of Imperial military policy.

The Governor-General to look to the Commander-in-Chief for military advice on questions on which India only is concerned, but on other questions to receive the considered views of the Chief of the Imperial General Staff through the Commander-in-Chief.

4. The Commander-in-Chief to be the only military member of the Viceroy's Council.

5. The Commander-in-Chief to be appointed by His Majesty's Government *on the recommendation of the Chief of the Imperial Staff*, as also the Chief of the General Staff in India.

In this way the Indian Army is to be placed at the absolute disposal of the military gods enthroned at the War Office and the military policy of India put under their control.

But what is even more startling is the unabashed

statement of the reasons for this startling change. They are to be found in the covering letter to Part I and in other parts of the Report and may be summarised as follows:—

Western Europe will no longer be an armed camp, but Eastern Europe and the Near and Middle East are left in "a condition of grave unrest with consequences to India, especially as regards her military and financial resources, that we are unable to ignore."

"The centre of gravity of probable military operations has shifted from West to East. In the future we must contemplate the possibility of our armies operating in the Middle East, based partially on India and partially on Home.

"India has now been admitted into partnership with the Empire, and the Indian Army has fought alongside troops from other parts of the Empire in every theatre of war. Its responsibilities have thus been greatly widened and *it can no longer be regarded as a local force whose sphere of activity is limited to India. . . . It must rather be treated as a part of an Imperial Army, ready to serve in any part of the world.*"

We shall deal with the question of the cost of the Committee's proposals and other details on a future occasion. But it may be mentioned that the Committee realise that a great increase of expenditure is involved, but they think it can be met from the normal growth of Indian Revenues!

The *Times*, in a powerful article, exposes and roundly condemns the militarist policy at the back of the Report and its unconstitutional and dangerous proposals:

"The real objects of the broad principles they set forth seem to be to hand over the Army in India and consequently half India's Imperial expenditure to War Office control," says the *Times*, which further declines to "contemplate" the possibility, as a basis of policy, of our armies operating in the Middle East based partially on India and partially on Home. "We look forward," it adds, "to the earliest possible concentration, within the borders of India, of the forces raised and designated for the defence of India, and we refuse to admit that there need be any centre of gravity of probable military operations, either in the West or the East, if the external policy of the British Empire is wisely and prudently conducted."

"The whole of this portion of the Report," concludes the *Times*, "must be very sternly dealt with by Parliament and the principle that India shall be as far as possible self-contained as a military unit in the British Empire, must be restored."

The *Manchester Guardian* is also severely condemnatory of the proposals contained in the Report.

"We are asked by the Committee to contemplate the Middle East as a great theatre of war to which the Indian Army is to be marched out, now here, now there, to fight Imperial campaigns," it declares that the Government has never sanctioned this conception, and finds the explanation of its adoption in the military personnel of the Committee. "To announce that the Indian Army is to be used indefinitely for foreign campaigns is a political revolution of the first order," the article continues, "and, coming at the moment when we are supposed to be leading India towards self-government, is truly astonishing." Britain has neither the men, nor the money, nor the stomach for perpetual war. "Is it suggested that what we cannot or will not ourselves supply may be obtained from India?"

## The Asian Book-Shelf

### The Asian Book-Shelf.

"My Boyhood," by Henry Satoh; Published by the Japan Times Publishing Co., Ltd., 5, 1-chome, Kojimachi-ku, Tokyo. Price ¥ 1.50.

Japan's present situation is not a mere product of chance or of good luck, but the fruit of perseverance and of earnest efforts on the part of those who held the reins of government as well as of those young students who applied themselves most assiduously to the study of the sciences of the West, and who have served the country in their varied professions.

The above fact is made clear to some extent at least in "My Boyhood," a reminiscence of Henry Satoh, Progress of education and means of communications, mental attitude of *samurai* and true conditions of Yezo (Tokyo) and Sumpu (Shidzuka) between Meiji (Gwan-nen 1st year) and the 10th year of Meiji (1868-1880) are recorded skillfully in this pamphlet.

We quote below an interesting chapter:

### Seppuku (Harakiri)

"One day on my way home from school, I with three of my classmates teased the ducks kept by a dealer in poultry, by chasing them here and there. The man came out of his house to punish us. All my friends ran away at the sight of the man. I did so too, but somehow I got behind. I was nearly overtaken by him. I halted and turning back unsheathed my sword with the point directed to my pursuer. That was enough for the man to beat a retreat. I then joined my comrades and after spending some time in play, I came home. I did not know that I was observed by my great-uncle in the act of driving away the man at the point of my sword. He happened to be returning from his office which was close by where I resorted to my blade for self-defence.

"On coming home, I found that there was something quite unusual about. My mother and grandmother were dressed up. My great-uncle was there dressed in formal style. I was told to wash and change my dress to a white one. I could not tell what all that meant. I began to anticipate something wrong. My heart began to beat fast. I became perturbed.

"When I was ready, I was called into a room where the place of honour was occupied by my great-uncle, with my mother and grandmother forming the wing to his left. I was made to sit facing him several feet away. I bowed and with my hands still placed on the mat waited for his command.

Silence reigned for a few seconds. Then my great-uncle broke the silence by addressing me by my name. Here is the gist of what he said: "You are now a criminal. I saw you to-day threatening a man the merchant class by drawing your sword. That is an act of shame and an insult to your sword, the soul of the *samurai*. Your act was a disgrace to your sword, to your parents, to your ancestors and to your family. Thus you have shown yourself to be unworthy to succeed to the family. You have disgraced yourself by abusing your privilege and power of being armed with the sword. You deserve to be punished for the shamefully selfish act. The tradition of the family in such an instance demands your life lest further disgrace be heaped upon it by so selfish a person as yourself. But out of mercy



you will be saved from the humiliation of the punishment being inflicted upon you by a hand other than that of yourself. In the absence of your father and as the eldest of the relatives of the family I command that you shall punish yourself, by your own hand."

A small sword was brought out on a tray, with an elevated support (called *Sambo*). My uncle then showed me how to perform the act of killing one's self by one's own hand. The short sword was now placed before me with the words: "Now do it."

"It is very difficult to describe the sensation when I was condemned to take my own life. I asked to be pardoned most solemnly promising in tears not to disgrace the sword again. This prayer of mine for mercy found no response. I know I repeated my appeal for pardon and mercy, but all in vain. The Judge and Assessors were deaf to all my appeals. My great-uncle, seeing me hesitate offered to assist me at this fatal moment act, saying: "If you are a coward and too spiritless to perform the act, shune be on you if you hire other's to help you do it."

The idea of being a coward was unbearable. That was enough to make me muster up all that was in me. My mind was now made up for death, the room became suddenly dark. I could see nothing. All that I remember is that I stretched out my right hand to reach the sword. I do not remember that I took it up in my hand.

Well done. You are pardoned, called me back to consciousness, when I found that I was in perspiration from head to foot. With a long sigh of relief I recovered my sight. The stern Judge was now full of smiles and congratulated me for the new experience now acquired of being prepared to meet death without fear or cowardly hesitation.

The joy of escaping death can only be known by those who have experienced it. The pain of the ordeal that I had to go through can never be forgotten as long as my memory lasts."

*Sea-Change.* By James H. Cousins.

Professor Cousins who is connected with the Asian Review since its inception needs no introduction to our readers. His latest book "*Sea-Change*," the title of which he has taken from Shakespeare's song in "*The Tempest*," ending

Nothing of him that doth fade

But doth suffer a sea-change

Into something new and strange,"

is full of poetical gems which delight a man to the core of his heart and are beyond doubt "new and strange." Most of the poems in the book were composed on his way from India to Japan and back. Therefore, they are of special interest to those living in this country. The characteristic beauty of Mr. Cousins's poems is that they are always saturated with high philosophy and spiritualism.

The book is beautifully printed and bound in paper covers bearing the blue and green tints of the sea, and can be had of Messrs Ganesh & Co., Madras, India, at a moderate price of Rs 12.

*Songs of the Sea.* By C. R. Das. Free English translation from the original Bengali by the author with renderings into English verse-forms by Aurobindo Ghose.

It is a great delight to learn that Mr. C. R. Das, the prominent leader of the Indian Nationalist party and a successful and renowned Barrister of the Calcutta High Court has in himself the qualities of a first rate poet. His poems in this book, though translated from Bengali, have not lost their original charm even in a foreign garb. The English verse-forms by Sri Aurobindo Ghose, the world-renowned philosopher of Hindustan, are "musical, chaste and luminous." The book gives an insight into the Indian way of thinking and expressing the beauties of nature. We commend it to our readers who might be interested in Indian poetry.

This book also can be had from Messrs Ganesh & Co., Madras, India, at the price of Re. 1, which is not very high when the excellent get-up of the book is taken into consideration.

Homoeopathic Director. Editor Dr. R. C. Ghose, H. M. B.

We have received from India a copy of a new medical journal *The Homoeopathic Director* which is full of instructive articles on the science of Homoeopathy. This journal which is published on the 15th of every month is devoted to the "circulation and maintenance of Homoeopathic Doctrine in the remotest villages throughout India." Those interested in this branch of medicine can communicate with the Manager at his office No. 2, Wellesley Street, Calcutta, India.

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## Notes and News

### Crown Prince's Visit to Europe.

The date for the departure of His Imperial Highness, the Crown Prince, on a trip abroad has informally been fixed for February 24. Among the personal attendants to accompany the Prince will be Count Chinda, ex-Ambassador to London, and now a member of the Privy Council; Viscount Irite, his Senior Chamberlain; Lieut.-General Nara, his Chief Aide-de-Camp; Viscounts Honda and Tsuchiya, his Chamberlains, and Lieut. Commander Oyodikawa.

His Highness will travel on board the battleship, *Katori*, escorted by another battleship, the *Kashima*. The squadron will be placed under the command of Vice Admiral Oguri, now Commander of the Third Squadron.

The *Katori* was constructed in England by Vickers some fifteen years ago. She is of 16,000 tons with a speed of 18 knots, and is now commanded by Captain Kanana. The *Kashima* was also built in England by Armstrong Whitworth & Company at the same time as the *Katori*, being a sistership. The commander is Captain Oyama.

During his stay in England, His Highness will be a guest at Buckingham Palace. He will visit different European Courts on his way back. Among the presents to be made by His Highness to the British Court are some most delicate Japanese fine object of art, such as figured gold brocade, and velvet work, and embroidered paper screens, besides Japanese decorations of the highest order.

His Highness is expected to return to Japan in about eight months.

Commenting upon the prospective visit of the Crown Prince to Europe, the *Jiji* says that his Imperial Highness the Crown Prince's trip abroad may now be regarded as all but settled. This worthy Imperial attempt deserves a special welcome in view of the considerable contribution which it is expected to make towards the promotion of the friendly relations between this country and the world's Powers. In order to ensure the greatest success to the Imperial visit a few suggestions about preparations for the proposed trip may not be entirely out of place.

In the first place, it is advisable for the authorities concerned to take into consideration the wide difference marking the customs and manners of the Western people from those of the Japanese, especially the apparent relations between the Imperial House and the people. In respect of loyalty there can be no difference between Japan and the foreign countries, but its assertion takes quite a different form in Western countries than in this Empire. With foreign peoples the Monarchs are more the object of love than of reverence, unlike in this country. While on a trip abroad therefore, His Imperial Highness may in some cases experience assurances of foreign peoples' homage in a manner quite strange to the Japanese. The Court and other attendants who are to accompany the Crown Prince abroad ought to be fully prepared for due appreciation of such foreign customs.

Another point that also deserves the attention of the suite of His Imperial Highness is the necessity of doing in Rome as Rome does. They must see that His Highness acts as the people among whom he mixes. Otherwise the Japanese manners, with which the people are not acquainted, may strike the latter with curiosity

and surprise, and the consequence may not be conducive to favourable impressions, on either side. In Western Powers, real tapism is a thing of the past. Everything is done in a simple and straightforward way. This spirit of alien customs should be duly reciprocated by the Imperial party when abroad. In conclusion let us hope that the unprecedented visit to alien lands of His Highness will prove a success.

### The Visit of the King of Siam to Japan.

H. M. Vajiravudh, the King of Siam will visit Japan at the end of September or early in October. His Majesty was to come to this country last year, but he was obliged to give up his intended trip owing to bereavement. Before coming to Japan, it is understood that he will marry in May next. Therefore he will visit Japan in accompany with the queen. But it will not be his first visit to this country, because he came to this country while he was still the Crown Prince.

### Baron Hayashi, Japanese Ambassador in London, on the Anglo-Japanese Alliance.

Regarding the statement of Lord Northcliffe to the effect that, by the terms of the Anglo-Japanese Alliance, Great Britain is not under any obligation to join Japan if she should go to war with the United States, Ambassador Hayashi has made the following statement to the *London Times*:

"I welcome the statement as a timely and wise warning to both Japan and the United States. The basic idea of the alliance is to protect by common action the territorial rights and special interests of both Japan and Great Britain in Eastern Asia and India.

"The United States has never been thought of by the contracting parties as a country which would ever take or contemplate taking any action likely to threaten their territorial rights or special interests in the Far East, and there was, therefore, never in the mind of the Japanese Government any idea to fight the United States at all.

"Moreover, in the most improbable of eventualities such as a war, I prefer merely for the sake of argument that Japan would not expect England to come to her help since the Japanese and British Government agreed to insert in the agreement for the alliance article four, which would absolve Great Britain from any obligation to join Japan against America. Only general phraseology was selected in the alliance agreement for reasons of diplomatic nicety, but what the negotiators of the agreement had in mind is obvious.

"I must further state, in refutation of irresponsible and sensational utterances in the American press and elsewhere, that there exists no secret agreement between the Japanese and British Empires. I am sincerely sorry that there are such mischief makers whose efforts are not only injurious to Japan and England alone, but to the United States itself in these circumstances.

"I can assure you with all the emphasis at my command that an alliance will never stand in the way of good understanding and friendly relations between Great Britain and the United States, nor is it in the least the intention of Japan to use the alliance as a means to direct pressure in any degree upon her old friend, and United States."

## Disarmament Question House Committee on Naval Affairs.

A Washington dispatch, dated Jan. 21 gives a summary of the proceedings before the House Committee on Naval Affairs: Major General H. Bliss told the House Committee that should the United States call upon the nations of the world for a full, free and fair discussion on the reduction of armament, a favorable response would be prompt and inevitable.

"Any nation that would come to such a conference and refuse to agree to any proposal looking to general disarmament, or at least to a reduction in general military establishments, could be written down as the next Germany and the United States could make its plans accordingly," declared the General.

"Our present form of civilization," he said, "can not stand the great strain of military preparations much longer. The world war was a terrific strain on civilization, and the next war will be very much worse. I do not care what the cabinets of the world may think, but the masses of the people who pay the taxes have a vital interest in this subject.

"If the United States should issue a call for such a conference to be held in Washington, it could be accomplished in 60 days."

General Bliss said that in conversation with Clemenceau, Lloyd George and Orlando, and other representatives of the Allied Powers, in addition to high military officers, he found that there existed a universal horror and dread at the international situation and its potentiality for world chaos, resulting from the world war.

Final action upon the resolution looking to international naval disarmament has been postponed by the Senate Foreign Relations Committee, which will hold another meeting next week. Some members of the Senate believe that the committee will report favorably on the resolution introduced by Senator Borah, proposing that negotiations be entered into by the United States with Great Britain and Japan to limit their naval construction programmes during the next five years.

Josephus Daniels, Secretary of the Navy, stated that there must be an agreement with all, or practically all, the nations of the world, which will guarantee the end of competition in naval building, this being the only alternative to the building by the United States of a navy powerful enough to command the respect and the fear of the world. The secretary stated that he was opposed to the proposed naval holiday among the United States, Great Britain and Japan, terming this only a halfway measure similar to the existing entente, which would serve only to arouse distrust.

"The only wise course, he said, "is to end competitive naval building, not for one year nor for five years, and not by few nations only, but for all time and all nations. The time is ripe now, for securing such an agreement."

Mr. Butler, chairman of the committee, asked Mr. Daniels to present data showing the approximate naval construction program of Japan and Great Britain. Mr. Daniels said: "I hear that Great Britain is building submarines mounting 13-inch guns."

Later the Secretary of the Navy laid before the committee approximately complete data relative to the sea power of the three principal naval nations. In presenting these, Mr. Daniels expressed his opinion that there will never be a more propitious time than the present, for a movement toward the limitation of naval armaments. The tables which Mr. Daniels submitted show that the present effective fighting strength of the British Navy consists of 538 ships of 1,588,442 tons,

or compared with 330 ships of a total of 779,193 tons of the American Navy.

On the completion of the authorized building program of the United States in 1925, America will have a tonnage superiority over the British in a ratio of 135 to 1, with approximately an equal number of ships.

While the present strength of the American Navy is more than double that of the Japanese, should Japan complete her projected program for 1927, in addition to the construction already authorized, and should this country terminate its construction with its present program, its naval superiority over Japan in that year, 1927, would be reduced to a ratio of 14 to 1 in major ships and gun-power.

The American Navy at the completion of its present program will have an actual superiority over the British fleet, said Secretary Daniels, in discussing the figures submitted, but will be considerably weaker in the point of light cruiser and other ships needed to protect the main fleet and to carry out blockading and other strategic operations.

## Japan Doesn't Want a Naval Race.

A London dispatch dated Jan. 7 says—Baron Hayashi, Japanese Ambassador to Great Britain, in an interview given the *Daily Telegraph*, declared that the Japanese, as realists, saw the folly of war and that Japan did not propose to repeat the blunder made by Germany in 1914 or by any made act of aggression which would mar the tremendous and unique economic opportunities she has.

The threatened race for naval armaments in the Pacific basin, in which race Japan did not desire to challenge anyone and could compete only under the most severe handicap, the Japanese Ambassador declared, might yet be avoided by an arrangement compatible with the safety and dignity of America, Great Britain and Japan.

Unofficial proposals to restrict naval armaments are already being made in America, he said, and he declared that he was sure that these proposals would meet with a cordial and ready response in Japan.

China, declared the Ambassador, had a great future, on which depended, in no small manner, the future of not only Japan, but of all the world Powers, which ought to cooperate in China in helping her to work out her national destinies. Japan's aim has always been to aid China to attain a strong Government. Japan wanted China to attain to an economic and social development commensurate with her national greatness.

The Japanese Ambassador returning to the question of naval armaments, proceeded:

"How could we have a fleet only half as strong as the American fleet, and cherish aggressive design against the United States? The United States has no aggressive designs any more than we have, but they are building a fleet so powerful that it will relegate all others to the position of mere ciphers, enabling America to dictate her conception of justice. Political exigencies and national dignity alike demand that as a naval power we shall not consent to place ourselves at the total mercy of another fleet.

"Japan proposes to spend this year rather more than £70,000,000 on her navy; the United States proposes to spend £200,000,000. The ratio of superiority of the American fleet over the Japanese is therefore incomparably higher than that of the British over the German fleet in 1914."

As regards military forces, the Ambassador said, it is being insinuated that Japan possesses armies disproportionate

tionately strong for the needs of a state of peace, but he points out that the present situation in the Far East is unstable, with China having 36 divisions and Siberia in the hands of the Bolsheviks.

Baron Hayashi said, that Japan and China must be good friends so that they can develop side by side in intimate collaboration for the joint benefit of both. The policy of the "Open Door" must be observed by all, he declared.

### Baron Hayashi on Naval Competition.

According to a London dispatch dated Dec. 29—Baron Hayashi, Japanese Ambassador to the Court of St. James, in the course of an interview, declared that Japan must have eight big battleships and eight big battle-cruisers and that this program of construction will take several years to finish.

Even when the scheme is completed, he said, the strength of the Japanese Navy will be less than half of that of the United States.

Japan, he declared, would gladly welcome any proposal for reducing expenditure incurred in building armaments and would gladly co-operate in this respect with the other Great Powers.

### Mandates Question in the League of Nations Assembly.

A dispatch received in a certain quarter here at the end of last year reported: In spite of the discussion of the mandates question in the Assembly of the League of Nations, the issue is still far from settlement. Notwithstanding the compromises reached by the League, it is probable that further developments in the mandates controversy will be witnessed.

In its session of last Thursday the Executive Council of the League of Nations took up the discussion of the various classes of mandates. Concerning the mandates over territories formerly under the rule of the Turkish Empire, which are known as Class "A" mandates, it was decided that, owing to the fact that the Treaty of Sevres between the Allies and Turkey, in which the transfer of these territories is made legal, has not yet been ratified, the time was not yet ripe for a decision.

Concerning the Class "B" mandates, those devised for territories in Central Africa, the Cameroons and Togoland and in Eastern Africa, a difficulty arose from the fact that France did not consider these mandates as allowing her sufficient freedom of action. France, accordingly, put forward a claim to receive for these districts the so-called Class "C" mandates, which are tantamount to virtual annexation and are being provided in the case of Southwest Africa to the benefit of the South African Union and in the case of the former German islands in the Pacific, to benefit Japan, Australia and New Zealand.

This difficulty was solved through France being granted a new type of mandate, called Class "B First," which has been arranged to harmonize the mandate system with France's requirements.

The most violent controversy has been that over the Class "C" mandate, which broke out between Japan and Australia and New Zealand, Japan denying to both the British Dominions the right to enforce their domestic anti-Japanese legislation in the islands of the Southern Pacific allotted to them. The following solution was adopted: Japan accepts the fact that Australia and New Zealand be granted their respective mandates, but at the same time maintains her protest against the anti-Japanese legislation of these dominions

and reserves all her rights which are not specifically affected by agreement.

A. J. Balfour, delegate for the British Empire, made a formal statement much to the same effect.

Such was the general settlement of the mandates question arrived at by the Council, which shows in strong relief the policy of mere opportunism followed in the highest quarters in the League. Of course such compromises as those described above could not conveniently be disclosed in the Assembly. Therefore it was decided by the Council that it would refuse to communicate the drafts of the mandates to the Assembly of the League; that the Assembly would not be allowed any control over mandates, and that a commission constituted by the Council would be charged with watching the fulfilment of the terms of the mandates by the mandatory Powers.

As the result of this decision a vehement debate developed on the floor of the Assembly during the meeting of Saturday, the last of this year's session. Lord Robert Cecil, delegate for the South African Union, took a strong stand for the rights of the Assembly and insisted on full publicity regarding mandates in a plea that Mr. Balfour tried to refute. The report of the Sixth Committee of the Assembly, which dealt with the problem of mandates, was presented by Lord Robert Cecil in his speech. This report was accepted after the statement had been made that the report was to be considered merely as an expression of the wishes of the Assembly and was not meant to be binding upon the Council.

Such was the inconclusive end of the debate on mandates, an issue which may become the origin of conflict between the Council and the Assembly of the League.

### Bankruptcy of Austria.

A Berlin report says that the Austrian government has informed the entente that Austria is at the end of her resources, and that as the government is unable to carry on it will retire on January 15 and hand over the administration of the country to the reparations commission.

### Peace Between England and Ireland Hopeless.

A Dublin dispatch dated Jan. 9 reports that Peace negotiations between the Government and the Sinn Feiners have broken down. Reports here state that Premier Lloyd George has refused to consider the Sinn Fein proposals that he withdraw the Home Rule Act.

There is increased activity on the part of both the military and the republicans in the areas under martial law, which is considered a forerunner of the extension of guerilla warfare. The officials believe the outlook to be gloomy.

Lord Decies is the first candidate to offer himself for election to the Southern Ireland Parliament. His action in announcing his candidacy is supposed to be part of the Government plan to encourage support for the Home rule proposals.

Dispatches from Belfast have announced the arrest thereby the Crown troops of Mr. Joseph O'Dogherty, Sinn Fein member of Parliament for North Donegal.

### Unemployment Situation in England

A London Message dated Jan. 7 reports: The dangers attached to the unemployment problem have

been instanced by the fracas which took place at Islington January 3, when it was alleged that a body of unemployed collided with the police in an endeavor to storm the Public Library and the Town Hall, resulting in a baton charge by the police. Twenty arrests were made and six policemen and 10 of the demonstrators were injured.

The subsequent proceedings in the police court showed that for half an hour the situation was very grave, as many of the persons in the crowd were armed with lead piping, daggers, and other makeshift arms.

The Government's proposal to shorten the hours of labor to make employment go round has been unanimously approved of by employers and the Labor Party, some members of the latter contending that the scheme has already been applied wherever it was practicable, but any further reduction of wages would bring many of the workers below the starvation line.

Lord Leverhulme says that the scheme is unsound economically. Mr. Harry Gosling of the Labor Party welcomes the principle, but says that the employers who have not shared their profits must be watched, lest an attempt be made to deprive the workers of their minimum wage.

That the Government has been developing part of its plans to relieve the unemployment is evidenced by the conference that took place on January 3 between Sir Robert Horne, President of the Board of Trade, and the banking and insurance authorities with regard to the scheme of establishing credit bonds and taking other measures to rectify the foreign exchange.

In view of the resumption of trade with Europe to create employment, Sir Edward Mountain, Chairman of the Eagle, Star, and British Dominions Insurance Company, was interviewed.

He emphasized the fact that before an effective scheme of insurance could be started to enable the merchants to dispose of their surplus stocks to countries which are unable to finance purchases, some syndicate of overwhelming stability, including all the leading banks and insurance companies, should be formed. He suggested that the Government allocate £13,000,000 out of the £26,000,000 voted to assist the trade of these countries, as a fund to guarantee this proposed syndicate against loss.

A meeting at East London was attended by thousands of transport workers from all over the country, who unanimously confirmed an agreement combining the various unions among which the transporters have up to the present been divided into one big union, which will have an immediate membership of half a million.

### **Resolutions Passed by the Indian National Congress at its Ordinary Session. Duke of Connaught Boycotted. Sympathy for Ireland Expressed.**

It is reported from Nagpur, India, dated Jan. 2 that the resolution adopted at the Indian National Congress yesterday, calling for the enforcement of the plan to renounce voluntary co-operation with the present Government when the Congressional Committee announces that the time is ripe, urges a non-violent non-co-operation. It specifies that all children shall be withdrawn from state schools and formulates a scheme for an economic boycott. The resolution calls upon the elected members of all councils to resign and upon the soldiers and police to refuse to subordinate their creed and country to the fulfillment of Government orders. The same

appeal is made to all Government employees, pending the call from the National Committee for their complete resignations. Soldiers, police and Government employees should, says the resolution, "help the national cause by a greater kindness and a stricter honesty in all dealings with the people."

The resolution calls upon and urges all bodies of Indians to pay exclusive attention to the carrying out of this non-co-operative movement in order that self-government may be established in India in one year.

The Congress also passed resolutions, expressing sympathy with Ireland's struggle for independence, denouncing the Imperial Indian Exchange policy, and boycotting the Duke of Connaught's visit to India.

### **Reds Buy Influence in Persian Affairs.**

A London dispatch dated Jan. 23, reports that Reuter understands that a proposal is now being discussed between the Bolsheviks and the Persian Government whereby the Soviet Government agrees to cancel all the debt owed by Persia to Russia, to renounce all the Russian concessions in Persia as regards roads, railways and lands, and to compensate Persia for damage incidental to the Bolshevik invasion of her territory.

The agreement, however, contains many clauses providing for a continuation of Bolshevik influence in Persian affairs and is tantamount to a recognition by the Persian Government of the Soviet principles.

As the British troops are soon to be withdrawn from North Persia, it appears likely that this agreement will be signed shortly.

### **D'Annunzio Leaves Fiume.**

A Rome dispatch reports that the terms of the Italian Government with regard to the surrender of Fiume include the following items:

1. The release of all prisoners.
2. The restoration of all arms, ammunition and other stores seized from the Italian Government.
3. All the D'Annunzio legionaries, with the exception of the inhabitants, to leave the town within five days.
4. The immediate abandonment of the islands of Veglia and Arbe.
5. D'Annunzio to quit Fiume.

A later dispatch of 2nd Jan. tells us that the evacuation of Fiume by the legionaries of d'Annunzio is reported to have begun today.

At a meeting between the representatives of the residents of Fiume and General Ferraris yesterday the details for the final surrender of the city were arranged. According to the agreement reached, the Italian authorities will leave the Fiume authorities to decide upon d'Annunzio's fate as they desire.

The Italian regulars will be withdrawn to the frontier when all the conditions of the surrender have been carried out.

There have been several clashes between insubordinate legionaries and the Italian troops, the latter being obliged to bring their artillery and machine guns into action to subdue the followers of d'Annunzio.

### **Colombia Protests Against U. S. Highhandedness.**

A reiteration of former protests of the Republic of Colombia against the action of United States in the

acquisition of the strip of territory in the Isthmus of Panama upon which the Panama Canal was constructed has been passed by the Congress of Colombia and sent to the foreign offices of the nations of the world. A copy of the protest, received by Mr. E. Espinosa-Guzman, Colombian Consul-General at Yokohama follows:

"The Congress of Colombia, interpreting the national sentiment, protests once more today, November 3, for the violent acts that the Government of the United States of America committed in the year 1923 in order to deprive Colombia of her rights of sovereignty in the Department of Panama. The Congress of Colombia declares once more that the rights of the nation to the Isthmus of Panama are imprescriptible and proclaims before the world that the case of Colombia is the cause of civilization and justice, of the sovereignty and integrity of nations."

### Proposed Shipping Bill of America.

The new shipping bill introduced in the U.S. Senate, Japanese shipping men say, will fatally affect the Japanese shipping interests if it is carried out, and in the long run Japanese vessels may be compelled to withdraw altogether from the American lines.

A dispatch received by the Osaka Shosen Kaisha says that under the bill introduced in the Senate on December 23, no foreign ships will be permitted to sail American waters except when they are certified by the U.S. shipping Board to be equal to American vessels in regard to sanitation, equipment, crew's quarters, food, and wages. The dispatch adds that the object is apparently to eliminate the inequality in expenses between American and foreign vessels, and that the law is to take effect 90 days after it is passed by Congress.

Japanese shipping men are generally inclined to regard the new bill as being designed to take the place of the Merchant Marine Act, the enforcement of which has been indefinitely postponed. If it is carried into effect, it will seriously affect foreign shipping. There is not much difference between American and Japanese ships in regard to sanitary equipment, but there is a considerable disparity between the Japanese and the American cost of food and wages.

Generally speaking, wages of the crew of "shuen," or the vessels of the Nippon Yusen Kaisha, the Osaka Shosen Kaisha, and the Toyo Kisen Kaisha are about 30 per cent lower than those of American crews, and the cost of food is also believed to be lower by 20 or 30 per cent. In the case of "shagaisen," or ships other than those of the three big companies, the difference must be greater. If this difference is to be eliminated, it will mean a great increase in the expenses of the Japanese companies, which are already in a difficult position owing to the prevailing depression of the shipping situation. Their difficulties will further increase, and they may be eventually compelled, some Japanese shipping men believe, to withdraw altogether from the American field.

The opinion is also expressed in shipping circles here that though British wages are higher than Japanese, they are lower than American wages, and that British companies will consequently find in a position similar to that of Japanese concerns. Therefore, it is pointed out that the new bill will claim as much worldwide attention as did the Merchant Marine Bill.

### Fordney Bill Will Hit Japanese Exports.

An official cable from Washington announces that Joseph W. Fordney, Chairman of the Ways and Means Committee in the House of Representatives, submitted an emergency tariff bill in the House December 20 with a view to protecting farmers and live stock men who are troubled by the rapid falls in the price of their produce or the increase of the import from abroad.

The bill is intended to prevent the import of agricultural produce, fruits, some grades of cotton and cotton goods by imposing prohibitive duties on those articles. It is framed as an emergency bill pending the revision of the world statute tariff. It will not only help farmers and live stock men but increase the revenue of the country.

The imports from Japan as affected by the new bill are those coming under No. 197 of the Underwood Tariff, peanuts, cleaned rice, unhusked rice, cotton seed oil, coconut oil, soya bean oil, and articles made of cotton the length of whose fibres exceeds 1½ inches. The new bill proposes to add 7 cents per pound to the old rates.

The bill is effective for ten months from the day when it becomes a law.

### Portland Citizens Passed Pro-Japanese Resolution.

It is reported from Portland, Oregon, that a meeting was held on the 12th inst. by the members of the Club made up of principal importers and exporters and those in shipping business, for the purpose of opposing the anti-Japanese legislation mooted in the state legislature, and the following resolution unanimously passed:—

The State of Oregon has enjoyed the goodwill of and commercial profits from Japan far more than has our neighboring State. We have built a large port at an outlay of enormous expense and opened regular service with the Orient, expecting to develop it into a large trading port. At such a juncture, we should refrain from imitating the misdeed of other states. We should not an irrational anti-Japanese movement foolishly, and hurt the friendly feelings of Japan. Such anti-Japanese movements will after all bring nothing, except trouble. A question of this nature should be left in the hands of the Central Government, which is peacefully working to establish restriction of immigration in some way not harmful to the feelings of the Japanese Government and people.

The resolution was sent to the Governor of the State, as well as to the members of the Legislature, press representatives, and other influential persons.

### U.S. to Round up Undesirables for Deportation.

A New York dispatch dated Jan. 12 reports that a national round up of all undesirable persons ineligible for citizenship will be launched January 28, according to an announcement made at Ellis Island by Leo Russell, Chief deporting agent of the Immigration Service. Sweeping orders regarding this round up have been issued at Washington and a special force of agents has been assigned to the task.

## Anti-Japanese Agitation in California.

A Sacramento dispatch, dated Jan. 6, reports that the State Senate Committee on Oriental Relations has favorably reported out a joint resolution presented by State Senator Inman requesting the Federal Government to conclude no treaty with Japan that would extend to Japanese subjects the right of naturalization as American citizens, or which would nullify the terms of the Californian Anti-alien Land Law.

The resolution urges a treaty that would prohibit all further immigration of Japanese except merchants, students and teachers. Final action on the resolution is expected next week.

The solution sets forth that there are approximately one hundred thousand Japanese in the state of California and that only a comparatively few of these are engaged in trade, the great majority being engaged in agriculture. The resolution states that both countries concede that the Americans and Japanese are of two distinct races and grant that a continuation of the present conditions must develop a racial question and a grave international complication of the present economic problems of the State.

The special committee of the House Immigration Committee in its hearings on the Pacific Coast in August learned of the impracticability of making homogeneous American citizens out of material coming from Japan and the impossibility of the white community holding its own either in increase in numbers or in economic competition against the racial advantages and birth rate of the Japanese.

Another dispatch, this time from Haslingen, Texas, dated Jan. 6 tells us that following the notification served upon two Japanese families from California who had arrived here to take up a section of farming land that they were not wanted, they were notified that they would be permitted to remain in the town until the arrival here of the California Japanese agents who had sold them their land. It has been learned that some American land agents here recently sold certain holdings to California Japanese, who, in turn, are now reselling this land to Japanese families.

There were no threats made by the committee of citizens which met the two Japanese families at the station and told them they were not wanted.

This is the second anti-Japanese demonstration which has been made here this week. Another Japanese family stopped here a few days ago, but were told to move on. There has been a considerable growth of anti-Japanese sentiment in the Rio Grande Valley for the past two months, since committees, from the various American Legion Posts in the State have been advocating legislation to prohibit Japanese and Chinese from settling in the Rio Grande Valley.

## Separate Schools for Japanese Children in America.

According to a Sacramento dispatch dated Jan. 5, a bill has been introduced into the state assembly approving of the segregation of Mongolian children in separate schools.

## Lynchings in America.

A dispatch from Tuskegee, Alabama, reports that Lynchings were less numerous in 1920 than in 1919, according to records compiled at the Tuskegee Institute

for the education of colored people, which was founded by Booker T. Washington. Including 8 white men, 61 persons were lynched last year, compared with 83 the previous year and 64 in 1918. In 56 instances in 1920, officers prevented lynchings, and armed forces were used to repel would-be lynchers in 14 cases. In four cases mobs were fired upon and several attackers killed and a number wounded.

## Pearl Harbour as the Case of American Navy.

According to a Santiago dispatch dated Jan. 3, units of the American Pacific fleet, after their manoeuvres, will have a permanent base at Pearl Harbor, Hawaii.

## Filipinos Want Independence.

A New York dispatch, dated Dec. 31 reports that Isaura Galaldon, Philippine Commissioner resident in the United States, addressing the Filipino Club on the anniversary of the death of Rizal, categorically denied the statement sent broadcast by the opponents of Philippine independence. "We neither want nor demand anything but guaranteed independence. Senor Quezon, President of the Senate, Commissioner Deyeyra and myself have repeatedly said that we are willing to accept independence under the League or an Association of Nations, an American protectorate, a treaty of neutrality by the great Powers, or absolute independence.

"We do not fear Japan because our independence is not inimical to Japan. The Japanese are now free to come to the Philippines, but they are less than seven thousand there, or one twelfth as many as there are in California. Some people believe that Japan views the Philippines as a military menace while in American possession. The American flag will be quicker to bring the Japanese laborers to the Philippines than the Filipino flag.

"If granted independence we will endeavor to deal honorably with our neighbors, Japan as well as all other countries, and will view the future with confidence. The United States and smaller nations with greater problems have taken more hazardous chances for freedom and have succeeded."

## Russo-Chinese Trade Agreement.

It is reported from Peking that after repeated discussion, the authorities of the Ministry of Foreign Affairs have decided upon two general principles in dealing with the Russian Far Eastern Republic, which has approached the Government with a request to resume commercial relations. The principles are as follows:—

(1) The preamble concerning the Treaties: That before any discussion takes place concerning the Commercial Treaties to be entered into between China and Russia, the Russian Far Eastern Republic should acknowledge the four conditions mentioned below:—

(a) No Bolshevik propaganda shall be introduced into China by the Russians.

(b) All the losses sustained by the Chinese merchants, through the faller Russian roubles note shall be made good by the Russian Government.

(c) The Russians shall undertake not to ill-treat the Chinese merchants residing in Siberia, and

(d) The Russian Government shall furnish the Chinese Government with copies of all the Commercial Treaties that Russia has entered into with other Powers, for reference.

(2) The scope under which the Commercial Treaties are to be made: All the Commercial Treaties to be entered into between China and Russia on this occasion shall be based upon the following condition:—

(a) That all the rights and privileges formerly enjoyed by Russia along the Chinese Eastern Railway shall not accrue to the Russian Far Eastern Republic.

(b) That the Russian Government shall abrogate all Consular jurisdiction as well as all other rights. It shall not go behind China in entering into Commercial Treaties with either Bolivia or Persia, and

(c) That all discussion concerning the Treaties shall not go beyond the scope of the eight Treaties governing the Province of Sinkiang and Turkestan.

It is further learnt that special officials have been sent by the Ministry of Foreign Affairs to inform Mr. Yourin of the above principles. In reply Mr. Yourin stated that in view of the importance of the matter, he had to telegraph to the Russian Far Eastern Republic for instructions before he could commence negotiations.

### Chino-American Wireless Contract.

According to a Peking dispatch dated January 26, the wireless loan contract, provisionally signed between the Department of Communications and the American Wireless Co. on January 8, consists of two main articles, and 6 addition ones. The gist of the contract is:

(1) The American Wireless Co. loans \$4,600,000; (2) A 1,000 kilowatt station will be erected at Shanghai, enabling direct connection with stations throughout the world. (3) 600 kilowatt stations will be erected at Peking, Canton, Hankow and Harbin, capable of communicating with Japan, San Francisco, the Philippines, and Singapore; (4) The government will repay one-tenth of the loan on Dec. 31 of each year, total redemption being within 10 years, paying 7 percent on the outstanding amounts; (5) If the total loan is not repaid after 10 years, all the stations will become a joint Chino-American enterprise; (6) The Chinese government gives the wireless company full control over the stations during the 10 years, but may superintend the stations, inspect all books, and train students at the stations. When the stations are turned over to the government the latter will employ the staff that was employed by the wireless company; (7) during the 10 years of the company's control it will pay the government as royalty one-tenth of the revenue, irrespective of profits or losses; (8) the government will permit communication between the stations to be erected and stations in foreign countries and on vessels at sea, as well as stations within China.

In this connection, it is understood that the Japanese Government will lodge a strong protest with China, since the contract contravenes the wireless contract concluded between the Chinese Government and the Mitsui Bussan Kaisha some time ago.

### The Population of Tsingtao Majority.

The population of Tsingtao, the capital of the former German (now Japanese) protectorate of Kiaochau,

according to an announcement of the results of the census taken at the end of October, is 57,887, including 39,867 males and 18,020 female inhabitants. The Chinese lead with 37,585. The houses in the city number 12,776. A classification of the inhabitants according to nationality follows.

	Population	Male	Female
Japanese .....	19,981	10,539	9,445
Chinese .....	37,585	29,181	8,404
Germans .....	90	51	39
Russians .....	121	43	78
English .....	54	25	29
Americans .....	43	25	18
Dutch .....	4	2	2
Danish .....	6	1	5

### Japanese Labour Delegates Start for Geneva on Feb. 8.

Japanese delegates to the coming International Labour Conference at Geneva will start February 8 Mr. Katsunobu Tamura, vice-president of the Tochigi Agricultural Association and Mr. Keiichi Matsumoto, a graduate of the Imperial University Agricultural Department and expert of the Ishii Agricultural Farm at Miyagi Prefecture, will represent capitalist and labour interests. Both men have accepted the offer extended by the Government, and their formal appointment is expected to be announced shortly, together with names of advisers.

### Syracuse Journal Correspondent on Japanese Administration of Korea.

A Manila dispatch dated Dec. 19 reports that Mr. Franklin H. Chase, correspondent of the *Syracuse*, New York Journal, who is touring the Orient, arrived here recently from Korea. He states that he was very favorably impressed with the progress made in that country under Japanese administration.

"I hold no brief for Japan," said Mr. Chase, "but I could not help seeing that Korea is better off than ever before under Japanese domination.

"The newspaper and magazine stories coming out of Korea dwell upon the tortures of individuals and the iron hand used in putting down demands for independence by the younger generation, both boys and girls. Those are the kind of stories that make the most sensational reading. The trouble is that they neglect to give credit to Japan for anything. They do not see that Japan must protect its own investment in Korea. It was not through humanitarian motives that Japan exploited Korea, in all probability, but it must be admitted that she has made Korea safer for the great mass of Koreans.

"Korea is paying the penalty of not having kept pace with civilization. She is being brought up and spanked like a child that wants its own way, when that way is not the way of the rest of the world.

"Generally speaking, it is the missionaries who take the side of the Koreans just as they do the side of the Manchurians. They have converted many Koreans to Christianity and given them schooling, and it is the educated who are continually breaking out and getting into trouble with the authorities.

"But the great thing is to see what has been accomplished and the progress made. The missionaries have



lived with that progress and cannot see it as well as the observer who drops in upon them. The Japanese are behind the times in their ways, they seem to adopt primitive methods to get results, and there are unnecessary cruelties that shock people of modern countries, but consider how much more cruel it was to have a race held down by its own people as the Koreans were. They were blockers of the world's traffic. The Japanese have opened that traffic. Along with criticism of Japanese faults should go credit for what they have done."

### **Educational Reforms in Korea.**

The most notable recommendation among those submitted to the governor-general by the educational council, through Dr. Mizuno, chairman, is the abolition of all discrimination in the education of Koreans and Japanese. A university and preparatory schools for Koreans are strongly urged. It is emphasized that all educational institutions, from university to elementary schools, should be placed on the same level as those in Japan for the Japanese, which abolish all discrimination. It is thought that reforms will be effected in accord with these memorable recommendations.

The educational council adopted the following resolutions: (1) The Korean educational system should conform to that in Japan proper as far as circumstances allow; (2) if a special system is prepared for Korean children, Japanese and Korean children should be admitted to either the special system or standard; (3) closer relations should be established between the schools in Japan proper and those in Korea; the love of learning should be encouraged and accommodations made to fulfil it to the great possible extent.

The educational council will meet in Tokyo and Seoul in rotation.

### **An American Officer Killed in Vladivostok.**

A Vladivostok dispatch reports that on Jan. 8 at 4.20 A. M. a Japanese sentry on duty became suspicious of the actions of a man who was using a flashlight in front of the headquarters of the Japanese Eleventh Division. The sentry called to him "Stop!" three times. The man who was later identified as Lieut. Langdon of the American navy, however, ignored the challenge and went on. The sentry ran after him and a fight followed in which shots were exchanged. This was apparently due to their inability to communicate with each other.

The sentry was sent before a court martial immediately after the incident. It is a matter of great regret that the wound which the American officer received in the fight caused his death. The Commander of the Eleventh Division called on the captain of the warship to which the dead lieutenant belonged and tendered his condolences. The Minister of War has instructed the Commander of the Eleventh Division to convey his sympathy to the American warship.

All reports from Vladivostok generally agree that the American fired the first shot after having been challenged three times in Russian by the Japanese sentry. One account says that a bullet from the American's revolver passed through the sleeve of the Japanese

soldier. Another paper says that Lieutenant Langdon left his revolver behind him when he ran off after having received the hit from which he died.

### **Appointment of New French Ambassador.**

It is reported from Paris that M. Paul Claudel, who formerly served as minister to Brazil and is now French minister at Copenhagen, has been appointed French Ambassador to Japan.

He has made a name for himself as a poet and dramatist and is the author of a work on the Far East. He has been in French consular service for a long time. The new ambassador will succeed Mons. C. V. E. Bapst at Tokyo.

### **Death of Baron Ijuin, Fleet Admiral.**

Baron Goro Ijuin, Fleet Admiral and former Chief of the Naval General Staff and veteran of the Sino-Japanese and Russo-Japanese Wars, died early yesterday morning at his home in Kojimachika, Tokyo, at the age of 70 years. The admiral had been suffering from hardening of the arteries for about a month and his death followed a state of lethargy into which he fell several days ago.

Prior to his death Admiral Ijuin was promoted by His Imperial Majesty to the Second Rank of the Senior Grade and was decorated with the Grand Cordon of the Rising Sun and Paulownia. As a reward for his services in the Russo-Japanese War he was created baron and granted the Grand Cordon of the Rising Sun and the First Class of the Golden Kite.

A son of a samurai of the Kagoshima clan, Admiral Ijuin entered the Old Naval Academy and later studied gunnery and navigation in naval colleges in both England and Germany. He was promoted to captain and staff officer at the outbreak of the Sino-Japanese War and was on board the Saikyo Maru in the Battle of the Yellow Sea. He was made second in command of the Naval General staff in 1898, created rear-admiral the next year and vice-admiral in 1903, and in the Russo-Japanese War held first the post of second in command of the Naval General Staff and then that of Commander-in-Chief of the Second Standing Squadron. He was made commander of the First Squadron in 1908 and created admiral and Chief of the Naval General Staff, later being made fleet admiral, which position he held till his death.

Admiral Ijuin not only studied abroad, but represented the Japanese nation at various times in both Europe and America on ceremonious occasions. He represented his nation, with two battleships under his command, at the Coronation of King Edward VII and officially attended the Jamestown Exhibition in America in 1908.

He is survived by a widow and two sons.

### **Death of Dr. Oba.**

Dr. Shigana Oba, a well known Tokyo lawyer, died on Dec. 30 last year at his residence in Higashi Okubo after a short illness. The deceased was a distinguished authority on the criminal code in this country. He was returned to the Diet by Yamagata Prefecture some time ago.

## Heizaemon Hibiya Dies.

Mr. Heizaemon Hibiya, president of the Kanegafuchi Cotton Spinning and Weaving Company, died of pneumonia. He contracted a chill during the New Year's holidays. For a time he almost appeared to have recovered, when complications occurred which proved fatal. At the time of death he was 73 years old.

## Freight Rates to Europe Lowered.

The Far Eastern Freight Conference has lowered freight rates to Europe. Recently the steamship companies associated with that conference reduced the rate on copper to 60 shillings, but 1-ft other rates unchanged. Some shippers afterwards drew the attention of steamship companies to the desirability of making reductions to stimulate export from this country. Apart from this representation, the conference companies are challenged by outside companies, which charge lower rates, and the former have now lowered the rate on beans and green peas to 116s. 6d, that on starch to 120s., and that on general cargo to 90s.

The Japanese, British, and Dutch steamship companies forming the Batavia Freight Conference have also decided to lower the rates on sugar from Batavia to Europe by between 10 and 20 per cent. The rate is 58 guilders to Alexander, Genoa, Marseilles and Stockholm; 60 guilders to Naples, Venice, and Spanish ports; 57 guilders to Rotterdam, Amsterdam, Hamburg, Bremen, River Plata and Suex.

## Proposed Meiji Shrine Commemoration Exhibition in 1922.

The plan for the expenditure of ¥6,000,000 in the holding of a Meiji Shrine Commemoration Exhibition has recently been approved by the Tokyo Prefectural Council and is expected to be passed upon favorably by the Prefectural Assembly soon. Representatives of the prefectural political parties decided recently upon the spring of 1922 as the time for the exhibition.

The proposal to increase taxes to meet the expense of the exhibition has met such opposition that it has been decided to raise the money through entrance fees and other means other than direct taxes. Products of the whole Japanese Empire will be shown at the exhibition.

## Shipping Depression in Japan.

"The shipping situation," says Mr. Watanabe, director of the Mercantile Marine Bureau, in reviewing the freight situation at the year-end, "shows no sign of improvement yet, and thus we have carried forward the shipping depression to the New Year."

"But the steamers and sailing ships tied up for want of cargo or for other reasons amount to no more than 130,000 tons in all, according to the latest statistics. This amount is not very large, and we need not be alarmed, but there is an increase in working expenses. The price of coal is high. There is no decline in wages in spite of the depression. Nor is there any fall in the cost of food. These have contributed to increase working expenses. Therefore, even where tonnage is mobilized, it does not pay, as the charter or freight rates obtainable are very low. The

shipping depression, however, is not confined to Japan; it is a worldwide phenomenon.

"The present condition of the shipping lines in which Japan is specially interested in that they are close to her, such as the Shanghai, North Chinese, Japanese and Indian runs, gives an idea of Japan's shipping position.

"The services to China are acutely affected by the value of silver. On the Shanghai run the depreciation of silver has a specially depressing effect on exports from Japan, but the same factor had led to increased shipments on the return voyage, and such shipments are pretty active.

"Both on the outward and return voyages from Japan the same conditions as on the Shanghai run prevail on the north Chinese run. Shipments from Tientsin show particular activity, consisting chiefly of cotton, bones, and eggs. It is even said that this activity is unexpected.

"Conditions on the Karafuto run are just as normal. Foodstuffs and general cargo are shipped from Japan proper, while tinned food and marine products are being brought.

"The Japanese run has been hit by the financial reaction in regard to shipments from this country, but on the homeward voyage, there is no particular change, shipments being generally satisfactory. Freight space is particularly needed to carry sugar.

"The Indian run has been hit both ways, and is the case with both the Bombay and the Calcutta line, shipments being depressed all round.

"The Dutch run is also very much depressed. Much was expected from the movements of Manchurian grain, but the general financial depression has caused a delay in the movements, and so far the market has been depressed.

"The Vladivostok run has somewhat improved, as things in the port have become quieter, and the effect of the slump in the ruble is still acutely felt. In ordinary times the bulk of the shipments from Japan to Russia via Vladivostok consist of apples, onions, and other vegetables and fruits, but these ships are not yet active."

## Japan's Shipping.

There were under the Japanese flag 776 merchant ships, totalling 2,612,625 tons gross, at the end of December last, not including ships of less than 1,000 tons, according to the investigations made by the Department of Communications. Compared with the figure for the preceding month, this number shows an increase of 10 in number and of 21,104 tons gross in tonnage. The vessels were distributed as follows:

	Number	Gross Tonnage
Casting.....	193	332,674
Vladivostok .....	9	20,721
Korao .....	20	33,218
North Chinese .....	65	124,328
Central Chinese.....	41	86,188
Formosan .....	19	58,086
South Chinese .....	16	33,620
Yangtze.....	12	39,345
Oceanic Islands .....	4	12,084
Java .....	21	77,544
Straits Settlements .....	27	80,369
Indian .....	40	164,298
Australian .....	31	118,810

	Number	Gross Tonnage		In Imports 1920 Thousand of yen	1919 In Thousand of yen
South African .....	3	11,569			
European .....	111	611,240			
North America .....					
East coast.....	77	223,204	Rice .....	18,063+	143,993
West coast.....	25	212,341	Beans and Peas .....	47,539△	12,692
Central American.....	3	17,508	Sugar .....	60,072△	1,919
South America .....			Hides and Skins .....	19,362△	3,904
East coast.....	13	73,331	Crude India-rubber .....	13,412△	3,951
West coast.....	7	45,262	Cotton raw.....	721,435△	53,570
			Flax, Hemp, Jute, etc. ....	15,316△	1,458

## Budget of the South Manchuria Railway Company.

The South Manchuria Railway Company has published its Budget for the next fiscal year in which the ordinary expenditure of approximately ¥200,000,000 is estimated. The expenses for engineering works, amounting to ¥70,000,000 are to be defrayed by the second floating of loans to the extent of ¥12,000,000, ¥10,000,000 of the reserve fund for the fiscal year of 1920, and ¥50,000,000 of new shares. The present fiscal year, according to Mr. Nakanishi, vice-president of the company, quoted in the *Yanato*, saw the curtailment of the estimated enterprises owing to the high price of commodities.

## Japan's Foreign Trade.

Below are published Comparative Tables of 28 Principal Goods of Export and Import during 1919 and 1920.

	Exports 1920 In Thousand of yen	1919 In Thousand of yen
Rice .....	5,884Δ	1,503
Beans and Peas .....	10,606+	21,333
Starch .....	4,983+	7,717
Tea .....	17,099Δ	1,256
Sugar, refined .....	30,505Δ	8,961
Beer .....	4,581Δ	2,550
Waste Silk and glass silk ..	19,013Δ	896
Coal .....	45,116Δ	7,603
Wood .....	29,032Δ	5,083
Raw silk .....	382,717Δ	240,902
Cotton yarn .....	153,447Δ	29,214
Iron .....	7,795Δ	1,036
Copper .....	5,137+	14,560
Zinc .....	115+	2,820
Plaits for hat-making .....	21,966Δ	1,952
Leather manufactures .....	3,080+	3,458
Matches .....	28,385Δ	4,480
Silk tissues .....	158,416Δ	4,026
Woollen tissues .....	7,340Δ	3,782
Cotton tissues .....	334,973Δ	54,662
Hosiery .....	36,035Δ	2,965
Hats .....	6,793Δ	1,638
Ribbon and Buttons .....	9,981Δ	303
Papers .....	23,058Δ	2,016
Cement .....	9,863Δ	3,690
Potteries .....	31,399Δ	8,884
Glass and Manufactures .....	23,216Δ	3,587
Toy .....	21,158Δ	8,258

\*ΔIncrease  
+Decrease

## Who's Who Among Our Contributors.

Mr. Hikotsugu Komori is the curator of the Shukokan, a museum kept by Baron Kihachiro Okura, a millionaire in this country, which contains a large collection of art objects.

Mr. Hidejiro Nagata is Deputy Mayor of Tokyo and member of the House of Peers. Under the Okuma Cabinet, he was Director of the Police Affairs Bureau.

Dr. Tsurutaro Senga is a distinguished authority on the international laws in this country, being professor of the Kyoto Imperial University.

Dr. Suichiro Tanaka, D.L.T. is Professor of Keio University.

Mr. Choichiro Tokutomi is member of the House of Peers, Editor-in-Chief and Proprietor of the *Kokumin*, one of the most influential papers in this country.







CHERRY BLOSSOMS AND A POEM

By *Honami Ketsu*.

(One of the collection of Dr. Takuma Iwan, of Tokyo. For explanation, see page 213.)



# THE ASIAN REVIEW

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ART, ETC., OF ASIA, MANAGED AND EDITED BY JAPANESE.

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## EDITORIAL NOTES

### **Anglo-American Relations.**

America's position to-day in world politics is supreme and uncontested. No nation can ever ignore the fact that her support will be a decidedly determining factor in the settlement of all international questions. British statesmen know it. In order, therefore, to preserve their world empire they are putting forth their utmost efforts to secure the goodwill and help of the United States, because without them British world imperialism is doomed to perish for ever before the rising tide of democracy and the awakening of the masses all over the world. The governing classes of England are trying various devices to gain the friendship of America. One of them is the talk about the non-renewal of the Anglo-Japanese Alliance, and in its stead the creation of an Anglo-American Alliance. A British politician recently said that there should be, if not a definite, yet an understood, alliance or federation of all the Anglo-Saxon people in the world. We quite appreciate the anxiety of our British friends to bring into existence an Anglo-American Alliance, but there are serious drawbacks to the consummation of such an alliance because of the following thorny questions, which have already caused a wide gap in the relations between the two countries:

(1) Settlement of the Irish problem to suit the Irish Americans who number about twenty millions.

(2) The American people do not want to aid British militarism and support the reign of terror in Ireland, Persia, Egypt and India.

(3) The American public want Great Britain to pay the interest on the four billion dollars which she owes to America. The British Government has been trying to arrange to have the payment of this interest deferred for several years, but the opposition to this plan was so serious that Senators La Follette (Republican) and Walsh (Democrat) introduced a resolution that the American Executive should not make any definite financial arrangements with Great Britain without the consent of the Senate. The Republican administration will undoubtedly change the policy of the Wilson administration which extended unlimited credit to the Allies, particularly to Great Britain. When the British proposal for the cancellation of the debts was made public, there was a storm of protest against it.

(4) America is determined to have the biggest merchant marine in the world and the present policy of the American Government is to have a navy second to none. The following Washington despatch will give an idea of the Anglo-American rivalry in naval construction: "Monster submarines of 10,000 tons displacement mounting guns of higher calibre than the 12 inch single rifle which the English navy recently installed in their largest submarine are a possibility for the



American navy. Plans for the construction of the giant submarines have been offered to this Government by German naval scientists."

(5) It is almost a certainty that President Harding will call for a World Conference sometime in April or May to have the Peace Treaty revised to suit America. This may not be very advantageous for Great Britain.

(6) American oil interests are strongly opposed to British control of the oil-fields of Mesopotamia. They are demanding that America should adopt measures of reprisal against England if America's demand is denied or ignored. Senator Phelan of California has already introduced a joint resolution to this effect.

(7) There is great dissatisfaction in America against Britain's cable control. The President of the Western Union Cable and Telegraph Company in the United States has declared that American commercial and official messages were used by the British to acquire American trade secrets.

(8) Settlement of the Panama Canal toll question so that American ships can pass without paying any toll. America's present slogan is "America First" and the people demand this privilege because the Canal was built by American money.

(9) American public and business men feel resentment at England's grasping the trade of Germany and Russia and also of South America. There is already acute economic competition between American and British capital in spite of the efforts of the Anglo-American banking interests of both countries.

(10) Over twenty millions of German American citizens are bitter against Great Britain. They are opposed to any kind of Anglo-American Alliance.

Unless these questions are solved satisfactorily, Anglo-American tension will go on increasing daily; and in the ultimate course of things an armed clash between them is inevitable if the people

of England do not intervene and stop in time the ominous activities of their imperialistic compatriots.

**Persia's New Government.** The Persian Cabinet which wanted to barter away the country to British Imperialists for a mess of pottage has been overthrown. At the time of the announcement of the Anglo-Persian Agreement we predicted in these columns the early fall of the perfidious Government, and our prediction has come true. The new ministry, which has succeeded it, is composed of many great patriots; and its first act has been the denunciation of the Agreement. In a proclamation to the people the new Premier says that the nation, after suffering for fifteen years under the government of corrupt and unscrupulous nobles, is tottering on the brink of ruin. After referring to the immediate task before the government, such as the restoration of financial independence, educational reform, army reorganisation and land apportionment, he declares, "I denounce the Anglo-Persian Agreement of August 1919, in order to obviate misunderstandings between the Persian and English peoples and to open a new road to friendly relations with all countries."

Apparently in pursuance of the policy enunciated above, pourparlers are going on between the Teheran and Moscow Governments for the conclusion of a friendly Agreement, which provides that Russia shall agree to cancel all the debt owed by Persia to Russia, to renounce all the Russian concessions in Persia as regards roads, railways and lands, and to compensate Persia for damages incidental to the Bolshevik invasion of her territory.

It was not long ago that the British Foreign Secretary, Lord Curzon, was dilating again and again on the fearful responsibility which the Persians would incur if they choose to discard the proffered assistance of Great Britain. He said on one occasion, "I thought that it was

rather a pedantic and foolish policy on the part of the Persian Government to deny themselves the enormous advantages of the Agreement." Of course His Lordship's only object in sermonising Persia was to see that the prey did not take fright and scamper off. Unfortunately for him, however, the prey has not only scampered off, but has allied itself with a ferocious bear. Indeed, His Lordship must be feeling very uncomfortable at such an unexpected turn of events.

**Bolshevism** Leninism is at present and Asia. holding undisputed sway over European Russia. It has already invaded, to a more or less extent, other countries of Europe. Although it cannot be said that it has completely succeeded in capturing the masses in these places, there is no denying that it is making great headway. If its present rate of progress were maintained, the whole of Europe would turn Red in the not distant future.

Reports of attempts in the direction of the Leninisation of Asia reach us very frequently. It is said that a propaganda school has been established in Moscow and many Asians are undergoing training there in the doctrines of Lenin. These people, we are told, will be sent out to different parts of Asia as emissaries for the propagation of Bolshevism.

It is not our purpose here to enter into a discussion of the merits and demerits of the doctrines. Our object is to see whether there is any possibility of their flourishing in Asia..

Bolshevism is an expression of the righteous indignation of the European masses against the time-dishonoured tyranny of capitalism and imperialism which, in its onward march for the satiation of ghoulish lust, crushed everything that came its way. It is also a protest against the abuse of the civilisation of the west by the negation of the principles of justice and humanity.

The majority of the people of Europe have for a long time been subjected to relentless oppression by a handful of persons. The last war awakened the former from their torpor and revealed to them their latent power and its possibility to overwhelm the few who were exploiting them mercilessly and exercising a most evil influence over everything that stood for western civilisation. This fact is largely responsible for the revolution in the ideas of the hitherto docile masses of Europe. Its first fruit was the foundation of the proletarian dictatorship in Russia because the people there were more tyrannised over than in other parts of Europe. If the greedy capitalists and imperialists of the rest of Europe take no warning from the example of Russia and continue pursuing their old policy, we may see proletarian rule set up at an early date in these countries too.

The social conditions and environment of the Asians are quite different from those of the Europeans. Though the Asiatic people are in a less advanced position materially, their moral and spiritual progress far surpasses that of the occidentals. Unlike the west, there is no particularly privileged class in Asia dominating their less fortunate brothers, thanks to her spiritualism and noble traditions handed down from yore. This spiritual heritage and the peculiar social conditions born of it are a sufficiently strong bulwark against the inroads of Leninism.

Europe furnishes congenial soil for the nurture of Bolshevik doctrines, because she has banished the true principles of Christianity and taken to the worship of Satan. But Asia, in spite of the vicissitudes of life through which she had to pass, has all along clung to her traditional spiritualism, and this makes her immune against Leninism.

Some of the Asiatic peoples have no doubt joined hands with the Bolsheviks. It, however, does not mean that they

have become ardent votaries of their doctrines. They have allied themselves with Lenin for political purposes only. Kemal Pasha, the head of the Turkish Nationalist forces, is reported to have recently sent a communication to Moscow, saying that the Soviet doctrines are not at all relished by his compatriots and that there is little likelihood of Leninism gaining any adherents among the Turks. It is a clear illustration of the failure of Bolshevism in Asia.

**Asia for the Asiatics.** According to a press despatch from the United States, in the course of a speech delivered before a Committee of 100 persons who gathered to celebrate Washington's birth-day New York Supreme Court Justice Daniel F. Cohalan after declaring that England was a menace to the United States and that the latter should insist that the basis of negotiations for the settlement of the war debts that Great Britain owed the United States should be the recognition by England of the independence of Canada and the West Indies, spoke as follows on the doctrine of Asia for the Asiatics: "The British Empire must be dismembered if the world is to have peace. There are only three great Powers left today. These are England, Japan and the United States. The United States should help Japan to create an equivalent of the Monroe Doctrine in Asia, a doctrine of Asia for the Asiatics. Such action would remove the tension that exists between Japan and ourselves and remove the fear that Australia and Canada have of Japan. Asia should be preserved for the peoples of Asia, and England should be prevented from attempting to seize the lower half of Asia."

These are noble sentiments and nobly expressed. All the peoples of Asia, irrespective of caste, colour, religion and political views, are unanimous in their demand for the restoration of their inalienable birth-

rights, so treacherously stolen by foreigners. They want to fashion and mould their own destiny according to their own will, to work out their salvation in their own way. But the Europeans, whose history of the extension and consolidation of imperial holdings is a record containing many instances of rapacity and selfishness, would allow nothing of the sort. They would force their unwilling victims to accept them as the arbiters of the destiny of the Asians. This unreasonable and arrogant attitude of the whites is chiefly responsible for the growing antagonism between the two peoples; and unless the cause of this antagonism is eliminated and the Asians' legitimate rights are recognised, the days of durable peace for which the statesmen of Europe express so much solicitude cannot but be very far off. What Judge Cohalan suggests—the creation of an Asiatic Monroe Doctrine—is the only effective remedy which can avert the danger of a future race-war, which is sure to break out if the whites continue to pursue their selfish, inhuman and aggressive policy towards the Asians.

The League of Nations has been founded, we are told, with a view to secure permanent peace on earth. But the era of permanent peace cannot be ushered in, so long as the question of the wholesale retirement of the whites from Asia remains unsettled. The League will perform yeoman service in the cause of peace if it can solve this problem to the satisfaction of the Asians, who, be it added, do not want any favour, but what is their just due.

**Indian Politics in France** The publicists and statesmen of France have of late been

taking keen interest in the current events of India. And *Sva-raj* (self-rule) which has been the goal of Indian nationalists since 1905-06 is quite a familiar expression in French journalism.

Prominent dailies like the *Matin* and the *Figaro* are reporting the news relating to Indian political developments. The recent Indian National Congress and its resolutions have been elaborately described in the columns of the *Humanité*, the organ of French radicalism. The *Progres Civique*, a weekly corresponding in spirit to the *New Republic* of New York, is also interesting itself in the movements of opinion in India.

Another weekly, the *Clarte*, which is conducted by the go-ahead intellectuals of Paris and best represents the tendencies of Young France, has, in one of its recent issues, invited the attention of the reading public to the revolt in India against the domination of Great Britain. The activities of Indian rebellion have been described under four heads: (1) the agitation among Sikh soldiers, (2) the boycott of legislative councils by some fifty Bengal leaders, (3) the demand of the Moslems of Southern India for the control of education by the people, and (4) movements of the students and guardians against the government schools and colleges.

The journalists of France are interpreting the rising of 3,000 peasants at Rai Bareilly (in the United Provinces) during the first week of January as something quite serious.

The French press is making use of the intelligence furnished by the *Bulletin d'Information Indienne*, which is published from 9, Rue du Sommerard, Paris.

### **Indian National Congress.**

The regular annual session of the Indian National Congress (the non official Parliament of India) was held at the end of December last. The number of delegates attending was 20,000, representing all parts of India. The main items of business were the passing of resolutions, paying homage to the memory of the Lord Mayor of Cork, Mr. Mc-Swiney, expressing sympathy with the Irish people in their struggle for indepen-

dence, boycotting the Duke of Connaught during his visit to India as representative of King George, and reaffirming the Non-Cooperation (with the Government) resolution passed at the previous special session of the Congress. Among the delegates there were many farmers and ladies. Loud cheers greeted the above resolutions and the atmosphere pulsed with great indignation when the Punjab massacre and the Khilafat question were mentioned.

An important modification of a far-reaching character was made in the constitution of the Congress. The first article of the Congress political creed, as it stood before, described the object of the Congress as the attainment of self-government *within the British Empire* by all *constitutional means*. The article, as amended in this session, reads as follows: "The object of the Congress is the attainment of *Swaraj* (Home Rule) by the people of India by all legitimate and peaceful means." It will be seen that the words *constitutional* and *British Empire* have been omitted from it. In moving the resolution *Mahatma* (Saint) M. K. Gandhi, the most distinguished leader of present-day India, who is revered by millions of Indians, said:

"In my humble opinion, the Congress will have done the rightest thing if it unanimously adopts this resolution. There are only two kinds of objections, so far as I understand, that will be advanced from this platform. One is that we may not today think of dissolving the British connection. What I say is that it is derogatory to the national dignity to think of the permanence of British connection at any cost (hear, hear). We are labouring under a grievous wrong which it is the personal duty of every Indian to get redressed. This the British Government not only refuses to do, but it refuses to acknowledge its mistake. No matter what difficulties lie in our path we must make the clearest

possible declaration to the world and to the whole of India that we may not possibly have the British connection if the British people will not do this elementary justice (To right the Punjab and Khilafat wrongs). I do not for one moment suggest that we want to end the British connection at all costs unconditionally. If the British connection is for the advancement of India we do not want to destroy it, but if it is inconsistent with our national self-respect then it is our bounden duty to destroy it (hear, hear). There is room in this resolution for both those who believe that by retaining the British connection we can purify ourselves and purify the British people, and those who have no such belief. As for instance take the extreme case of Mr. Andrews (an English gentleman who has made great sacrifices for the cause of India). He says that all hope for India is gone for keeping the British connection. He says that there must be complete severance, complete independence (hear, hear). There is room enough in this creed for a man like Mr. Andrews. Also take another illustration, a man like myself and my brother Shaukat Ali (a prominent Muslim leader). There is certainly no room for us if we have eternally to subscribe to the doctrine whether these wrongs are redressed or not, that we shall have to evolve ourselves within the British Empire. This creed is elastic enough to take in both shades of opinion, and the British people will have to beware that if they do not want to do justice it will be the bounden duty of every Indian to destroy that Empire."

In conclusion, Mahatma Gandhi appealed to the Congress never to return blow for blow when they felt aggrieved and pointed out that they could not give battle to the Government by steel, but could do so by means of their soul force which is not the prerogative of the saints alone, but of every human being.

Mr. Lajpat Rai, the veteran leader of

the Indian Nationalist Party, who came to Japan for a short stay in 1915, in supporting the resolution, declared:

"We shall be lacking in frankness, in patriotism, in honesty, and in truth if we were not to announce in the clearest possible terms the change of mentality that has come over the country. We are here assembled in this Congress not to express our individual views but according to the old traditions of the country to focus the public opinion of this country and to place it in the form of a resolution. Now what this change of this creed aims at is a notice to the British public and the British Government that although we do not at the present moment directly aim to go out of the British Empire or the British Commonwealth, if we remain in the British Commonwealth or in the British Empire, we shall not remain at the dictation of anybody or by fear (loud and continued applause). There are friends here from the British Isles for whom I have the greatest respect, and I ask them to convey this message from me in this assembly to the British people that we as a people dealing with another people are in no way hostile to them. We are not actuated by any motives of enmity or hostility, but at the same time we want to tell you that this country has absolutely no faith in the love justice of the British people. Not only that, we have lost all faith even in the candidness of the British statesmen.....The other day I read a telegram in which it was stated that in the House of Lords, Lord Selbourne expressed resentment at the conduct of those Indians who were disseminating in this country that the British pledges and British words were not to be relied upon. Of course he wanted the Government of India to carry on a counteracting propaganda to meet those charges and contradict those people who are making those charges. I, in this open Congress, in this assembly of twenty

thousand of my countrymen containing the cream of this country, want to tell Lord Selbourne that we have absolutely no faith in British pledges and promises (hear, hear). If he runs through the pages of Indian history, he will find that the rule of the British in India is a continuous record of broken pledges and unfulfilled promises. Does he want us at the present moment to speak lies and continue to delude ourselves into the good faith of British pledges and British promises? We do not want to go into the sad past history or into the past record of British connection with India. But I challenge any one to contradict me when I say that not a single decade of British rule in India has gone by without breach of faith and breach of pledges (hear, hear); pledges made most solemnly in the name of His Majesty or Her Majesty, promises made most clearly and unambiguously by the responsible government of Great Britain. They have not only remained most of them unfulfilled but they have been actually broken (cries of shame). I will not go over the past history of how Lord Dalhousie swept away those pledges and promises. But recent history is enough to furnish us instances of broken pledges. It will be fresh in the memory of my countrymen how Lord Curzon tried to sweep away practically the Queen's Proclamation by saying that it was nothing but a piece of rhetoric. Lord Curzon was not a responsible politician then. He was a Viceroy of India but at the present moment he is the Foreign Secretary of the British Empire.

"Then we come later on to the present Prime Minister of England (laughter) Mr. Lloyd George (cries of shame). If Lord Selbourne had been present here I would have asked him to point out to me a single member of the British Cabinet whose words carry greater weight than those of a grocer (laughter).

Ladies and Gentlemen, Mr. Lloyd

George embodies in himself the chivalry, the nobility, the patriotism and the power of the British Empire, and we know how he deceived the Indian Musulmans and how he broke those pledges to them, still maintaining that he has never broken his pledges. I can understand an honest man say that those pledges were made under stress of necessity and that politics knows no law and therefore they can be broken with impunity, but what about the honesty of a man who says that he has kept those pledges whereas the whole world knows that he has broken them.

Coming down from the Prime Minister we shall examine the frame of mind of His Excellency the War Minister. Are we going to have faith in Mr. Winston Churchill, in the words of Lord Curzon, in Mr. Balfour (cries of certainly not)? May I ask somebody of you to point out to me who among the British Cabinet is entitled to our confidence (a voice no one") My friend suggests here (on the platform)? Lord Milner (ironical cheers), another friend suggests Mr. Montagu (cries of no) (a voice General Dyer) (laughter). It is absolutely futile for any British statesman to expect that India can any more place any faith or confidence in the words and pledges of the British statesmen. But by this change of creed we are not even now averse to remaining within the British Commonwealth if we are allowed to remain on our terms by our free choice and by our free will. We will decide that question when the time comes and on the merits of the question in the light of our own interests and not by coercion or pressure.

"I tell you, we should be false to our country, we should be absolutely failing in our duty if at the present day we fail to give a clear notice to the British Government and the British people (hear, hear). I want to say one word to you about the play of the words Empire and Commonwealth. May I ask if there is any British Commonwealth (cries of

no, no).

"And not yet," Mr. Holford Knight says; very well, then where is that British Commonwealth in which we can remain? (a voice, nowhere, it is all utopia). As to the British Empire I will rather be a slave than willingly consent to be a part of an Empire which enslaves so many millions of human beings (cries of shame). I do not want to share the rights and responsibilities of such an Empire. There are many friends of mine, very respected, very much revered in this country for their past services. They are not in the Congress now who are very fond of claiming to be the future partners of this Empire. If they want to be the partners of a blood-stained Empire, if they want to be the partners of an Empire which is based and founded upon the blood and upon the loss of liberties and rights of so many millions of human beings they may like it; but I for one would not like to be within that Empire (cheers). It is very flattering, it is at times very gratifying to some people, it is a high honour to be citizens of such an Empire. First of all that Empire denies to me the rights and privileges of citizenship in the Empire, but even if I had these privileges in that Empire I should be ashamed of it and not proud of it. My friends say that this phrase *Swaraj* is dubious. If they mean by this that the phrase has two meanings, within or without the British Empire, without making it clear, I will say, they are right, because the word has been deliberately used for the purpose of enabling us to remain within the Commonwealth if we choose when that Commonwealth is established or go out of it when we like. That is one part of the resolution—the attainment of *Swaraj* by the people of India; the other part of the resolution is concerned with the means. There are some friends here for whom I have very great respect who think that we might very well omit any mention of the means. I am afraid. I cannot agree

with them. The reason is this. I am one of those who believe that every nation has, when the occasion arises, an inherent right of armed rebellion against an oppressive and autocratic Government (hear, hear). But I do not believe that we have either the means or even the will for such a large rebellion at the present time. I will not discuss the future possibilities, but I want my countrymen to have no misconception or misgiving. The leaders of this national gathering do not want them to resort to violence for the attainment of any of the objects that has been laid before them. It is absolutely necessary in the present state of feeling in this country to lay emphasis on that point; because passions have been roused and feelings have been excited; there is very bitter discontent in this country against the doings of the British Government and therefore the more we emphasise this point the greater the need of it and the greater the use of it. It cannot be too frequently and too sufficiently emphasised that we entirely abhor any kind of violence exercised against stray individuals or used rather in a fit of passion, anger or resentment. The feelings of excitement and the anger and the passion of the country have been so much roused of late that it would be very difficult to control them by any human being. I consider that the country has displayed on the whole a sobriety and appreciation of the situation for which we may well congratulate ourselves. I want to tell you that at least in my province with the exception of a few of those untoward events we have for the last one year in spite of the gravest possible provocation maintained peace which does great credit to the Punjab. If ever, therefore, in the future there is any disturbance in the Punjab and any recrudescence of violence, it is not we but the British people who will be responsible for it. I want to tell the bureaucracy that if they continue in their policy of repression—a cruel and uncalled for repression

absolutely unjustified in the face of circumstances—they shall be responsible for consequences and not any of us.....

"My countrymen. I just want to tell you one word. The path may be long and tedious and the goal distant, but there is nothing impossible for a nation of 315 millions. We are all decided to do our duty manfully, fearlessly and in a spirit of selfless devotion to the interests of the country....."

After several delegates spoke on the resolution, it was put to the vote and carried by the whole assembly with only two dissentient voices.

It must be patent even to the most obtuse-minded persons that India is entering into a new era. A new atmosphere is pervading the whole country and a new force is at work there, which, if successful in the attainment of its object, will set a new example before humanity of the victory of soul-force over brute-force.

### **Progress of the Non-Cooperation Movement in India**

The Non-Cooperation (with the Government) movement is making rapid progress. The students, who have hitherto remained indifferent, have now become its ardent votaries. In Calcutta all the colleges are empty, the students, as a body, having refused to be educated in institutions controlled by the Government. The mofussil colleges and schools also have been affected and the students there have gone out on strike. The leaders of the movement are trying to establish national universities in which to educate the boys. This state of affairs is not confined to Bengal alone. It has spread to other parts of India and many national colleges have already sprung up. The movement is growing in volume and intensity with each receding day, so much so that the Government has already brought into requisition various repressive laws in order to crush it. The Seditious Meetings Act which

severely restricts freedom of speech and assembly has been applied to some provinces and the Press and other liberty-stifling Acts have been set in motion in others. The situation is serious in all conscience. On the one side are the poor, unarmed, emasculated, underfed, but spiritually equipped millions of Indians. On the other side is the Bureaucracy, with all the up-to-date homicidal machines in their hands, but without any spiritual equipment. It is a fight between two forces of a diametrically opposite character. In other words, it can better be described as a struggle between spiritualism and materialism, between soul-force and brute-force. The final outcome of such a struggle cannot but be looked forward to by the world with keen interest.

### **America-Japan War.** We have already noticed in these

columns how a systematic campaign is being carried on from certain quarters for embroiling Japan in a war with America. The Japanese public, except of course those few who are enamoured of everything foreign and denounce their own country for no other purpose than that of getting the commendation of foreigners, which they consider the be-all and end-all of their life, are thoroughly aware of the object which this mischievous propaganda is aiming at. *Issues of To-day*, an American Weekly, says that the people of the United States have also come to realise the trick that is being played upon them. It writes editorially:

"The American people are beginning to hear of shocking atrocities committed against the Koreans by the Japanese. Whether these tales are true or resting on no better foundation than the famous atrocities attributed to the Germans and now generally denied, as they have been denied by the author of 'Now It Can Be Told' and other English authorities, they are significant.

"It is England's invariable method of



promoting war.

"And no power is more interested in promoting war between the United States and Japan than the 'snug little island.'

"When King Edward succeeded in bringing about the Entente, and arraying the powers of the world against the only nation in Europe which guarded the peace of the world, the merchant marine and navy of England's only rival in Europe were destroyed.

"But in place of Germany arose one greater rival and another which profited dangerously by the war.

"The first was the United States, the second was Japan.

"For months Great Britain has been foaming at the mouth over the rapid paces which the United States is making to a monopoly of the ocean, the prospect of seeing the stars and stripes flying over all the world's trade routes from which she has banished, at such terrible cost, the black-white-red of the German empire.

"At the same time Japan is looming up as a formidable rival to menace her domination in the East.

"Where she succeeded in destroying one rival, two have arisen, and with the financial center of the world shifted from London to New York, she realises that she is face to face with a crisis in her existence which can only be turned to her advantage if the United States and Japan can be manoeuvred into a war.

"A war between these two countries can be fought out only at sea. And the mutual destruction of their navies is the chief aim of British diplomacy.

"England can afford to look on while each is sending the other's vessels to the bottom of the ocean, or at the right moment tip the scale in favor of one over the other, as her interests may prescribe.

"For that reason the stories about Japanese atrocities do not move us at this time. We recognize the old expedient which was so successfully employed toward the Boers, the Turks, the Russians

and finally against the Germans. The object is too obvious to experienced eyes.

"With the control of the cables in her hands, exercising a universal censorship over the news of the world, England is in a position to excite nations to indignation and lash them into a war fever, and her mission from now on will be to seek the crippling both of the United States and Japan.

"By dint of that genius for mischief which her statesmen possess above all others, she will seek to accomplish that purpose by having her rivals destroy themselves."

### **Anti-Japanism in America.**

There is a class of Americans, though fortunately their number is small, who stop at nothing to foster anti-Japanese sentiments among their compatriots. These people have no regard either for truth or honesty. They have made it their special business to manufacture all sorts of ludicrously false stories in order to excite the feelings of Americans against Japan. Some time ago a few American papers of anti-Japanese tendency published stories of mistreatment of Americans in Japan, vouched for by an American who had occasion to visit this country. It is needless to say that they were pure lies. Whatever may be the defects and shortcomings of the Japanese, they can never mete out anything but good treatment to a visitor. It is the dictate of our *Bushido*, which lays down that even if an inveterate enemy seeks refuge a Japanese should never refuse it,—he should even sacrifice his own life to ensure his guest's safety.

An American paper published in Tokyo has already given the lie to the malicious assertions. Here is further proof of the fact that those statements were baseless. The International Friendship Committee of the Federated Missions on learning of the charges brought forward against Japan, sent out a questionnaire to American

residents here. The result of the questionnaire is contained in the following statement issued by the Committee over the signatures of Mr. Gilbert Bowles, Chairman, and Mr. K. S. Beam, Secretary:

"Learning that some home newspapers are stating that Americans in Japan are being mistreated by Japanese, inquiries were sent to American residents, including men connected with well-known business firms and missionaries who travel extensively over the Empire. Thirty-five replies were received from 24 cities and towns in all sections of Japan.

"To the question, 'During the past few months have you or any Americans known to you been mistreated by the Japanese?' 33 answer with a positive 'No.' Two mention minor incidents, one adding: 'Where occasion has been given for friendly explanation all friction has disappeared.' The other says: 'No harm done. Probably unpremeditated.' One man sends a telegram from an extreme outpost: 'Only kind treatment.' In reply to personal inquiry,

the American Consul General in Yokohama said that we might use the strongest words in the English language in denying the foundation for rumors regarding mistreatment of Americans.

"In reply to the question, 'How do conditions in this respect compare with those of the past?' 28 state that there is no change, many taking occasion to refer to the cordial treatment they have received thruout their stay in Japan. Three state that perhaps conditions are slightly worse, and four note improvement. There is evidence in some of the letters of strong feeling among the Japanese as to the injustice of discriminatory legislation in America, but there is no indication that this is resulting in mistreatment of Americans."

We express our hearty thanks to the Committee for taking immediate steps to counteract the mischievous anti-Japanese reports, which were undoubtedly circulated for no other purpose than that of injuring the traditional friendship of the two nations.

### Note on the Picture by Honami Koetsu.

The frontispiece picture was painted by Honami Koetsu. It is one of the principal objects in the collections of Dr. Takuma Dan, and the original is painted on a scroll. The paper used is water-colored; the cherry tree is painted in gold; while the blossoms are in silver. The poem which appears in the picture also was written by Honami Koetsu who was skilled not only in painting, but in calligraphy too. Indeed, this picture is one of the masterpieces of Honami Koetsu, and we regret we could not do justice to the picture in reproduction by using its original colors.

Honami Koetsu was the adopted son of Honami Koji, whose family occupation had been that of sword polisher and connoisseur for generations. When he was adopted by Honami Koji, he succeeded to the family occupation and enhanced the prestige of his adopted family by his pre-eminent skill. As he was a man of versatile taste and talent, he became also a past master in the tea ceremony and calligraphy. First he studied calligraphy under Prince Konoye, the then Prime Minister. Later, however, he originated his own school which is now known as the Koetsu school or style. His activity was not limited to swords, painting, or calligraphy; but was extended to designs on hair ornaments and pottery. Unfortunately but few of his works have been handed down intact. In painting, he is said to have imitated the illustrations for the stories and poems in the Fujiwara period, but there is no denying that painting in gold and silver was originated by him. In his later years, he established the Koetsu temple where he led a retired life, and died on February 3, 1637, at the age of 70.

## On the Question of Our Naval Program

By Captain KINJI HIDAKA of the Imperial Japanese Navy.

The recent articles on the naval program of Japan which appeared in the successive issues of March 11th, 12th and 13th of the *Japan Advertiser* have attracted my attention. They deal with the naval scheme of Japan in details and conclude that it is excessive, and, therefore, should be curtailed. While we cannot and do not question the freedom of this foreign paper to criticise our naval program, we must not overlook the fact that the articles were specially written for propaganda purposes. I therefore, consider it a supreme duty to controvert them in order, to keep the public from being misled by such propaganda.

The articles compare our naval strength with that of the United States. Such a comparison, however, amounts to nothing. The question at issue is whether or not Japan is really in need of the 8-8 fleet. As a matter of fact, although, the 8-8 fleet scheme was planned by our Navy soon after the war with Russia, 1904-1905, its underlying ideas are traceable as far back as the year 1895, when the joint intervention of Russia, Germany, and France took place regarding the cession of Liaotung Peninsula. It is still fresh in our memory that when the war with China was over and Japan was about to enjoy the fruits of her victory, suddenly came the intervention under the threat of the powerful fleets, which Japan was not strong enough to oppose.

Liaotung Peninsula which Japan was in this way forced to give up was not returned to China but was handed over to Russia who grasped it as a foot-hold for further activities in Manchuria and Korea. Unquestionably, with Korea thus in the hands of the militant Russia, the very safety of Japan was already in danger. This necessitated our naval authorities to

project a 6-6 fleet program for defensive purposes only. The scheme was purely and essentially for the purpose of defence and its effectiveness as such was well tested and proved during the war with Russia in 1904-1905. The 8-8 plan of today was born of the same ideas that produced the 6-6 scheme. If, then, the 6-6 fleet could be admitted as a reasonable unit for the defensive purpose some fifteen years or so ago, how can one say that its extension only to 8-8 fleet at the present time is not for defensive intention?

In the art of military warfare the larger the number of soldiers, weapons and supplies in a given strategical unit, the great are its chances for victory. So is it of naval battle. The larger the number of warships in a given tactical unit the better is it situated. There is, however, a limitation to this hypothesis, beyond which no good results can be expected out of mere quantitative superiority. For instance, while a fleet of two warships is twice as powerful as a single warship, a fleet of 50 vessels cannot be said to be 50 times as powerful as one vessel. This is due to the increasing difficulties in securing the proportional efficiency in manoeuvring vessels as their number increases. Consequently, in organizing a fleet unit attention must be paid to the question of the attainment the highest possible efficiency in manoeuvring vessels and communicating with each other. Before the Russo-Japanese war, fighting distances were on the average between 8,000 to 9,000 meters. The number of warships in a unit was limited to six. Things are now, however, entirely changed. The progress of science, has almost revolutionized the art of warfare, and it is now found that eight warships are no longer clumsy to

handle. Thus the 6-6 fleet has been changed to 8-8 fleet. It is well to remember here that Japan took up this question of 8-8 unit immediately after her war with Russia. Because two more vessels were added to a unit, it may appear that the navy was expanded to that extent. But both the 6-6 and 8-8 sprang from the same underlying ideas which had been conceived many years ago for the purpose of national defense. Our experiences in the past have taught us in an unmistakable way that the present 8-8 fleet scheme is an ideal one in view of our financial condition.

It is a matter of great regret that Japan's financial strength is not as great as that of Great Britain or the United States. Many of our warships are rapidly becoming out-of-date which must soon be displaced by new ones if their unit is to be kept on upon the adopted standard. This, however, we have been unable to do in any satisfactory way chiefly for financial reason. It is well to remember that it took us ten or more years complete for the first time in our history the present 8-8 fleet formula and now we find the style of construction of warships greatly changed and changing. Certainly, there is no fool in the world to build old fashioned vessels of many years ago. That some of the new vessels which are now being constructed in our ship-yards are superior, in certain respects, to those building in Great Britain and the United States furnishes no ground for saying that the 8-8 plan of Japan is a new one.

The *Japan Advertiser* points out that our naval expenditures reach nearly 33 per cent of the entire national outlay and argues that Japan is projecting an extraordinary plan of naval expansion. There is, to be sure, such phenomena in the budget, but that is chiefly due to the increased prices of general commodities and especially of naval materials. It will be well to remember that the naval replenishment plan has never gone and will never go

beyond the established eight-eight basis.

The *Advertiser*, quoting the statement of Premier Hara to the effect that the object of Japan's naval replenishment plan was to defend her coasts and protect her foreign commerce, points out that the total tonnage of the merchant marine of Japan is one fourth of that of America and the trade of Japan less than one-sixth as great as America's, and that to protect such small merchant fleet and trade it is quite unnecessary to have a fleet as great as that of America. This argument is certainly plausible, but it is based upon a mistaken theory.

There have been many examples of attaching warships to a merchant fleet as a convoy for the purpose of protecting commerce. This practise has, however, proved a failure. The lessons of the history of warfare from ancient times teach us that the best way to protect a belligerent's foreign commerce is to destroy the enemy warships or bottle them up so as to gain command of the seas. Admiral Mahan, whom we pay our high respects, has well pointed this out in his work. It is true that during the great war, cruisers were employed for convoying merchant vessels but this was done only against submarines. Against big warships such assistance by cruisers was useless. If we take it for granted that convoying of merchant men by cruisers is and can be effective, Japan may not need the 8-8 fleet unit as her merchant fleet is small. But this is not the case. Foreign commerce is of imperative need for us. Once it is cut off, our national existence will be doomed.

Now, it will be necessary for us to pass on to the question of what commodities goes in what directions. The following is an analysis (percentages) of our foreign trade for 1918:

	Imports	Exports
Foodstuffs	10.5	10.7
Raw materials	51.3	5.2
Coarse articles	27.4	38.6

Finished articles	10.2	43.5
Other articles	0.6	2.0

From the above figures it will be seen that Japan is becoming a decidedly manufacturing country importing largely raw materials and exporting finished goods. What must be kept in one's mind seriously is the supply of foodstuffs. The imports and exports of foodstuffs approximately equal. Consequently some people may consider that even if the foreign supplies of foodstuffs are cut off, Japanese people will never seriously suffer. This is a mistaken conception. The largest portion of the foodstuffs imported is rice—the staple food of the people—which is supplied by China, Korea, Formosa, Dutch East Indies, Annam, and Burma. Regarding unfinished goods, raw materials and such as cotton, rubber, petroleum, and iron, they are chiefly imported from China, Dutch East Indies, India, America, etc. Though Hokkaido, Korea and Formosa are Japan's territories, their geographical relations with Japan proper resemble those of foreign countries. Thus, it becomes a matter of imperative need for us to protect our foreign trade east of the Indian Ocean, in the Pacific Ocean, and in the South Seas, if our national life and power are to be maintained and nourished at all. To protect our trade in these seas in any satisfactory way it is an absolute necessity to grasp and maintain a dominant power there. The area of these seas, however, is very extensive and routes of communication and trade are numerous. Consequently even one eight-eight fleet is not sufficient to control these seas effectively. The tonnage of merchant vessels and the volume of trade might be taken into consideration in forming a standard of naval strength, but they should not be treated as its chief factors.

The writer of the articles in the *Advertiser* dilates upon the peculiar theory that if Japan with her merchant ships one-fourth of those of America

needs an 8-8 fleet unit, America should rightly be in possession of a 32-32 fleet.

To this theory we have this to say, America is quite at liberty to build not only 64 but also 100 or more warships if she only wants to do so, while so far as our national interest and necessity are concerned we must maintain the 8-8 fleet. Every country has its own special conditions. It will not, therefore, be right to say that because a certain thing is necessary for Japan, it will also be necessary for America.

There is, however, one thing for which we must extend our hearty thanks to the foreign writer. He has referred to the heavy burden of taxation upon our people for whom he has expressed a deep sympathy. The fact, however, remains that because the 8-8 fleet is of imperative need for our national life they are gladly bearing the heavy burdens. We are thankful to the writer in the *Advertiser* for his benevolent sympathy to our people but we should like to see him paying attention to other directions too, such as the anti-Japanese agitations in America, the Yap cable line question, the Yap Mandate question and the like. If the immigration question in California and other questions of international importance were settled in such a way as to respect the proper and already acquired rights of Japan, the friendship between Japan and America will be much more cordial.

In conclusion I want to say frankly in reply to the question of the writer as to what country is the objective of Japan, that Japan's objective is not England nor the United States nor any other country. If England were the objective, Japan would need a fleet greater than that of Great Britain. If it were America, she would be in need of a fleet greater than that of the United States. According to the announcements made since our 8-8 fleet was decided upon, England is to have a fleet of 65 battle ships and the United States that of 48. Against these fleets,

Japan is to have only a fleet of eight-eight. When no country is regarded as the objective, why should Japan have so powerful a fleet? The answer is that in case of emergency Japan must control the seas as aforesaid. It is a matter which concerns the very existence of the Empire.

There is another thing I must add here

and it is this that I am not at all behind the writer in the *Advertiser* in wishing for peace. I only differ from him in this that while he believes that peace can be brought about by restricting naval powers of all nations, I believe that peace can only be attained by the establishment and adoption of the divine principle of equality of all mankind.

## The Cultural Unity of Asia

By JAMES H. COUSINS.

*"Asia is one. The Himalayas divide, only to accentuate, two mighty civilisations, the Chinese with its communism of Confucius, and the Indian with its individualism of the Vedas. But not even the snowy barriers can interrupt for one moment the broad expanse of love for the Infinite and Universal, which is the common thought-inheritance of every Asiatic race, enabling them to produce all the great religions of the world, and distinguishing them from the maritime peoples of the Mediterranean and the Baltic, who love to dwell on the Particular, and to search out the means, not the end, of life."*

These words form the first paragraph of a book entitled "The Ideals of the East" which was published in England seventeen years ago. The writer of the book was Kakuzo Okakura, a Japanese scholar and artist of world-wide travel, who was sent to Europe and America by the Japanese Government in order to enquire into western arts, and returned a firm opponent of the westernisation then setting in Japan, through which she threatened to barter her birthright of Asiatic culture for the poor exchange of material prosperity as it is valued in non-Asiatic countries.

I take this paragraph as the keynote of this study because, when I first read it

after my return from a year's travel and work in the Far East, it gathered to a focus the clear but unrelated reflections which my mind had taken regarding the cultural life with which I had come in contact, the culture of China and Korea touched lightly on the way to and fro, and the culture of Japan lived with intimately for ten months. Everywhere I was aware of elusive and flickering indications which led back through external differences to internal relationships, with glimpses of some deeply hidden root in which differences and relationships were united, a root whose name I perceived to be Asia. Everywhere also I heard expressions of reverence for India, and was told that no one had ever received such a welcome to Tokyo as a visitor from the sacred land several years ago—Rabindranath Tagore. Indeed, just as the Christian of the British Isles looks to Palestine as the Holy Land, his spiritual motherland, so does the Buddhist of the Japanese Isles look to India. And out of these things arose the mental image of a Great Being, having a mighty brain from which came forth the ideas that took to themselves incarnation in the religions of eastern Asia—Hinduism and Buddhism—with their intuition, their intellectual adventure, their elaborate psychology; a Being having also a mighty heart through which

thrilled the impulses that made for themselves instruments of expression in the religions of western Asia—Christianity and Islam—with their fervour of devotion, their warmth of humanity, and their emphasis on action.

Asia is indeed one, and unique, in her mothering of the world's religious aspirations. But it is not our purpose to study the rise and history of religions as such; our aim, rather, is to study that intermediate activity of humanity which lies between its religious function and its daily life,—the activity of culture, in which the glimpses and urge of a deeper life are expressed through the symbolism of the life that we know—in literature which uses words and images drawn from every day life for the expression of a life beyond the day; and the arts which take the sounds and colours of nature as means to the disclosure of "a light that never was on sea or land." We have apprehended the truth that there is a vast culture which bears the stamp of a quality which we have come to recognise as Asian; and the question raises its head, "What is that quality? Can it be put into a memorable phrase? How has that inner quality shown itself geographically as to its sources and historically as to its expression in the things of life?"

Okakura answers the first question. "The common inheritance of every Asiatic race," he says, "is love for the Ultimate and Universal," as distinguished from love for the Particular, which is expressed by races outside Asia. He also gives us a clue to the answer to the geographical and historical question when he states that it is this love for the Ultimate and Universal that has enabled the Asiatic races to produce all the great religions of the world. In other words, the elaboration of the religions of the world which have stood the test of time was given to Asia because she was fundamentally religious. She expressed herself naturally in religion, while other peoples have had to take over

one or other of the religions of Asia in order to express themselves. That fundamental religiousness of Asia shows itself in every atom of her life where it is truly Asian; so that the study of the geographical rise and historical development of Asian culture, with a view to realising its unity, must take into account the history of religion, since religion is both the shaper and the carrier of Asian culture. Let us look then at the geographical rise of the great religions.

On the tableland of eastern Persia, away back in the mists of antiquity, arose the primeval Aryan religion. From its ancient home it passed into Europe, and built up, in contact with early cults, the primitive religions of Greece, Rome, Germany, Scandinavia, and the British Isles. These early religions have passed away, leaving hardly a trace of themselves in the life of today, but leaving certain cultural tendencies and aptitudes that may be seen by those who have opened eyes. One example will indicate these tendencies and aptitudes. When Saint Patrick carried the Christian gospel to Ireland in the fourth century, he found a people with a spiritual instinct that regarded the new teaching as but a variant of the old Celtic teaching, and merged the old Aryan faith with the new faith that was also Asian. For several centuries the old Brehon laws of Ireland (with their close affinities to Vedic laws as shown by the jurist Mayne in his book "Ancient Institutions") existed, but were ultimately overthrown by the Roman law of England in the seventeenth century. So subtly, however, had the Aryan influence intermingled with the culture of Ireland that when once again, at the opening of the twentieth century, the ancient Asian spirit touched Ireland through the philosophy of India (as conveyed to it through the works of Edwin Arnold and the Theosophical Society) there was an immediate response. Two poets, A.E. and Yeats, found their inmost nature expressed in the Indian modes. They found

also the spiritual truths that Asia had given to the world reflected in the old myths and legends of Ireland; and out of their illumination and enthusiastic response arose the Irish Literary and Dramatic Revival whose influence at its highest was purely spiritual.

On the Iranian plateau the Aryan genius expressed itself also in the Zoroastrian religion. From Iran the same genius passed over into India, and gave out the Vedas. Out of these arose Hinduism which absorbed the old Dravidian culture. And out of Hinduism arose Buddhism.

Geographically the next neighbour to the primitive Aryan culture is the Semitic. From its home in western Asia it sent out the original Arabic, Hebraic and Ethiopian (African) religions. But through the Arabic the spirit of Asia passed into Islam, and through the Hebrew into Christianity; and through Christianity the spirit of Asia once again found its way across Europe, and thence to America. Today America is sending Christianity to Asia—sending spiritual coals to the spiritual Newcastle! Thus the Aryan chain encircles the globe; and the spirit of Asia which, in the guise of Christianity, went on pilgrimage to “take up the white man’s burden” of care for the Particular, “for the means, not the end, of life,” returns to its ancestral home to find its highest interpretation and fulfilment in the Asian “love of the Ultimate and Universal” which is the deepest truth of Christianity and of Asia.

In eastern Asia the primitive Mongolian religions were supplanted in China by the philosophical systems of Taoism and Confucianism. In Japan the cult of ancestor-worship remains under the name of Shinto, the Way of Gods. In both China and Japan, Buddhism took root and flourished after it had migrated from its birthplace in India.

Four great religions, therefore, remain,—Hinduism, Buddhism, Christianity, Islam, and all these arose in Asia. Out of these

arose four distinctive types of culture, and during the ages that have elapsed since the distant Vedic era, the spirit of Asia has endeavoured through interchange to make what was one in origin approach towards unity in expression. Eastern Asia has met western Asia across the long trek of Central Asia. North has touched South across the mountains. Hinduism remained the fixed point, with its tendency to assimilate all to itself. Buddhism, Christianity and Islam moved outwards, seeking to give themselves to all, carrying with them their accumulated treasures of literature, science and art. Let us follow some of the main threads in the weaving of the vast web of Asian culture, touching only those historical points which concern the processes of cultural unification.

As far back as the fifth century B. C. traders from China reached India through Burma and Assam, and opened the path by which Indian ideas of self-discipline by yogapractice reached China and influenced the cult of Taoism which was then defining itself.

In the year 139 B. C., during the Han dynasty, a Chinese envoy went across Central Asia to the River Oxus and there found goods for sale which he recognised as products of his own state. He found on enquiry that they came from India. This matter of trade with western India was deemed of sufficient importance to be reported to the Emperor of China; but there was another thing which, in the light of the future, was of still greater importance, which was mentioned to the Emperor, that was, an Indian religion known as Buddhism. This report was made in 126 B. C. Half a century later Buddhism was introduced officially into China by the Emperor Ming Ti as the outcome of a dream which he followed up with a deputation to India. The deputation returned with two Buddhist priests who brought Sanskrit books and sacred pictures. A temple was built, and it and the imperial palace were decorated with



copies of the pictures. The temple was called the Temple of the White Horse in honour of the favoured animal that had carried the beginnings of the new religion by the long and perilous journey from India. Thus began the Buddhist influence in Chinese art which ultimately mastered it, and has characterised it to the present day.

For some time the trade route across Asia was closed by the Parthian (Persian) wars, but when it was reopened there went into China by it a number of Buddhist monks. These monks went from Persia and eastern Turkestan, from which fact we learn that Indian cultural influence had passed across the mountains in western Asia over the ancient trade routes that had carried the wares of China to the region of the Oxus.

Between the middle of the third century A. D. and the end of the sixth, China was ruled by Tartar dynasties who made Buddhism the official religion of China, and in the wake of their expansion westward carried the cultural influence of Buddhism as far as Russia.

During the Tang dynasty (618-907 A. D.) when the Chinese Empire was consolidated, and Buddhism, which had been dethroned in India, made its home in China, there was much cultural exchange between the two countries. Refugee priests and artists from India found sanctuary in China. Three thousand Indian monks and ten thousand Indian families lived at one time in the capital, Lo Yang. These immigrants brought with them the perfected art-tradition of Ajanta and Ellora. They also gave a phonetic value to the Chinese characters for writing, and out of this innovation arose subsequently the Japanese syllabary which is at present in use. At the same time bands of Chinese pilgrims found their way to the holy places of Buddhism in India, collected mementoes and writings, and put on record the early geography of India.

The Tang dynasty was broken up by

feudal powers in five phases. Three of these powers were Turkish, and make another link between the culture of eastern and western Asia. After half a century of turmoil and change, the Sung dynasty (960-1280 A. D.) reunited China. Peace reigned, and the cultural elements that had been gathered up in the previous thousand years began the process of give-and-take that has been the feature of religious interpretation and philosophical discussion in Asian hands. Confucianism, the traditional socialistic philosophy of the northern Chinese Tartars, was broadened. It took in elements from the Taoism of the south which had been influenced by Indian ideas. It gave out, through contact with the Arabs, the fatalistic idea that Islam systematised. Thus the cultural threads were woven. In the controversies during the Sung period between the socialistic philosophy of Confucius, and the individualistic philosophy of Taoism, the rivalry, though it had economic implications, was maintained at the level of the intellect. Material greed was unknown. Self-interest as a religious or philosophical ingredient was yet to be invented—outside Asia. The Asian idea of human unity rooted in the spirit, with its practical application in a human comradeship that existed in the nature of things and was not contingent in adherence to any creed, had been epitomised out of the floating traditions of the people of northern China five hundred years before Christ. It had exerted its influence for fifteen hundred years, and had infused through the whole Chinese body politic the idea of communal service. Europe was astonished at what it regarded as the most backward of nations suddenly taking up the most advanced of political systems when in 1912 it became a republic; but China had been a republic in all but name for a thousand years, a republic of mutual service and democratic spirit in the mass of the people.

While Confucianism and Taoism were rivals in philosophical statement, they

were mutual encouragers of the arts. Confucianism saw in the arts a short way to the living of the artistic life, a life compounded of social harmony and beauty. Music, no less than men, acted as conciliatory ambassadors between groups of persons who had matters of difference between them. Poetry was made a happy link between political parties. Painting aided right personal conduct. Taoism laid stress on the arts as means to spiritual illumination; and out of Taoism, with its tincture of Indian Buddhism, arose later some of the distinctive classical art-forms in Japan.

At the close of the thirteenth century the Mongolians overthrew the Sung dynasty, and scattered to the winds of Asia the fruits of a millenium's cultural evolution. But you cannot scatter fruits without scattering the seeds that they contain and we learn that about 1256 a hundred Chinese artificers with their families were taken by one of the Mongol chiefs to Persia to prosecute their appreciated craft. In exchange for them some elements in western Asiatic art found their way to China, and showed themselves in Arabic scrolls on early Chinese painted porcelain.

So much for the weaving of one aspect of Asiatic culture into the national fabric of another Asiatic people through the culture-bearing medium of Buddhism. Let us look for a few moments at the interweaving process in the arts themselves. We have seen that the influence of India on Chinese art began in the first century B. C. with the official carrying of Buddhism to China. Chinese palaces were then transformed by enthusiastic rulers into Buddhist temples, and temples and palaces were decorated after the Indian manner according to the paintings and images carried by the first Buddhist missionaries to China. Afterwards began the process of variation that is the delight of the student of cultural migration. The original canopy or umbrella of early Buddhist ceremonial, multiplied to indicate

rank, passed through the stone *stupa* of Buddhist architecture into the wooden pagoda of China and later of Japan. Buddhist legend found its way into wall carvings in stone. Large figures of the Buddha and the Budhisattva were set up. At the foot of an image of the Buddha in the sixth century there is an inscription which unites the spirit of devotion (*Vakhti*) with the spirit of wisdom (*gnana*)—India united to China. Its first paragraph reads:

"Spiritual truth is deep and wide, of infinite excellence but difficult of comprehension. Without words it would be impossible to expound its doctrine, without images its form could not be revealed. Words explain the law of two and six, images delineate the relations of four and eight. Is it not profound and co-extensive with infinite space, beyond all comparison lofty?"

As time went on, and the reabsorption of Buddhism into Hinduism in India set free the art-genius of Hinduism (while Hinduism as a *religion* remained at home) representations of ideas not originally in Buddhist art made their appearance, and joined Hindu art with Buddhist art in China. But it did not stop there. It influenced the old Chinese cult of Taoism to such an extent that Taoist temples were copied from Buddhist temples, and their interior decorations made after the Buddhist manner. The Indian style was transformed into the Chinese. Even the distinctive Muhammadan style in architecture is masked by an exterior in the Chinese style.

In other arts and crafts there are the tokens of cultural exchange between India and China, but a detailed reference to them would overweight our study.

We have to hark back to the middle of the fourth century A. D. in order to take up another of the main threads in the web of Asiatic culture. The Tartar dynasty was then in the seat of Chinese sovereignty. It had adopted Buddhism

as the official religion. It carried its influence as far west as Russia where still there are half a million Buddhists, and it was the channel for the passage of Buddhist culture into Korea, from whence it went over to Japan.

In the year 369 A. D., Korea was divided into three kingdoms, Koguryu in the north of the peninsula, Pakche in the southwest, and Silla in the southeast. From the king of one of the Chinese border kingdoms a message was sent to the king of Koguryu by a Buddhist priest (a Tibetan) recommending the new religion, and sending texts and images. The king of Koguryu accepted the religion, and appointed the priest tutor to the crown prince. The result was a stimulus to education and artistic crafts. The kingdom became such a centre of enlightenment that its neighbour kingdom of Pakche, in the year 384, asked the emperor of China to send them a priest. This was done, the priest being an Indian of great learning and repute, Marananda. A century and a half later the king of Pakche recommended the Buddhist religion to the Emperor of Japan, with wide-reaching results.

Silla, the third Korean kingdom, received Buddhism about the year 424. The missionary priest, probably a Dravidian Indian, lived in a cave, and at his request through the king, artists were sent for to decorate the walls of his rock temple. These decorations remain today, kindred not only to the Buddhist sculptures of India, but kindred also to the whole unbroken family of Indian art. Thus religion and art maintained their traditional Asiatic comradeship. But they were not alone. Science studied the starry heavens thirteen hundred years ago from perhaps the oldest observatory still standing on earth. Wisdom and scholarship poetry, skill in essay-writing and in caligraphy, received the highest recognition. Commerce linked the eastern peninsula with the western peninsula of Arabia. It was

during this era, about the year 1218, that the complete Buddhist scriptures were printed from wooden blocks, two centuries before the year in which European history would have us believe that printing was discovered in Germany.

From Korea Buddhism passed, as we have seen, into Japan. Some opposition to the acceptance of the recommendation of the Korean king (552 A. D.) was encountered from Japanese nobles who had a vested interest in the retention of the indigenous Shinto ritual; but the influence of Prince Wamayado (born 573) carried Buddhism into favour; and while the prince preached the Buddhist ideal, he also emphasised the ethical value of the teachings of Confucius, and so began a tendency to religious fusion and tolerance which persists in Japan to the present time.

It was at this time that Japanese art, which had already been moulded by the influence of China, arose to the new impulse. Temples began to rise, and artists, inspired to concrete representation of the *Butsu* (more than man), erected huge statues cast in bronze, and made others, smaller in size, out of wood covered with lacquer. These beginnings of Buddhist art in Japan came through China and Korea; but later, in the Gupta period of Indian history, Indian artists went direct to Japan, and carried on the work of infusing the spiritual quality of Indian sculpture into the strength of China which had been carried across to the island empire. Japan herself gave the touch of *finesse*, and thus completed the Asian trinity of artistic quality—the spiritual intuition of India, the keen intellectuality of China, the æsthetic sensibility of Japan.

Buddhism was now (eighth century) the religion of Japan. The Emperor Shomu called himself the "slave of the Trinity"—Buddha, the Law, and the Church. It was he who erected the colossal Buddha at Nara, the largest

cast-bronze statue in the world. It is said that the artist, Giogi, was dying just as the statue was nearing completion. A monk from India arrived, and was asked, as a native of the holy land of eastern Asia, to carry out the unveiling ceremony.

Japanese painting shared in the stimulus from India. Early in the eighth century the walls of the temple at Horyuji, near Nara, were decorated in the Ajanta manner, and today, under the jealous care of the authorities, these venerable paintings remain, the classical ancestors of the pictorial art of Japan. In the same temple are priceless treasures of that reign of twelve hundred years ago,—numerous domestic articles including inlaid (cloisonné) mirrors which, if they did not originate in India, did so in Persia. Music, too, in Japan spoke the soul of Asia. The musicians of the Imperial Court today (notwithstanding the encroachments of western music) play the ancient *bugaku* or dance music which originated in the era to which we are referring—a combination of the Hang music of China and of Indian music. The very name of the favourite Japanese musical instrument, the *biwa*, is said to have been derived from *vina*. And here let it be remarked that Indian music did not only travel eastward. It is declared that the original Greek modes, from which European music developed, had their origin in India.

In the era to which we refer in Japan, literature shared in the widespread dissemination of the Asian spirit through the spread of the Buddhist religion and culture. Poems that began a long succession have come down to us charged with the special genius of the Japanese race, charged also with the religious zeal of the time. Here is a translation of a little lyric made by the Empress Komio (consort of the Emperor Shomu who raised the Nara *Daibutsu* great Buddha):

Flowers for the Lord—but wherefore  
shed

Defilement from these mortal hands,  
Or to the living give the dead?  
Here, in the windy meadow-lands,  
I offer these ungathered flowers  
To Buddhas whom the past set free,  
To Buddhas of the present hours,  
Wild flowers to Buddhas yet to be.

In the ninth century (the Kyoto period of Japanese history) there was felt in Japan a second cultural influence arising out of the movement in India towards the fusion of Hinduism and Buddhism. A new sect arose in Japan which proclaimed the familiar Indian doctrine of the unity of all beings in the Absolute. The members of the sect directed their worship towards the Buddha, but held him to be one of many manifestations of Divinity. They granted the efficacy of all disciplines towards spiritual realisation, and found truth in all forms of expression. Their own method was *mantric*, and they called themselves the sect of the *Shingon*, the True Word. The influence of this sect on art was profound. It made eligible for art-expression all phases of life, and it gathered around the calm image of the Buddha a fellowship of divine figures taken straight out of Hinduism. Maheswara is there still with his symbolical trappings of skulls, snakes, and tiger-skin. Kali is there, with blood-sacrifice chastened to offerings of the red-juiced pomegranate. Saraswati Devi plays her *vina* in Japan. Goddess Lakshmi brings luck there as in India. The Japanese villager offers his earliest worship of the day to the Breaker of the Path, the elephant-headed divinity, called Shoden in Japan. These images remain with us today, and in the midst of the cultural confusion of modern Japan through the impacts of the non-Asian genius, speak to us of that era over a millenium ago, when a new impulse in religion and the arts led only to a deeper enrichment of all life.

Up to the time to which we refer (the ninth century) Japanese culture was inspired and guided from the Asian

mainland, but with the opening of the tenth century and the Fujiwara epoch a change took place. The Tang dynasty in China broke up under the onslaughts of feudal power that kept the country in turmoil for fifty years and broke its diplomatic connections with Japan. The cultural effect of this turmoil was twofold. The culture of eastern Asia was carried to the borders of Europe on the one hand, and on the other, Japan was cut off from the continent and thrown back upon herself. Then she took up the task of building up a purely national polity and culture, taking as material the heritage of her continental ancestry, but shaping it to the racial spirit that had incarnated in the islands of the Far East. The Japanese language, heretofore neglected in favour of the classical Chinese, and regarded as "only fit for women," became the favoured literary medium, and women writers of romance and satire, of philosophy and poetry, led the national awakening. A great movement of religious devotion, a reaction from theological discussion and asceticism, stirred the people. The feminine aspect of Divinity was given prominence in Kwannon, a personification of the feminine qualities of the Buddha.

The effect of this psychological change showed itself markedly in the arts. Sculpture was toned down by a spirit of gentleness, while painting showed a growing ornateness, and both moved towards the future perfecting of those characteristics so admirably summed up by Okakura—"that tender simplicity, that romantic purity, which so tempers the soul of Japanese art, differentiating it at once from the leaning to monotonous breadth of the Chinese, and from the tendency to over-burdened richness of Indian art. That innate love of cleanness which, though sometimes detrimental to grandeur, gives its exquisite finish to our industrial and decorative art, is probably nowhere to be found in continental work." In this era, were made the beginnings of

the Noh drama with its constant Buddhistic element.

The Fujiwara era closed in 1186. The feminine influence, good in itself, was degraded by sense-gratifying men into effeminacy, and the Fujiwara barons went down in the weakness of perverted culture before the uncultured but powerful family of Minamoto who established themselves at Kamakura, near Tokyo, and brought in a new era in the history of Japan. Feudalism was developed. The *samurai*, a military monastic order, was established, which sought liberation through the practice of mind-control taught by the *Zen* (*dyan*) sect of Buddhism. The people now began to assert themselves, and the philosophy of the Buddha became obscured by the smoke of threatened torment after death, as religion was transformed into an agent of chastisement. Art suffered likewise from the hardening that comes of insularity. Painting takes on muscular strength and motion, instead of spiritual power or delicacy, and glaring realism in pictures of *postmortem* punishment indicate a lamentable lowering of aesthetic sensibility.

Individual consciousness, heroic exploits, exalted human personality—these were the main forces of the era, and, directed through the stern genius of the *samurai*, and the austerity of the *Zen* discipline, they found a simplified expression in the arts of the succeeding period, the Ashikaga, which has been called the classical era—1400 to 1600. The impulse of artistic creation, formerly largely directed towards the expression of spiritual ideas, was now turned towards decoration and personal use, with an austerity of purpose that devoted an infinitude of craftsmanship to the inside of a box or to undergarments, and covered these with external simplicity. The effect of this on conduct showed itself in the development of the etiquette that is now characteristic of the Japanese people. In painting, ink takes the place of colour, and pictures become

small.

A total reversal of this simplicity followed in the periods of Toyotomi and Tokugawa which terminated in 1868 with the restoration of the monarchy and the break-up of feudalism. During these pre-restoration eras the feudal barons vied with one another in the ornate decoration of their palaces, shrines and tombs, which, being made of timber, lent themselves to minuteness in carving and colouring. The original cultural impulses had passed into modifications and around corners that hid its origin and deeper significances. Then came influences from beyond Asia that have created the complexity of present-day Japan—the scientific and commercial spirit of Europe and America. What will follow we cannot forecast, but the recollection that only half a century ago the barons of Japan were capable of a great act of renunciation in order to restore the long overshadowed Mikado to his place of power gives hope that Japan may still be capable of responding to the urge of the Spirit of Asia.

Thus far we have confined our study to the Asiatic mainland and the Japanese Empire. But our realisation of the extent and character of this vast process of cultural unification would be incomplete without at least a passing reference to the migration of the thought and art of the continent to the Asiatic islands, Ceylon, Java, Sumatra, where splendid remnants still stand to tell of the glory that was Asia and the grandeur that was India. Fuller reference might also be made to the development of Burman and Siamese civilisations as influenced by the seagoing people of the eastern coast of India. Obviously also we must take account of the influence of Muhammadan culture in its phenomenal spread within a century of the Prophet's death as far west as Spain and into Sind on the east; and its later epochmaking influence in India by its gift of a special refinement

and poetical quality to the arts. What that influence might have achieved, had history written itself otherwise than it did, may be judged from the buildings and sculptures still visible in the forsaken city of Vijayanagar (Hampi) in which a wise Hindu king (Krishnadevaraja) with the true spirit of Asia, endeavoured to bring about a union of Moghul refinement with the already united Dravidian strength and Aryan idealism.

We return, with a fuller comprehension, to the central thought of our study, "Asia is one," and again, by way of summary, hear our Japanese scholar and artist as he makes the shuttle fly before our eyes in the hand of the unseen Weaver of the Destinies of the Nations.

"For if Asia be one, it is true also that the Asiatic races form a single mighty web.....If the history of Delhi represents the Tartar's imposition of himself upon a Muhammadan world, it must also be remembered that the story of Bagdad and her great Saracenic culture is equally significant of the power of Semitic peoples to demonstrate Chinese, as well as Persian, civilisation and art, in face of the Frankish nations of the Mediterranean coast. Arab chivalry, Persian poetry, Chinese ethics, all speak of a single ancient Asiatic peace, in which there grew up a common life, bearing in different regions different characteristic blossoms, but nowhere capable of a hard and fast dividing line."

In all this process the influence of India is felt. "All roads lead to Rome" says a European proverb. In Asia all roads lead to India. You may feel your way along the great concentric thread in the web of Asiatic culture from Russia to China, and you will touch on the way radiating threads from the Indian centre, at Samarcand, at Tibet and elsewhere. Within the era of cultural exchange India takes the place of originator, not through seniority, or by force, but by the silent and deep pressure of the basic truth which it has been given her to utter, the

truth of the unity of all things in the Divine Mind. And this truth has found its expression in action in the simple perpetual attitude of *give, give, give*. That is the business of a fountainhead. Its subsequent waters may be turned into the heady wine of ethical disquisition in China, or may turn the wheels of handicraft in Japan; but the fountainhead may be only truly itself by simply flowing. India announces, so to speak, the fundamental attitude of the Water of Life—to *flow*, “without money and without price;” and the wells of the world’s inspiration and knowledge are kept sweet because of that flowing; and the flow is itself but the response to the far off call of the ocean in which all the streams of humanity will find their unity, and all the winds of human passion be folded in a “peace past understanding.”

But India has been not only an originator in her sending forth of the religious and cultural impulse of Buddhism and of Hinduism. She has not sat high among the cloudy sources of things in eternal contemplation. She too has searched out the Particular, but her search has not been for the thing itself but for its indications of her open secret of the involved Divinity. To religion, philosophy and the arts she has given richly. She has given richly also to the exact sciences. Okakura summarises her contribution to science thus, and links up the eighth century with the twentieth :

“In India (in the seventh century)

we catch a glimpse of the great river of science which never ceases to flow in that country. For India has carried and scattered the data of intellectual progress for the whole world, ever since the pre-Buddhistic period when she produced the Sankhya philosophy and the atomic theory; the fifth century, when her mathematics and astronomy find their blossom in Aryabhatta; the seventh, when Brahmagupta uses his highly developed algebra and makes astronomical observations; the twelfth,

brilliant with the glory of Bhaskaracharya and his famous daughter, down to the nineteenth and twentieth centuries themselves with Ram Chandra the mathematician and Jagadis Chunder Bose the physicist” (This was written in 1902, the year of the publication of Bose’s “Response in the Living and Non-Living.”)

English authorities on these matters appear to perpetuate an error with regard to Bhaskaracharya which we refer to because it brings out an important point with regard to India’s contribution to science. The poet Longfellow in his novel “Kavanagh” refers to Bhaskara as the author of “Lilavathi,” a treatise on mathematics called after his daughter. But it appears that Bhaskara was both mathematician and astronomer. In his work “Suryasiddantha” in the twelfth century he posited that the earth moved round the sun. This was probably at least three hundred years before Copernicus (1473–1543) rediscovered for Europe the ancient heliocentric theory which Pythagoras had accepted centuries before Christ, and which is claimed to have been known to the early Aryans from certain references to the fixed position of the sun in the Rig Veda. Bhaskaracharya was the first to interpret the ancient Indian works on astronomy and astrology in clear mathematical terms. This enabled Varamihiracharya to produce his astronomical treatise “Brihadjatakam.” His son, Sripathyacharya, and other scholars, compiled a book of mathematical problems. Lilavathi, his daughter, assisted in the compilation, and the book was called by her name.

In the seventh century, to which Okakura was referring, “the whole energy of Buddhism,” as he says, “was thrown upon this scientific research into the world of the senses and phenomena, and one of the first outcomes is an elaborate psychology treating of the evolution of the finite soul in its fifty-two stages of growth and final liberation in the infinite. That

the whole universe is manifest in every atom; that each variety, therefore, is of equal authenticity; that there is no truth unrelated to the unity of things; this is the faith (Okakura declares) that liberates the Indian mind in science, and which even in the present day (1902) is so potent to free it from the hard shell of specialism, that one of her sons has been enabled, with the severest scientific demonstration, to bridge over the supposed chasm between the organic and inorganic worlds. Such a faith in its early energy and enthusiasm was the natural incentive to that great scientific age which was to produce astronomers like Aryabhatta, discovering the revolution of the earth on its own axis, and his not less illustrious successor, Varanihira; which brought Hindu medicine to its height, perhaps under Susruta; and which finally gave to Arabia the knowledge with which she was later to fructify Europe."

I have put these facts before you in their 'special bearing on the cultural linking up of Asia, not merely as a pride-inducing or entertaining academic study; but because, in my search for a clue to the collapse of European civilisation, I have perceived that that downfall has come about through the simple negation of the Asiatic message of unity. We have spoken much, we westerners, in recent years, of the "Fatherhood of God," but, with that spirit of exclusiveness and superiority\* which has, no doubt, been given to us for some subtle purpose in the Divine Plan, we have reduced the Universal Parenthood to the limits of one of its formulations by the human mind; and we have narrowed down our interpretation of its corollary, "the Brotherhood of Man," to the professed adherents of one particular expression of ineffable truth. We make brotherhood contingent on colour, creed and conduct, and not on the simple truth of human kinship. Thus we have opened the way to the development of contempt for others who are not

of our view, and to that religious ferocity which made the history of Christianity in Europe (despite its original Asian gentleness and tolerance) a record that makes us blush today for its crudity, while we still carry out its principles in social ostracism and preferential dealings.

We see that cleavage in attitude in two sentences in the records of the World Convention of Christian Sunday Schools held in Japan in October last. A European Christian says, "Christian missionaries, whether Catholics or Protestants, necessarily must teach, or at least imply, that, except Christ, no man or woman, be he king or beggar, and she queen or ragpicker, is of divine parentage." A Japanese Christian said, "We are the sons of God. Christianity affirms the divinity of the human race." There you see just the difference between that "love for the Ultimate and Universal which is the common thought-inheritance of every Asian race, enabling them to produce all the great religions of the world" in contrast with the love of the Particular which is the characteristic of the European peoples, and which, instead of enabling them to produce a world-religion, has only so far enabled them to narrow and harden the Asian religion which they adopted, and of which they claim the exclusive right of interpretation.

What Europe needs for her salvation, and what Asia needs for her restoration to the place of spiritual originator, is a return to the universals that are wrapped up in the four great religions that Asia gave to the world. The true Spirit of Asia speaks in the Upanishad which says, "Whoever beholds all living creatures as in Him, and Him—the Universal Spirit—as in all, henceforth regards no creature with contempt." The Lord Buddha said, "Be like unto brothers, one in love, one in holiness, and one in zeal for the truth." The Christ said, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." The Prophet Mo-



hammad said, "Fear God with all your might, and hear and obey; and expend in alms for your soul's weal, for who so is saved from his own greed shall prosper." These are not four separate and mutually exclusive truths, but one truth in its two aspects of principle and practice—the truth that there is one Divine Power energising

the multitudinous activities of the universe, and arising out of that truth an attitude of kinship to all creatures irrespective of distinction. This truth is taught in the Asian religions, it is expressed in the culture of Asia, and out of that truth alone and its practice in every detail of life will come the "healing of the nations."

## Secession or Federation

By Surendra Karr, M. A.

In view of the fact that the revolutionary activities are rampant in various parts of the British Empire, the British statesmen are busy in building up a structure upon which the loosely connected parts may be held firmly and permanently.

Time is progressing so rapidly that no one today, be he an English Liberal or Reactionary Imperialist will deny that reforms are necessary in India, Egypt, and Ireland. The people of these countries, of course, are not interested in different proposals for reforms. These oppressed peoples are determined to reorganize their countries and constitution on an entirely new basis. The British statesmen are, however, very anxious to advance schemes to cement different parts of the empire into closer relationship in order to safeguard empire against disintegration.

They advocate a Dominion-responsible form of government; home-rule all-around; introduction of progressive reform measures. Home-rule all-around is the latest phase of the imperial plan which tends to culminate in a Federation of the British Empire.

These patched-up plans may help Britain to retain her present position and prestige, but India or other Colonies will see that complete and absolute independence will give them an opportunity of extending

their cooperation to other countries without being hindered and hampered by anyone.

Already the movement is going on in all parts of the British Empire, which indicates the attitude of the people towards undictated freedom.

The recent dispatch by Reuter News Agency from Capetown states that at the Free State Nationalist Congress held on October 22nd, 1920, General Herzog moved the following resolutions, which were adopted as a supplement to the principles of the Nationalist Party:

That this Congress, in view of the fundamental principle of the Nationalist Party, namely, South Africa first, decided to accept the following principles:

1. The Nationalists acknowledge and will safeguard the Sovereign will of the people of the Union.

2. The Nationalists acknowledge the right of the people of the Union to self-determination.

3. The Nationalists acknowledge the right of the people of the Union to *secede* from Great Britain and break any existing bond between the Union and Great Britain.

4. The Nationalists declare against and will oppose any attempt at a closer Imperial Union.

That the Union of South Africa is planning to set up an independent republic

needs perhaps no explanation.

The same movement is evident in Canada. "A private canvass of opinions," says the *Canadian Nation*, published at Ottawa, "reveals the fact that many who, a few years ago, were known as staunch imperialists now admit their belief in the ultimate independence of Canada." The Canadian political thought is directed towards the necessity for a complete change in the government. "This is to be seen," says the *Canadian Nation*, in the demand which was made during the war for Canadian control of the Canadian Army in France; it was seen again when the Canadian delegation at the Peace Conference insisted upon the inclusion of Canada as a member of the League of Nations; it is to be seen in the practical unanimity with which Canadians now insist upon a Canadian Navy owned and controlled by the government of Canada; and it is advanced further by the arrangements for separate Canadian representation at Washington. These are only a few instances, but they all tend in the same direction, and, on the other hand, there are no cases which show a tendency upon the part of any considerable section of the Canadian people to insist upon any curtailment of the status of a Canadian among the Nationals of the world."

The movement in Ireland is definite and determined. The Irish Republic is a settled fact in spite of the superior military forces which are used against the rising nation. The vast majority of the Irish people have duly expressed and cast their votes for independence. And today the machinery of the Government of independent Ireland functions just like any other independent nation.

In India the revolutionary movements have brought about the pronounced evolutionary growth of the political principles promulgated by the people at large.

The so-called progressive steps of reforms which the English government is anxious to dole out to the Moderates and

Liberals in order to pacify the growing unrest cannot divert the attention of the people from their determination to set up an independent government with a new political and economic program. They are busily engaged in perfecting their own program and in formulating their own policies.

Recently India Home-rule League, the object of which was to secure responsible self-government within the British Empire, has been changed to *Swarajya Sabha*. *Swarajya Sabha* aims to attain full and complete *Swarajya*. The word *Swarajya* in plain language means self-rule which recognizes no other sovereignty. Full and complete self-rule is nothing but complete independence. And in fact there can be no *Swarajya*—(Self-rule) without having *Swatantrata*—(Secession). The Hindus, therefore, being inspired by the political instinct, have used the word *Swarajya* in a very subtle way and no interpretation can begot the real meaning with ambiguity.

India's position is thus clear. As India occupies a very important position in the Empire—politically, economically, and strategically—its secession will have a great bearing upon the reorganization of the empire.

A great many statesmen see the day when the English will have to remain contented with the little island they now occupy. In order to avert that stage, they have been hatching various plans.

They recognise that India cannot indefinitely be kept within the empire under the Crown. Under the circumstances if India is forced to remain within the empire, what position would she occupy?

If Canada, Australia, or Union of South Africa desires to have equal voice in shaping the imperial policy, India cannot be denied that privilege. Otherwise it would mean the increase of masters for India. Instead of England's rule, it will be the rule of the Combination of Colonies. I do not believe India's intelligence has been so much prostituted or

spirit so much degenerated that Indian people will allow such condition to happen. That the Indian statesmen are quite alive to the situation will be evident from the presidential address, which Mr. M. A. Jinnah delivered before the All-India Muslim League in 1916. He said in part thus :

"In the political reconstruction, India, the largest part of the Empire, cannot possibly be allowed to continue a dependency, as adjunct to England or to be ruled and governed by the Dominions. Hitherto the responsibility, the control and the supervision of India has been vested in Great Britain. The question naturally arises, what will be the position of India if an Imperial Parliament with full representation of the Dominions is constituted? Is India to have new and additional masters? Is India to be ruled jointly by England and the Dominions? Are we to be handed over to this Imperial Parliament and to be thus ruled and governed by the Colonies? Are we not to have a status on "*locus standi*" in this Imperial Parliament? I feel sure that I am expressing the opinion of the entire educated people of this country that India will never allow herself to be relegated to such an intolerable position.

"Indeed, she does not want a change of masters, no additional masters. If an Imperial Parliament is established, India's right should be recognised and her voice in that Imperial Parliament must be fully and properly secured and represented by her own sons in the Council of the Empire."

Mr. Jinnah voiced the sentiments of the people four years ago. Since then a great change has come over the people.

It is unmistakably indicated that each one of the parts of the empire is desirous of shaping the imperial policy, if empire has to be kept intact. The only way the voice of the people can be expressed is through some sort of Imperial Parliament superior to the present British Parliament.

Imperial Parliament presupposes Federation. The idea of Federation can be consummated by free cooperation of the parts of the Empire.

Any scheme which is made by the imperial Architects must have these elements—freedom of the States endowed with original ruling power, recognition of equality and proportional representation.

The States will retain all the powers excepting what is surrendered to the Imperial Federation. Before this idea is realized, India has to be raised from mere dependency ruled and dominated by bureaucracy to self-governing responsible dominion.

India's men and money power is greater than any other part of the empire. With her enormous natural resources, and possibilities of commercial and industrial development, India is a self-sustaining country. Three-fourths of the entire trade of India is conducted with England and one-seventh of the entire British trade is carried on with India.

In the light of these situations, the moment India is free to shape her own policy, she will look for her own interest. At least, she will demand to possess the three things—Finance, foreign relations, and military.

Economic power is the source of political life. If India is given Home-rule, she at once will exert her energies in revival and growth of industries, development of mines, natural resources and promotion of commerce. In order to carry on this program, India will devise the ways and means which may be a death blow to English commerce and industry, and investment of English capital. India will never be benefited by imperial preference.

Regulation of commerce and industry can only be possible when there are foreign relations. The countries without having any foreign intercourse have become stagnant pools in the world-politics. Without having the power of free choice

of making relations with foreign States, India's position will not be improved. The right of establishing foreign relationship itself presupposes Sovereignty. To endow with sovereign rights a Home-rule country is preposterous.

Defence of the Empire will demand from India a larger share. India is already overburdened with military expenditure. She will have to bear much more to protect the interests of the Empire. If she is free her military expenses will be nominal only, as she has no designs for foreign aggression.

In so far, the English character and mentality can be analysed, England will never willingly allow India to possess the original ruling power, having finance, foreign relations, and military in her control. Home-rule proposition, therefore, is beset with immense difficulties and produces problems which cause confusion and conflicts.

As England is not inclined to surrender, nor India is ready to be satisfied with crumbs of reforms, the idea of Federation becomes impracticable and impossible. And eliminating the idea of Federation, Home-rule has no meaning. Besides, there are enormous difficulties in the path of any scheme of imperial Federation or Britannic Alliance.

Firstly, common decency itself demands that there should be no king and its paraphernalia of slavery. It is not merely sentimental, but involves material questions as well. The growing democratic spirit will not let the throne remain as it is. The Indian people may very well demand that why not let an Indian Prince sit on the throne of the Empire. Of course, Indians do not want any King, Kaiser, or Czar.

Secondly, owing to the hostile attitude of the Colonies towards Asians, particularly Indians, free intercourse between various parts and India will be obstructed.

Thirdly, equal partnership presupposes equal and proportional representation to

a Parliament superior to the present British Parliament. It is not known if the Present Parliament will renounce its historic position. Then, again, even if a moderate calculation is made, it will be found that India with her 315 millions will have a controlling voice in the Parliament which no Englishman will allow to happen. India, a ruling factor in the Empire, is an impossibility.

Fourthly, distances, economic conflicts, racial differences and various ideals ingrained into the people owing to environmental conditions will be in the way of any sort of Federation.

Fifthly, Federation is itself another phase of Pan-Anglo-Saxonism to which India cannot be a partner.

What M. Victor Berard, Secretary of the *Revue de Paris*, said several years ago still holds good. He said :

"Imperialism has for its object the two Anglo-Saxon hemispheres, the world-wide 'Panbritannic' empire. After the breakdown of Pan-Slavism and Pan-Latinism, and whilst Pan-Germanism is slumbering, Pan-Britannism looms ahead fully prepared to pilot the destinies of the United Kingdom and threatens those of the universe.

"This question is indeed a serious matter for the whole world. Found an English or rather Anglo-Saxon Empire, Briton is the recognised term which embraces all the Britons of the world. In other words, all English-speaking individuals and communities; tack India on to Canada, Australia to Egypt, out of these scattered pieces fashion an Imperial mantle for the old Mother Country; federate republics and monarchies, self-governing states and vassal colonies, free peoples and dependent, subject multitudes, by a slender but infrangible thread, cause English will, at all hours of the day, to pass from one to the other, and English force to display its might throughout the length and breadth of the world; in short, reconstruct, on an

enlarged plane, with two-thirds of the white humanity, an Empire comparable to that of the Romans; such an imperialism as that is a positive menace to the entire world."

India, by nature, is opposed to such policies.

The points I have presented, though not exhaustive, plainly prove that it is neither desirable nor possible to have the connection of India with Britain. If India is compelled to associate with England, it can be only on the basis of equality and proportional representation, which means that India will rule the Empire—not England. It is an absurd proposition, at least for the present.

India as an integral part of the British

Empire will be disastrous to the peaceful progress of a great many countries, directly or indirectly controlled by England. Ireland, India, Egypt, Persia, Mesopotamia, China, and other countries as separate entities will have better opportunities to form a real League to destroy militarism and imperialism and establish peace than remaining in a bondage of forced cooperation.

If the people of the world have come to the stage when adjustment of relationship must be made in such a way as will lead to peace and harmony, the question naturally arises why the world must suffer for perpetuation of imperialism of forty millions.

## Exorcizing the War Fetich

By PERCY WHITTING

The preservation of peace in the world could be achieved with astonishing ease, or will remain intolerably difficult, depending on whether that priceless quality known as common sense is allowed to come into play or not—on whether the great nations will act as sensible human individuals would act in circumstances similar to those in which the nations now find themselves, or whether they will remain hypnotized by the obsessions that have caused the amazing follies in which history abounds.

The obvious is what is generally lost sight of, and the more obvious it is, the more effectually is it neglected. The idea of using merely an ordinary amount of ordinary common sense sounds very commonplace. People often take long, round about paths, ignoring the short-cut at their feet. Commonplace platitudes, trite though they may seem, are the quintessence of the wisdom of the ages, very often; and as such are difficult to improve upon. So, one who reiterates them is in

quite good company. Theodore Roosevelt, one of the greatest figures of this or any other era, was accused of speaking platitudes. He did, and to such good purpose that he aroused his countrymen and countrywomen from a moral lethargy to a national consciousness and virility the effect of which has left an abiding imprint on their history, and the benefit of which is incalculable.

In discussing keeping the peace, can we assume the postulate that the peoples of the world really desire peace, or not? That is a highly important point. Norman Angell, in his "The Great Illusion," assumed that the nations of the world had arrived at such a state of civilized consciousness that they actually did not want war, if only for selfish reasons. His reasoning was sound in theory; but the event proved that the world needed a practical lesson—or demonstration, as it were. The lesson has been administered—self-administered—in a most salutary

fashion ; but it remains to be seen whether it has really been taken to heart.

The answer largely hangs upon ideals and their interpretation, or self-interest, or infrangible circumstances, or a combination of these things. In ancient times, many peoples and tribes, usually led by ambitious men, depended for their place in their world as they saw it, and sometimes for their very existence, on the successful waging of war. Some peoples believe that their felicity in the next world, as they conceive it, depends on dying fighting. The Teutonic peoples—before the world war at all events—contained a strong cult whose article of faith was that war at certain intervals is necessary for the national well-being. That is closely akin to the notion prevalent among occidental surgeons, not so very long ago, that blood-letting was the remedy for all physical ills. In the eye of the historian, however, times change quickly: and surgical or sociological expedients that are today looked upon as ideal may quite possibly be scoffed at a generation hence, as barbarous.

In feudal days, in Europe as in Japan, gentlemen were knights or samurai who walked the earth armed with weapons which they did not hesitate to use to assert their preconceived ideas of chivalry, honor, or what not. The main tendency of civilization, however, has been for the reign of law to supersede the assertion, by personal or national violence, of individual rights. The majority of civilized nations in these days regard peace as an ideal, to be attained if possible.

Human nature is immutable, but its manifestations change with the passage of time.

Unquestionably the untold sacrifices of the great war have caused an indescribable longing for peace to sweep over the world. Yet, in opposition to that wave of war-weariness, there is an unmistakable, sinister under-current, urging to more strife, which, if allowed to swell in volume, will eventually plunge the world into war

again.

History will convict the nations of Europe, as a whole, of almost incredible insanity in settling their international differences by a war the evil effects of which, the agonies, and their memories, will not disappear for generations to come, instead of by calm negotiations, guided by common sense.

Some of the advocates of war look for trade advantages: others, apologists, declare trade rivalry is the prime cause of war. The inevitable result of war is to impoverish either victor or vanquished, and in the wake of the recent great struggle both sides find themselves close to exhaustion. This does not lead to trade advantages, because usually the combatants mutually were their own best customers, and it naturally follows that if one or both sides are impoverished, it or they cannot be very profitable customers. Thus does war defeat one of its ostensible objects.

The claim is made also that war makes a nation sturdy. That is an idea difficult to fathom, because the finest manhood, the splendidest intellects, are ruthlessly sacrificed, and prevented from or handicapped in becoming the fathers of the succeeding generation. France today, indomitable and glorious but under-populated, stands in dread of Germany's more numerous millions—sufficient proof of the suicidal effects of Napoleon's pyrrhic victories.

Germany, with France, Spain and others before her, has found that war entered on to satisfy the personal ambitions of rulers is fraught with catastrophe.

The one valid excuse for war, generally speaking, has been to afford the lesson of the utter absurdity of war. But the pupils have been rather dull.

What are the sinister influences working behind the scenes to defeat the aching longing for peace? Are they the armament and munition makers? Unscrupulous political schemers? Or Bolshevik propagandists? Or some superhuman agency or society of which we read sometimes in

fantastic novels? Or Satan and his devils whom the religions of many lands have clothed with power to confound men?

Some of the underlying causes of war are misunderstandings, distrust, suspicion, dislike, and finally open hatred. One of the necessities in dealing with any dispute or conflict of interests is that each side should give the other "the benefit of doubt"; that is, if there is doubt as to the motives actuating the other party, good motives should be imputed, rather than necessarily bad motives; and good and fair intentions assumed, rather than the opposite. This is true of individuals, and it holds good in the case of nations.

Taking it for granted, when the actions or attitude of another party are not understood or appreciated, or the motive for which is not clear, or which run contrary to presupposed ideas or customs, that they are bad or that the presumption is that they are bad, is sure to lead to dislike and enmity on both sides.

This morbid presumption is the seed of half of the troubles of the world. The idea that the "other fellow" is going to do something against you, behind your back, is an obsession that is the bane of human life. I have seen it make otherwise worthy men and women miserable and the cause of disturbance, agitation, and unhappiness to both themselves and others. It is a line of thought, which, if persisted in nationally, is bound to lead to disaster. Agitators who foster it are traitors both to their own countries and to mankind.

"Give and take," "live, and let live," a spirit of compromise, sincere desire to discover and understand the other's point of view,—these are the only policies that permit friendly intercourse among either individuals or nations. It is impossible, in this world, to expect too much sacrifice. If a man wants something the other man has, he must be prepared to give him fair value for it,—if indeed he is willing to part with it.

Now, what is common sense about keep-

ing peace?

The peoples of all civilized countries have agreed, for the purpose of their own internal administration, to establish, first, laws which they endeavor to base on the dictates of common sense; and secondly, to submit to these laws as administered by impartial courts, agreeing to fully sustain the latter in their power and integrity. In this way, peace is kept; sometimes with injustice to individuals, it is true: but there is fault in everything human. The disadvantages have been infinitesimal compared with the advantages derived by the people as national entities.

Disputes inevitably occur between nations, as between individuals, and generally over causes that are almost identical. It is only common sense that they should be adjudicated in the same way. The League of Nations, which, thanks to the stubborn foresight of President Wilson came into being through its incorporation in the treaties of peace closing the great war, has provided for an international court of justice. The great nations owe it to themselves and to humanity in general to establish it with learned and impartial judges, thereafter holding it in inviolable respect—thereby enabling it to maintain its virtue and its self-respect—and cheerfully submitting to its decrees.

The main objection heretofore advanced against giving an international court supreme power to adjudicate all disputes has been that powerful nations refused to submit to such a tribunal what they called matters of "national honor." In international courts it is precisely questions of honor which they are frequently called on to decide. The strongest fist, or gun, does not prove where honor lies; but an impartial inquiry by clear-minded men into the rights and merits of a dispute does do so.

There can be no bona fide objection, except selfishness, against international disputes being settled in this way. Nations must decide for themselves, in questioning

whether to invest an international court with supreme power, whether they are better able to bear the sacrifices of blood and treasure caused by a war, or to submit to an adverse decision of such a court, which would confer the blessings of peace. There could be no humiliation in the latter course as it would be an eventuality faced by all nations alike. If a nation refuses to allow an international dispute to which it is a party to be investigated and the facts made public, by a body of impartial men, it convicts itself of knowing the unrighteousness of its contention.

There must be means to prevent individual nations from defying the decrees of an international court and the latter's awards must in some way be enforced.

In civilized countries, private citizens are not permitted to carry arms for the purpose of taking the law into their own hands, except with good cause in emergencies, to be proven later; and it follows that neither should nations do so. Thus wholesale disarmament is a vital necessity.

The great nations should agree among themselves to curtail their own armament and to persuade, if possible—or compel, if necessary—the smaller nations to follow their example. That would release for the practical benefit of mankind the mental and physical resources of armies of men and mountains of treasure and material now going to waste in warships and military equipment. Disarmament would remove the nervous temptation, humanly natural, to use arms when they are too ready to hand.

The old slogan, "in time of peace prepare for war" has been the curse of mankind. That it is a fatuous absurdity has been proved by the practical test of a century by the United States and Canada. Thanks to the foresight of the British and United States governments and the common sense of the Americans and Canadians, their boundary has been undefended by warships or armies. Various disputes have

arisen, but they have been settled by arbitration, the loser acquiescing with good grace. There is, probably, more real good feeling and solid mutual respect between Americans and Canadians than any other two nations on the face of the earth. Yet, who can contemplate without horror the disasters that might well have occurred had that frontier, thousands of miles long, bristled with guns and bayonets?

To enforce the decisions of an international court two means could be employed,—commercial coercion, and an international police force. It seems that both would be necessary and effective, though perhaps under different circumstances. If the nations would agree to boycott commercially any nation defying the court's decrees, cutting off from it all commercial and diplomatic relations, stopping all imports and exports and all credit, probably it would speedily be brought to reason. As police are necessary to deal with law-breakers in the internal administration of countries, so would an international police force seem necessary to guard against nations that might be reckless enough to defy commercial coercion.

Much damage can be created in a community by one man, if he is clever enough, but eventually he is brought to a standstill by the law and the machinery for enforcing it. Hitherto, one nation could set the world by the ears, and there has been no concerted power which automatically would put in motion forces strong enough to overpower the disturber. An effective police force is recognized as necessary and inevitable to carry out protection for all, by the vast majority of law-abiding citizens of nations, and the nations should do likewise internationally.

A grave mistake in international dealings is secrecy. It breeds suspicions as few other things can do. People have a right to know how their affairs are being handled. Knowledge that these affairs are under negotiation but with the vital details withheld causes irritation. Secret diplomacy



is an object of popular dislike, though it is still persisted in despite the disastrous effects so plainly demonstrated by many phases of the world war and its aftermath.

Every nation must have an outlet for its energies, on the same principle that an engine boiler must be fitted with a safety valve, or it may explode. Those who try to thwart a nation's legitimate expansion are inviting dire trouble for themselves, as the missiles of an explosion are quite impartial as to whom they hit. Not only is the principle of self-preservation involved, but it is actually advantageous to nations to help advance the prosperity of their fellow nations, as the greater prosperity exists the more can they all participate in it. A prosperous nation is a good customer. To suppose that there is not room enough for all is a fallacy that lies

at the root of much international jealousy. If a field for trade is worth while paying attention to at all, the more legitimate competition there is in it the more it is susceptible of development by all.

As with men, so with nations. No one man or small minority, can, unaided, maintain order in a country, neither can one nation alone maintain peace in the world. Such things can be done only by the consent, and mutual support, of the majority. Each citizen can, however, as a unit, conduct himself so that his influence is for good, and the influence of one good unit, has a surprising effect, often manifested in ways and places little anticipated. Similarly, each nation can, if it is so disposed, spread its influence for good, by treating others as it would like to be treated itself.

## Japan and Dangerous Thoughts

By HEIKICHI OGAWA,

President of the Census Bureau and Manager of the Seiyukai Party.

It is said that sections of the Japanese people are surcharged with dangerous thoughts; but is Japan a fit soil in which dangerous thoughts can readily take root? An emphatic negative is my reply.

By dangerous thoughts, I mean anarchism, communism, and social democracy, which curse or negate the governing power of the ruler, private ownership, the present State, and the present fabric of society. These thoughts have been in evidence in European countries from ancient times. They were also included in doctrines advocated by some ancient Chinese scholars. It is true that there were some scholars in this country who discussed or introduced them for their love of novelty. But they were limited to a mere fraction of the people, the nation in general taking no interest whatever in them.

The great European war has much affected this country, both materially and morally. Especially serious has been the upheaval that has taken place in the economic world. The feeling of unrest thus created has been accentuated by the proletarian dictatorship which has been set up in Russia by Lenin and his adherents, after the collapse of the Romanoff dynasty, as well as by the aggravated labor agitation which is gaining in strength in European and American countries.

At this critical moment, some reckless literati have begun to introduce radical sentiments and thoughts from abroad so as to appeal to the masses, by making literal translations of the works of ultra-radicalists in Russia and other countries. In consequence, some scholars have been punished on the charge of advocating the

theory of Kropatkin which negates the government. Thus dangerous radicalism, a menace to society, has come to attract the attention of the public; while a tendency has set in adding to the feeling of unrest.

Therefore, the fear has arisen that the labor disputes which have recurred so often in the past two or three years may be the ominous precursor of ultra-radicalism in this country. But it is hardly necessary to say that this is a purely superficial view. If we take the trouble to study the matter carefully, we shall soon see that the majority of the strike movements in Japan are based not so much on ultra-radicalism, as upon a transient reaction. There may be some radical elements in the labor camp, but they are limited in their following as well as in their influence. Nor are they obsessed with any theory of a dangerous nature.

In my opinion, the Japanese are too different in national characteristics from the European and the American nations to accept the so-called dangerous thoughts. The majority of the strikes in this country have been started by demagogues who have instigated the laborers, already excited by the great war and its aftermath, resorting, as they do, to any means to make themselves notorious. This accounts for the fact that with the settlement of economic conditions the laborers have gradually become less agitated, and have come to consider the labor question in the light of an economic issue or the question of how to live. As regards radical and dangerous thoughts, there are but few who advocate them for their own sake. It is true that there are some, but they usually give up their apostleship of radicalism in the course of time. Those who blindly follow them do so out of curiosity, and not through any settled purpose. Therefore, it is unnecessary to take a pessimistic view of the situation.

In considering this subject, it must be remembered that all theories and doctrines

are the products of particular conditions and national characteristics. German environments gave rise to Marxism; while Russian surroundings gave birth to Kropatkinism. These doctrines appeared in reaction to the phenomenal progress of material civilisation during the nineteenth century and the consequent inequalities in power and wealth into which society was plunged. The personal environments of Marx and Kropatkin gave the finishing touch to their theories.

Russian Nihilism which aims at destruction alone, without regard to construction, was evolved out of the social conditions peculiar to Russia. It was brought into being in reaction to the relentless tyranny of the Russian rulers and bureaucrats. There was not only a political gap, but a great breach between the upper and lower grades of society in Russia. The vast territory was inhabited by various races who had their own languages, customs and manners, all different from one another, there being no national unity and solidarity. The majority of the moujiks were illiterate, and the laborers were subjected to cruel and inhuman exploitation, hardly being able to get the bare necessities of life; whereas the rich and aristocratic classes were given to all sorts of luxury and extravagance, utterly unconcerned with the afflictions of their own fellow countrymen. This is the reason why destructive radicalism came to the surface against the ruling, the aristocratic and the rich classes, for the purpose of levelling all political and social barriers so as to fill up the chasms, both political and social. When we remember in what condition Russia was, it is no wonder that the forces of destruction triumphed and that Lenin and his adherents succeeded in grasping power, by appealing to the people who had been so keenly suffering from the war's devastation, and increasing and unredressed wrongs and grievances.

If we imitate the famous Chinese historian, therefore, we may say that the old

Russian regime, the aristocracy and the millionaires, served to establish the Soviet Government.

Subjected to scientific analysis, the theory of Kropatkin does not hold water, filled, as it is, with inconsistencies and lacunae. It could not be translated into action on this earth until and unless human nature undergoes a radical change. That it has been given a warm reception by sections of the peoples is entirely due to the fact that they detested despotism and wished for the immediate destruction of the existing state of things.

As for the doctrine of Lenin, it may exist as a dogma, but it has no feasibility whatever; as is eloquently demonstrated by the fact that Lenin himself has betrayed his own principles and resorts to despotism. In short, Leninism has temporarily flourished under a benevolent sun in Russia, which has soil peculiarly favorable for its taking root. No one can tell whether Lenin and his followers will not maintain their position permanently; but if they do so, there is no denying that it must be by conducting their administration along lines other than those laid down by their own dogma.

Soviet propaganda is vigorously carried on in England, France, and Germany. And yet they have not turned red. Why? In those European countries, extreme materialism holds sway and extreme individualism flourishes, thus providing excellent opportunities for the propagation of Bolshevism. But they are not affected by Bolshevism like Russia. This is due to the fact that the peoples in those countries are literate and intelligent enough to be immune from Bolshevism. Their social organisation is much better than that in Russia; the education of their peoples is higher and more advanced; their moral sense also is more advanced.

Take the revolution in France, for instance. It affected various countries more or less, according to conditions in the individual countries. But none suffered

from it so severely as Russia where the dreadful Nihilists came into being, simply owing to the French revolution.

Now in this country, the Japanese have regarded the Imperial family, unbroken in lineage, as the center of their national life. All the Emperors have never oppressed the people for the furtherance of their personal interests, but on the contrary, they have conducted the administration for the sake of the people, their sole concern being to promote the popular welfare. The people, therefore, have been unswerving in their devotion and loyalty to the Imperial Family, upon which they have based their national morals and unity. Thus unified and linked together in solidarity, they have been successful in preserving their country, so successful indeed, that the country has not been subjected to a single foreign invasion since its foundation. They have one language, one form of customs and manners, one sentiment, and one mode of living; while at the same time, they are inspired by one traditional spirit held in common. Their moral common sense is utterly different from that of the European and American peoples. Indeed the salient feature of the Japanese nationality is love and kindness, which is the basic principle of their every action and movement thus stimulating the development of the sense of equality and philanthropy.

It is true that there were rigid class barriers in feudal times in this country; but even then, the people were spared the class strife which marked the relations between the aristocracy and the masses in European countries. Not only that, but the people in general were given equal opportunity for living and led a peaceful and harmonious life, their basic conviction being equality amongst themselves, an idea derived from the fact that they came down from one and the same common stock. This is the reason why the Restoration of 1868 was effected so easily, and also why the feudal system was done away with so easily, and again why

equality was established so easily among the people, sweeping away the privileged classes. All this was carried out without any hitch, thanks to the fact that the Japanese people are united in the national thought which is centered in the Imperial Family. If this is not known to foreign historians, it is of no avail for them to try to discover the reason why such a fruitful reform was carried out so peacefully and so easily. Thus it will be seen that love and kindness, as well as equality, reign supreme in Japan. How then, could radicalism force its way into and take root in this country?

The various European countries are now in the throes of disorder consequent upon the great war, their peoples suffering extreme afflictions. It is true that Japan was one of the belligerents, but she escaped, fortunately, unscathed by the war. Is there, then, any necessity for us to plunge, helter-skelter, into their confusion and disorder? Those who deceive their own conscience and try to mislead the people in general into radicalism, must give a definite reply to this question.

It will not do for us to allow ourselves to be led astray by visionary schemes, nor to give ourselves up to the blind admiration of things foreign to the detriment of things of home that are dear to us. Our attitude toward the question should be to strive to find a solution, fair and square, sound and sane, by guiding ourselves with lofty aspirations reinforced by common sense enabling us to understand the thought tendency in the world.

The trend of the times is to draw closer and closer the international bonds binding the various nations to one another. Therefore, we must be in touch with the world tendency and grudge no pains in bridging over any breaches which may be found in our own country, always bearing in mind that a new remedy must be applied to a new disease. With this in view, we are ready to study and scrutinise the doctrines of Kropatkin, Marx, Russels, and

Lenin, or Guild Socialism, so as to adopt and adapt their good points, by way of making them contribute to the progress and advancement of our civilisation and society. But nothing could be more fallacious, more fatal, than to transplant these doctrines, as they are, into this country, without taking into consideration the conditions peculiar to Japan. If they were transplanted, they would never bear the same fruit, since the atmosphere in this country is utterly different from that in Russia, and other European countries.

In ancient times, when Buddhism and Confucianism were introduced, they were adapted to the conditions peculiar to this country, and thoroughly Japanised. It is beyond our conception, therefore, that the new thoughts of Europe should take the contrary course in this country and succeed in Europeanising Japan. The Japanese people have been adapting, not adopting, foreign thoughts and institutions since they came into contact with the outside world. In the case of the new thoughts of Europe, as in the others, they will succeed in digesting and adapting them to the conditions peculiar to their country and to their national characteristics. This is the reason why I do not take any pessimistic view of the so-called dissemination of dangerous thoughts in this country.

Fujita Toko, a great Chinese scholar, shortly before the Restoration in this country, emphasised the necessity of regarding the various nations in the world, as an international family, after referring to the fact that the Japanese nation had succeeded in importing, digesting, and adapting foreign civilisation so as to make it contribute to the development of the culture of this country. Yokoye Shonan, his contemporary, and no less distinguished a scholar said: "We can not be satisfied with a strong army. Nor can we be satisfied with a rich country. What we aspire to and wish for is to make justice reign supreme in the world." Indeed, these two scholars gave felicitous expres-

sion to the national aspirations of this country.

In short, the world is now enveloped in various dangerous thoughts, not excepting Japan, where, too, radicalism is being studied by some scholars and certain sections of the people. But the Japanese, as a whole, are averse to Bolshevism and revolutionism as well as to Capitalistic Imperialism, regarding it as their mission, to contribute to the welfare of humanity,

by creating and fostering a new civilisation with their old culture as the nucleus and with additions from other civilisations which will be thoroughly digested and adapted.

In closing, let me add that by dangerous thoughts I mean not only anarchism, communism, social democracy, and Bolshevik revolutionism, but also militarism, aggressivism, and capitalistic aggressivism.

## The National Constitution of Japan

By DR. HIDEJIRO NAGATA,

Deputy Mayor of Tokyo and Member of the House of Peers.

(This article should be read in conjunction with the article "Democracy and Despotism" by the same author published in our last issue.—Ed. A.R.)

As provided in the Constitution, Japan is a monarchy, whose sovereignty rests in the Emperor. It is hardly necessary, however, to mention that the Constitution has only made a written law of the fact that, for the past three thousand years since the Empire was founded, the sovereignty of the country has rested in the Emperor.

According to Japanese mythology, the God Izanagi and the Goddess Izanami searched the dark seas with their halberd and created first Onokorojima Island and then Oyashima, the main islands. When the God Niniginomikoto, the grand son of Amaterasu Omikami, was sent to this country to govern it, the Sun Goddess said to him:

"Ashiharano Chiioakino Mizuhonokuni (Japan) is a country where my offspring shall reign. Therefore go and rule it. The Imperial Throne shall be coeval with heaven and earth in prosperity."

The origin of this country is thus old and mythical, and enshrouded in traditions, at once august and interesting. Indeed we can not help feeling reverence and pride towards those traditions.

There are people who take superficial views and denounce those traditions as false and express their doubts as to where was the Takamagahara, the abode of the Imperial ancestors. It must be remembered that a myth is always a myth, and further that the myth is interesting because it is beyond comprehension for those latter day people whose heads are muddled. Now let us have a peep into the myths of foreign countries.

The first Emperor of China had twelve brothers, all of whom, so says Chinese mythology, were 18,000 years old. The second emperor too had a dozen brothers, each of whom also were 18,000 years old. The third emperor had nine brothers, all of whom lived through 150 generations. Therefore, the first three emperors of China lived through 45,600 years in all. Besides they were assisted by two demigods, one with a man's head and a snake's body; while the other had an ox's head and a man's body.

In Egypt, the first king was Phallo, the son of the sun god; while the famous sphinx was an image of him with a prince's head and a lion's body. The origin of

Rome also is shrouded in mythical traditions. Romulus and Remus were twins who were thrown away in a basket on the river Tiber. But somebody picked up the basket and placed the unfortunate twins on the river bank; when a she-wolf came and took them away to her den, where they were brought up on her milk. When the twins grew up, they laid the foundations of Rome. Indeed it was Romulus who constructed a castle on the river Tiber, which was named Rome after his own name. This was the origin of the famous Rome. Critical persons may doubt that the age of the first Emperor of China was 18,000 years, on the ground that there could have been no calendar nor any accurate method of calculation, in such early times in China. Again they may discredit the stories that there were such demigods as those with a man's head and a snake's body, or with an ox's head and a lion's body. Nor may they believe that Romulus and Remus, the founders of Rome, were suckled by a she-wolf. It indeed excites pity that they are not imaginative and sentimental enough to understand the mythical and literary side of the history of the world. Dry and dull would become life, if we try to see everything in the world in the light of reason alone. Therefore, we must sometimes temper our judgment and reasoning with the sentimental element. Man will never be begotten of chemistry and physics. Now can a child be brought up on right and obligation. Likewise love will never be brought into being by legal principles and theoretical reasoning alone.

If we care to understand mythology, we must assume an attitude, not critical, but sympathetic and considerate. Mahomet, the founder of Islamism, once said: "If I had a couple of loaves of bread I would sell one of them and buy a bunch of hyacinth to console my soul." We must not be engrossed with the question of bread, but must be possessed of an attitude to appreciate flowers. Now my-

thology also must be interpreted in a spirit to appreciate flowers, instead of struggling for bread.

The mythology about the foundation of the Japanese Empire, therefore, may be interpreted in the light that it shows the foundation of the Empire long, long before history and also that it demonstrates the devotion and attachment of the Japanese people to the Imperial family, from time immemorial, as the head of their national family.

When Galileo, the celebrated Italian astronomer, advocated the revolution of the earth round the sun, amplifying the theory of Copernicus, he was the object of the indignation of the Christians, who regarded his new theory as the worst blasphemy ever made against God. As mentioned in the Scripture, they contended that God created heaven and earth first, and then made the sun for illuminating the earth by day, and the moon for lighting the earth by night. Now, Galileo tried to oppose this Scriptural interpretation of the creation of the Universe. Therefore, they condemned him as a heretic, and had him thrown into jail. When we take a disinterested and fair view of the matter, we can not sympathise with the attitude of the Christians, which was anything but equitable. It must be remembered that Christianity could never be affected by the theory of Galileo, still less destroyed by it, because Christianity was not based upon astronomy, but on the contrary on spirituality. Likewise, if we force others to interpret and recognise the myths literally, we shall follow in the footsteps of those old Christians. On the other hand, those who want to have mythology negated absolutely may be likened to those who jump to the conclusion that the revolution of the earth would destroy Christianity. Neither of them are treading a sane and sound path. We have only to give due respect to the myths as such, and hand them down to posterity.

It must be remembered, however, that

the foundation of the Japanese Empire is at once old and firm. For the past three thousand years since the foundation of the Empire, all the emperors, more than one hundred and twenty in number, have implanted their virtues deeply and firmly; while the people have been united in heightening the beauty thereof. This hearty cooperation between ruler and ruled is the essence of the nationality of the Japanese people. It is my conviction that the nationality of the Japanese has been fostered by their firm belief in the Imperial family as the head of their national family as well as by the unbroken line of their emperors. I will now discuss these points below.

### **(1) The Imperial House as the Head of the National Family.**

The Japanese people regard the Imperial House as the head of their national family, all the members of which they believe to be the offspring of Niniginomikoto, the grand son of Amaterasu Omikami, the sun goddess, who came to this country at her command. Therefore, we Japanese have no need of our own pedigrees, because we believe we are all descendants of Amaterasu Omikami, the sun goddess. Therefore, the Imperial family is our kith and kin, as it were. It is the head of our national family. This is at once the national tradition and conviction which have been handed down from our forefathers. This conviction is the basic principle of our unswerving devotion and attachment to the Imperial family, the relations between the Imperial family and the nation being those between lord and servant on the one hand from the viewpoint of duty and on the other, those between father and son from the viewpoint of affection. Not only does the Emperor regard his people as his children, but furthermore the people think His Majesty to be their father. In this connection, I can not but remember with an intense

feeling of pleasure the devotion and attachment of the people toward the Imperial family manifested on the occasion of the dedication of the Meiji Shrine which was constructed in honour of the late Emperor Meiji.

With regard, however, to the fact that the Imperial family is the head of the national family of this country, we must bear in mind the following points:

(1) In the first place, a question is often heard: "Are the Japanese a homogenous race?" Concerning this question, I have never consulted ethnologists, nor have I any intention to do so. Recently I have had occasion to read McGovern's "Modern Japan," in which he writes to the effect that the Japanese are not a homogenous race as they suppose, but on the contrary they are composed of five races; that is, the Kumosas, the Ainus, the Mongolians who are the so-called Izumo race, the Chinese immigrants, and the Malaysians, who are the so-called Yamato race. His theory may be right. In our history, we are acquainted with the Kumosas, who had much to do with our ancestors. On the other hand, there still remain a few Ainus in Hokkaido. Again the "divine history" of this country shows that Emperor Jimmu dispatched Take Mikazuchi-no-mikoto and Futsunushi-no-mikoto to Izumo so as to persuade Okuninushi-no-mikoto to swear allegiance to the Emperor, testifying to the existence of the Izumo race before the advent of the grandson of the sun goddess, Amaterasu Omikami. It is also possible that there may have been Chinese and Korean immigrants in this country. Then it may be feared that the Japanese are not a homogenous race, challenging the idea that the Imperial family is the head of the national family of the Japanese people.

My answer to this query is quite simple. The devotion and attachment to the Imperial family is our national spirit, which animates and inspires all our actions and movements. Therefore we can assimilate

with this basic spirit all those who come to join our national life. Whether the Japanese nation may be composed of half a dozen races, there is no inconvenience from it, since all of them have sworn their allegiance to the Imperial family, and have been assimilated by the Yamato race. The study of the races which compose the Japanese nation may be left to the anthropologists and ethnologists. Suffice it to mention, however, that we are under the firm conviction that of whatever races the Japanese people may be composed, they were all conquered by the Yamato race in ancient times and since then they have been assimilated by the latter, indeed so much so that they have used the same language, the same customs and manners as those of the latter for the past three thousand years. If you are inclined to test the perfection of the assimilation which has been going on for these thirty centuries, you may ask any Japanese: "Are you a Kumaso or an Izumo?" And you will find him dumb-founded, failing to understand your question. If this is not convincing proof that the so-called five races which are said to compose the Japanese nation are perfectly assimilated, what is it? This is the reason why I think that the Japanese are a homogenous race. Even conceding for argument's sake that they are composed of different races, there is no need of investigating their pedigrees, nor is it possible to do so; since the assimilation work has been going on for three thousand years so thoroughly that there is nothing lacking of the characteristics of one homogenous race. This fact alone is sufficient for practical purposes. All now are unswervingly devoted and attached to the head of their national family, the Imperial House. Therefore, further investigation on this point is unnecessary.

The national spirit of Britain is focussed on self-government and independence. It is true that Britain is divided into England, Scotland, Ireland and Wales, and it is also

true that the British people are not all lawabiding persons, some of them being robbers and cheats. And yet this fact does not affect the national spirit of Britain, that is, their self-government and independence.

Again of the total of over one hundred million Americans, there are only fifty or sixty million Anglo-Saxons, the rest being composed of ten million negroes, and so-called hyphenated Americans. Besides they launch anti-Japanese movements, and some of them indulge in lynching. And yet their national spirit is freedom, which is not affected by the heterogeneity of their nation, nor by the anti-Japanese agitations or lynchings they carry on.

Now national spirit is the basic principle of any particular nation. The national spirit of the Japanese is to regard the Imperial House as the head of their national family and to make it the nucleus of all their actions and movements. It is true that this spirit is based upon history and facts; but none the less it is versatile and broad enough to inspire the foreign elements too. Nay, it is a spirit strong enough to assimilate all foreign elements.

(2) In view of the fact that Japan has annexed Formosa, Saghalien, and Korea in addition to Kwangtung province which is leased from China, it may be asked if the Koreans, the Formosans, and other subjects in those annexed regions will find it hard to regard the Imperial family as the main line of their common stock.

In this connection, a certain educationist in Korea said to me:

"When the Korean students read the Rescript on Education and find the paragraph in it which reads that we should endeavour hard to add to the achievements of our forefathers, they ask whether this means that the Koreans also should endeavor hard to gain independence as their ancestors did, to our great perplexity."

But I can not share the views of the educationist. The Imperial Rescript was issued in 1890. Therefore it was not intended



for application to Korea and Formosa, nor was it issued in anticipation of their annexation. In consequence, the late Emperor Meiji who issued this famous Rescript did not mean that the ancestors of the Koreans and the Formosans were united in their devotion and loyalty to the Imperial family from generation to generation, nor did his Majesty signify that it would add to the achievements of their forefathers to show patriotism in case of emergency. Therefore, we should explain the Rescript on Education to the Koreans and the Formosans as follows:

"Such are the bonds binding the Imperial family and the Japanese proper. Now those new subjects in the annexed regions who have joined the national life of Japan will share in the parental kindness of the Imperial family. Therefore they should

try to understand the spirit of the Japanese and should be devoted and attached to the Imperial family in due appreciation of the Imperial favor and solicitude."

This explanation will free the Korean educationists from being placed in any possible awkward light. The relations between the Japanese and the Koreans may for some time resemble those between real and adopted children; but this handicap too must be overcome by true love and sympathy. The national life is a large school, as it were. When a school is possessed of an excellent esprit de corps, all students admitted into it are soon influenced by it. Just in the same manner, our national spirit which is centered in the Imperial family must be strong and influential enough to inspire and assimilate the new members of the Japanese Empire.

*(To be continued).*

## England's Educational Policy in India

By An American.

Ever since the American revolution of 1776, England has been a close student of all factors tending towards the formation of a national consciousness and a desire for freedom in her colonies. She early realized the value of education as such a factor, and the truth of the old saying "You shall know the truth, and the truth shall make you free." To this cause may be traced the present illiteracy and degradation of the masses in India; for England has never hesitated to follow consistently the course most serviceable to her own interests, no matter at what cost or pain to others.

A hundred and fifty years ago, before the British were in control, there was a school in every village in India; education was free to the people. But with the coming of the English, and the substitution for self-government, allowing a few

thousand foreigners to run a country with a population of 315,000,000 all this was done away with. To-day there are no educational facilities whatever in four out of every five villages, and only ten men in a hundred and one woman in a hundred and fifty can read and write. Just how near the education of the people is to the heart of the government can be seen from the fact that while 63% of the total expenditure in India is for the military, only 6% is for education.

But the government, in order to maintain its absolute control over the country, needs an army of obedient servants; and these must be conscripted from the native population, as there are comparatively very few English in India. For this reason, and also as a blind for the rest of the world, education of a kind is given in number of government-controlled

colleges and universities, education which has as its object the creation of a small class upon which the government can draw for its supply of submissive, efficient, minor employees.

In these schools and colleges the Indian student is taught everything western and particularly everything English in great detail, especially English history, English geography and English manners. He is taught exclusively in the English language almost from the very beginning. And no chance is ever lost to impress upon him the superiority of the Europeans.

That education of this type for the few is a thorough expression of the British attitude on the subject, as given to the world time and again in the words of her great men and writings of her authors, has been amply shown. It was Lord Milner who said, "A great crowd of scholars is not the thing to aim at, but rather the thorough training of a limited number." Others have written to like effect. And F. B. Fisher, an American, has to say of it, "Even to-day thoughtful Britishers question the expediency of general elementary education, and they protest vehemently against making it free. If a child's parents are not sufficiently interested in his education to pay for it the answer is, don't educate him."

But the severest condemnation of the system now in existence is probably to be found in a government report which runs: "The government is charged with neglect because after sixty years of educational effort, only 6% of the population is literate while under 4% of the total population is undergoing instruction. It is charged on the other hand with having fostered education on wrong line and having given to those classes which welcomed instruction a system which is divorced from their needs, in being too purely literary, in admitting methods of unintelligent memorizing and of cramming, and in producing far in

excess of the actual demands of Indian conditions a body of young men whose training prepared them only for government service or the practice of the law." These charges are tacitly admitted in the report to be true.

But more conclusive evidence even than this is the treatment accorded the bill brought up in the Viceroy's Legislative Council in 1913. This was a bill providing for the establishment of free and compulsory education by local bodies. It met with vigorous opposition from the British government and for this reason was eventually shelved; but not before the country had become alive to the situation. Shortly afterwards, the Bombay Legislative Council took the matter up and passed an act providing for the compulsory education of both sexes between the ages of six and eleven years. In answer to this, the government passed another act prohibiting any municipality from making education compulsory and permitting provision for free primary education only upon condition that the municipality meet one half the expenses thus incurred. This was of course intended as an effective economic check upon all local legislative bodies favoring popular education in the future.

In the Philippines, 50% of the children were receiving schooling after sixteen years of American government. To-day, after one hundred and fifty years of British rule, India, instead of gaining educationally, has been forced to a far lower level than she occupied in the past. The excuse given by the British government is lack of funds. As a matter of fact, the annual revenue derived from the exorbitant land tax, the sale of opium (on which the government has a monopoly), and the other sources from which England exacts her heavy toll, would probably provide for the education of the people many times over. But one quarter of the annual revenue is remitted to England as "Home Charges" according

to Romesh C. Dutt, the great economist; 63% of the total government expenditure in India is on the military; and the wonder is, not that there is a lack of funds for education, but that anything at all remains with which to meet the real needs of the nation after this tremendous drain on the resources of the country by an alien people and an alien army.

This state of affairs is bound to exist until India gains her Independence. England knows only too well that knowledge breeds power and self-confidence, and that it is an absolute

essential to her supremacy in India that the people should be kept a helpless and inert mass, never once for a moment conscious of their power.

Should they learn to think, the absolute control and ruthless exploitation of the country by a mere handful of outsiders would no longer be possible.

It is exactly this power of thought which the national leaders are working day and night to give the Indian people; and the day they succeed, India will be free.

### Three Men Who Died In Harness.

Another three instances have recently been added to the list of those who sacrificed their lives to the cause of the public, in connection with the railway traffic. The first occurred on February 4, when a woman convict tried to commit suicide, by throwing herself before a passing train in Akabane Station. In order to save her, Constable Kanzaburo Kawajima who had been escorting her jumped down on the track and was unfortunately killed by the train together with the woman convict.

The deceased constable had been in the police service for a dozen years, distinguishing himself with his unswerving devotion to his duties. He was honored by the Home Minister and his funeral was held with solemn services.

Another inspiring instance occurred in Isezaki Station in Gumma Prefecture on the afternoon of March 5, when an old deaf man tried to pass the crossing, being unaware of the onrushing train. Seeing this, Mrs. Mine Ogawa, the gate keeper, tried to save the old man. No sooner, however, had the keeper stepped into the track to drag the deaf man out, the train came upon them, killing both the keeper and the deaf man. Mrs. Mine Ogawa had been in the railway service for no less than fifteen years. Her husband was too a foreman of the railway coolies, but died eleven years ago.

When this was reported to the Department of Railways, Mr. Motoda, the Minister of Railways sent his representative to her bereaved family to express his condolence. At the same time, the railway authorities as well as the local people have offered contributions for her family.

The last instance, no less inspiring, took place on the evening of March 20 when a passenger train was derailed in a tunnel near Maoroshi Station on the Ganetsu-line, and destroyed by a fire which subsequently broke out in the ill-fated train.

As the first half of the train had been in the tunnel many passengers in those compartments were killed and wounded. However, thanks to the self-sacrificing efforts of Mr. Tomoji Araki, the conductor, the loss, otherwise heavier, was minimised. Twice he got into the dark tunnel and brought passengers from the burning train. For a third time, he rushed into the tunnel to extricate more passengers, but he never came back, evidently suffocated to death by smoke. Some time ago when a similar disaster occurred on the Shinetsu line, he distinguished himself with his bravery and devotion to duties.

The deceased conductor had been in the railway service for more than fourteen years. He was honored by the Department of Railways.

## The Family System In Japan

By DAGYO OZAWA.

In no part of the world is the family system established so extensively and so firmly as in this country. This accounts for the fact that there is but little pauperism in Japan, there being practically no necessity for calling upon the legislature to pass a poor law to deal with a question which annoys so many other countries.

It is true that the other countries in the Far East have their own family systems, but there is a wide difference between their systems and ours, in that the Japanese nation regards the Imperial family as the head of the national family, and further in that they worship their forefathers as deities or their family gods. Regardless of how many families ramify from one stock, they worship their common ancestors as their family deities. And the patriarch of the family is the chief priest of the family deities.

It was not until the reign of Emperor Tenchi (662-672) that the patriarch system came to be officially recognised in this country. History shows that the Emperor presented all the patriarchs each with a sword. This system was not created in the reign of the Emperor; but he gave official status to a system that had been in existence in this country from time immemorial. All the members of any family were jointly responsible, equally sharing in honors as in obligations. Therefore the family system has rendered no small service to the development of self-government among the people. As for the services in honor of the family deities, detailed regulations were promulgated by Emperor Uda (889-898), providing that regular festivals be held in their honor in February, April, and November every year. At present, the festivals are held twice a year, at the spring and autumn equinoxes.

In almost every commune in Japan, there

is a pioneer family, who was the first to settle there. Generally, the other members of the commune are either ramifications of the pioneer family or those who came to settle there with the consent of the pioneer family. In the latter case, it has been obligatory on them to pay homage to the family deities of the commune, though they might not be their family gods.

This also resulted in the change of the name of the family gods to that of tutelary deities, or "ubusuna kami." Nowadays parents make it a rule to take their children when they are one hundred days old, to the shrines where the tutelary deities are enshrined, in order to make the new members of the family pay their first homage to the tutelary deities; in other words, to make the children take oath to the gods that they will share equally in the honors as well as the obligations of the local commune thenceforward.

It is true that the internecine strife which raged so long during and after the middle ages brought about great changes in the Empire but none the less the family system and ancestor worship were not affected, although the protracted civil wars resulted in the migration of families, it often happening that the tutelary deities in a commune are not the family gods of the majority of the commune in the strict sense of the word.

The family system in Japan is thus based upon ancestor worship, which, in turn, is centered in regarding the Imperial family as the main stock of the Japanese race, and as the head of the national family. As this conviction has inspired all the actions and movements of the Japanese for three thousand years, there has been no usurper of power in this country audacious enough to dare to touch the Imperial House.

There have been many naturalised subjects in this country, who came from China, Korea and other neighboring lands, it is true; but they have been so completely assimilated with the Japanese proper, that there is now no distinction whatever between them. According to history, official pedigrees were compiled in the reign of Emperor Saga (810-823). These pedigrees divided the families into three classes, the Imperial family, the divine family, and the foreign family. The Imperial family included all the members of the Imperial House or those descended from the Imperial forefathers. The divine family included all those descended from ancestors who had been in Japan previous to the advent of the Imperial forefathers. The foreign family included those naturalised or those whose ancestors were naturalised subjects. Owing, however, to the miscegenation and assimilation which has been going on so thoroughly since then, there is now no difference between the foreign family and the divine family.

The family system is the basis of all Japanese institutions as well as the center of moral training. Our loyalty and devotion to our Emperor is derived from our devotion and attachment to our parents; our friendship to our friends and foreigners, from our friendship to our own brothers and sisters. Thus it will be seen that the family is the unit in the administration of a commune; a commune, the unit of the government of the country; while on the other hand the individual families which constitute communes are inseparably connected with the Imperial family by bonds of blood and tradition; because all Japanese are under the firm conviction that they and the Imperial family are descended from common ancestors.

There are people in this country who are following blindly tendencies in the European and the American countries, precipitating some upheavals in the thoughts of the nation. But it must be remembered that the ancestor worship and

the attachment to the family system bred in the bone of the Japanese people for thirty centuries are too powerful to be effaced in a short period. Indeed, this forms the basic principle of the Japanese nationality; just as pragmatism constitutes the Anglo-American nationality; or passionate devotion to freedom, the French nationality; or eccentricity, the Russian nationality. We Japanese can no more get rid of our nationality than the leopard can change his spots or the negro, change the color of his skin.

The family system being based upon ancestor worship, the Japanese, therefore, in all their dealings place their family prestige and honor before their own interests. This is why there are so many old sayings and poems, emphasising the necessity of safeguarding the prestige and honor handed down from our forefathers. An interesting illustration of this may be found in the fact that in the old feudal times it was the established usage among warriors to announce their own pedigree and names before crossing swords. Another example may be found in the fact that in feudal times many a head of a family committed *harakiri* so as to safeguard the family prestige, under certain circumstances.

This unswerving devotion to the fair name of their forefathers has borne fruit in the unalloyed devotion and attachment of the Japanese race to the Imperial family as well as in their chivalry toward one another. The Japanese call this spirit "Yamato Kokoro" or the soul of Japan, in paying tribute to which Rai Sanyo, the distinguished scholar of Chinese classics, composed this poem:

"Hana yori

Akuru Miyoshinono .

Haruno akebono misetaraba,

Morokoshibitomo Komabitomo

Yamatogokoroni Narinubeshi."

"Dawn lights the flowers in Miyoshino;  
If they see this scene in spring,

Both Chinese and Koreans will be  
filled with the spirit of Japan."

## Historical Investigation Into the Name Indies As Applied to India.

By SITAL CHANDRA CHAKRAVARTY, M. A.

Almost from the very beginning of the contact with the west, our country was known to Europe by two names—one 'India'—the other 'Indies.' We are apt to consider the two names as rather identical, but they are not really so. It is perhaps from the wrong notion of the identity of the two names, that the historians have hardly taken any notice of the last name, though the first name has received their fullest attention. This being the case, there is no doubt that the subject would prove of great interest to all and it is from this interest that I venture to approach it, to do it whatever justice I can.

We would certainly be misdirected in connection with the subject to search for any material in the records of the west. But it is in the records of the east that our search might rightly be directed. By consulting the records of China we come across 'Intu' as the name given to India by the Chinese historians. This is a very curious fact disclosed to us. The Chinese travellers Hiuntsang and Fa Hian of historic fame both apply the name 'Intu' to our country. This Chinese application of the name has been explained by western scholars as expressive of moon, as the following quotations would go to prove. The first quotation is from the Pilgrimage of Fa Hian originally known as "Fou Koue Ki." It has a bearing on the name 'Intu':—

"Thianchufa Thianchu is the ordinary name of India in Chinese books. It is written with a character which is most likely an abbreviation of tu and therefore should be read Thiantou, which is one form of the many names—Shintou, Hienteou, Sintheou, Youantou, Yiantou,

all transcriptions more or less altered of Sintheou, Sinde, Hind, Hindu, which according to the Chinese, signify moon"—Remusat p. 14 (Bangabasi publication).

"India, says, Hiuntsang, was known as the land of the moon."—The History of Aryan Rule in India by Havell p. 192.

As both the interpretations imply connection with moon, it is quite obvious that the original form of the name Intu was Indu and it was derived from the Sanskrit language of India.

Not only the original of the Chinese name is found in the Sanskrit language, but the very Sanskrit name Indu is also applied to India like the Chinese name Intu. And there is clear evidence of this fact in the history of India itself. We quote below two passages in support of our assertions:—

"Here Hindusthan or rather Indosthan, is used in the European sense as synonymous with India, not as the natives of India use it, i. e., restricted to the valley of the Ganges."—Travernier's Travels in India, Vol. I Edited by Ball (Macmillan & Co) p. 321—foot note 3.

"Though Aryan culture afterwards diffused itself over the whole of Southern India, the Vindhya mountains which separate Northern India from the Dekhan, remained the southern boundary of the land known as Aryavarta, or the land of the Aryans, held to be crescent-shaped like the moon on Siva's brow. Hence Aryavarta was also known as the land of the moon (Indu)."—The History of Aryan Rule in India by E. B. Havell, p. 34.

We cannot however accept what interpretation Mr. Havell puts upon Indu as designating India. It is not really, we

venture to think, on account of the crescent shape that Aryavarta should have been called Indu or land of the moon. But there must be some more solid historical fact behind than simply metaphorical explanation for this name of Indu. The well-known Lunar dynasty of kings claims descent from moon. It is by reason of this Lunar pedigree that Indu might have first stood for the Lunar race of Kshatriyas and hence the country owned by them also subsequently came to be recognised by this very name. In fact there was such preponderance of the Lunar dynasty in time of yore in Eastern India that the name may well be presumed to have grown naturally out of this preponderance. The following quotation, we hope, would amply verify our statement:—

“We find Indu (Hindu) dynasties established by adventurers claiming descent from the Kshatriya potentates of Northern India ruling in upper Burma, in Siam and Laos, in Yunnan and Tonkin and even in most parts of South-eastern China. From the Brahmaputra and Manipur to the Tonkin Gulf, we can trace a continuous string of petty States ruled by scions of the Kshatriya race using the Sanskrit or the Pali languages in official documents and inscriptions, building temples and other monuments after the Intu (Hindu) style and employing Brahman priests for the propitiatory ceremonies connected with the Court and the State (p. 122)—The presence of the Indu (Hindu) element and its influence upon the development of Chinese Civilisation at a far earlier period than has hitherto been known or even suspected, commands attention and can henceforth be hardly overlooked by Sinologists” (p. 124).—Gerini's Account of Muang Yong Chronicle.

We should take this opportunity of remarking that identification of Indu with Hindu is a very sad confusion. We have shown above in a very convincing way how Intu the Chinese form of Indu,

conveys the sense of moon. From this meaning it should be considered as quite conclusive that Intu or Indu can by no means be supposed to be a corruption of Hindu. Because in Sanskrit, Sindhu the original form of Hindu, nowhere bears the sense of moon. Thus as Intu or Indu becomes a quite distinct appellation from Hindu or Sindhu, we are led to believe that therefore it has quite a distinct historical significance of its own.

Having proved the word Indu as quite independent of the word Hindu we are in a position to proceed with the discussion of the origin of the name Indies. We know very well that the European merchants were the first to use the word ‘Indies’ for India. They having the first commercial transaction with the so-called Spice-Islands, designated them as well as all other islands of the Indian Archipelago as Indies. From this, the natural conclusion can be drawn that those islands must have at the time passed by the general name of Indu. That these islands should have been considered as forming part of India is very well maintained even by their modern name of Indian Archipelago. In fact, they were in Pauranic time considered as extension of India. The modern geographical name of “Further India” is no doubt conceived in imitation of that Pauranic idea. So it may very well be conjectured that the name ‘Indu’ was current not merely for the Gangetic Valley as we have had occasion to notice above, but for the whole of Further India as well. The expansion of India seems to have reached even part of China and in the well-known geographical name “Indo-China” we have clear record of the fact.

We have suggested that the name ‘Indies’ is a European modification of the name Indu, but it appears to be more than that. It appears to be rather a modification of the word Indu-desh, meaning the land of the moon, as

otherwise the full form of the name Indies cannot be clearly explained. Indu-desha may easily be contracted into Indesh; and Indesh may easily be turned into Indies. There is a short form 'Ind' for the name of our country in the European languages. Generally it is taken as the shortened form of India, but we think it to be a shortened form of Indu. If 'Ind' is a shortened form of Indu, then, Ind and desh being combined may give us Ind-desh; and the sound of one 'd' being suppressed by quick pronunciation, Ind-desh may easily have the form of Indesh and then Indies.

Our explanation of the name and its form may appear quite fanciful to many. To remove any such misconception let us quote here Mr. Havell's authority:—

"But India or Aryavarta before the Buddha's time had been known as the land of King Soma the moon"—The History of Aryan Rule in India, p. 192.

From this would it be wrong to argue that should India have been known as "the land of the moon," the old name expressive of the fact could not have been simply 'Indu,' for that would mean only moon; whereas some word indicative

of 'land' must have been added to it to give us the complete meaning. And it does not require any stretch of imagination to suppose that 'desha' or 'desh' being the common word for land, must have quite naturally suggested itself as the proper word to be used after Indu. Hindusthan the name for North-Western India is well in point to show how the compound of "Indu-desha or Indu-desh" might have been thought out.

Having made a strong case for the name of Indies, now let us compare the historical significance of this name with that of the name of India. Whereas the name India commemorates the first political inroad of Europe upon our country, the name Indies commemorates the first commercial inroad. Further proof of this fact is found in the mention of the name of India in general history in plain contrast to the mention of the name of Indies in commercial history only. It is owing to this interest of general history that the name 'Indies' has almost fully been superseded by the name of India. Still how the name Indies was once a watch-word to the European world, will always be evidenced by the name West Indies.

## Kokaseki

Unique Stone Building Material the Rare Gift of a Japanese

Extinct Volcano.

From an article by the late Professor Wataru Watanabe,

Doctor of Engineering.

An article of extreme timeliness and interest in this period in which the problem of building is acute on account of the scarcity of materials and their high cost has been unearthed from the May, 1914, number of the *Nihon Kogyo-kaisha* (Japan Mining Association Report). It was written by the late Dr. Wataru Watanabe, then professor of the Engine-

ering College of the Tokyo Imperial University. Dr. Watanabe's article is a comprehensive report on his experiments with a lava stone, which, from its peculiar resistant properties against fire, he calls Kōkaseki (fire-resisting stone). This quality, combined with the extreme lightness of the stone, he shows, makes it a valuable material in the construction



of certain classes of buildings. The lava is found in the crater of a small extinct volcano in one of the Izu Islands.

Dr. Watanabe's article, translated, is substantially as follows:

Kōkaseki ("fire-resisting stone") is found in the dormant volcano Mukaiyama, at the southern extremity of Niiijima, one of the seven islands of Izu, which form part of Tokyo Prefecture. It is biotite-liparite, which has undergone pumiceous action after eruption from the volcano, and is known as "Kokaseki" in the local dialect. Had this lava not undergone pumiceous action immediately after its eruption, it would have become ordinary biotite-liparite and would have been valueless as a building material. But thanks to such action, it is light and coarse, so that its weight is remarkably small, and it is easy to work up.

Niiijima is 25 nautical miles south east from the port of Shimoda, in the province of Izu. It is a small island, about 2-1/2 miles from east to west and about 7-1/2 miles from north to south. There is a regular steamboat service between Tokyo and the island by the Tokyo Bay Steamship Co. A boat leaving Reiganjima in the capital and touching at all the islands reaches Niiijima in 36 hours, the route covering 93-1/2 miles.

The island has three highlands with two lowlands between. Though the heights have inclines at angles of from 20 to 45 degrees, their summits are comparatively flat. The coast, having undergone the erosive action of the tides, has precipices from 30 to 50 metres high.

Mukaiyama, one of the three heights, is, at its highest point, 300 metres high. It measures about 3,120 yards from east to west and about 3,240 yards from north to south. Its northern extremity slopes down to the village Hommura with an average inclination of 30 degrees, but in the three other directions it immediately falls to the sea with a steeper inclination of 70 to 90 degrees and in places forms precipices more than 120 metres high. This height is composed of biotite-liparite and it is here that Kōkaseki is found. The two other heights are Miyatsukayama, composed of biotite-liparite and

Niiijimayama, of augite-andesite, but do not produce Kōkaseki.

There are 600 houses at Hommura and 60 houses at another village called Wakago, the whole population being 3,700 or 3,800. At Hommura there are a District Court and a Post and Telegraph Office, connected by cable with the main land of Japan.

The average temperature in winter (January) is but 50-65 degrees Fahrenheit, owing to the influence of the Black Current. In summer it is comparatively cool.

Mukaiyama seems to have erupted three times. According to tradition, it erupted in the reign of the sixth Emperor Kōan (B. C. 391-280): which was probably the last occasion. As soon as the lava was ejected from the crater, contact with the atmosphere suddenly cooled it and at the same time the magmatic moisture and other liquids contained in it were abruptly transformed, in consequence of the decrease of pressure and heat, to vapour and gases which violently burst the surface of the lava and escaped. The residue became the present spongy pumice stone of glassy substance. This is called pumiceous action. Thus the nearer to the surface of the lava, the higher the degree of cooling and the pumiceous action. This is why pumice stone lies at the surface of Mukaiyama and the strata underneath gradually become less and less porous, and more and more porphyritic, the substance becoming more and more compact and hard.

The name Kōkaseki has been given in general to all biotite-liparite, which underwent pumiceous action, irrespective of the degree of porosity. Though among the lavas of Japan biotite-liparite is one of the most widely distributed, cases of pumiceous action are very rare and unfortunately all of this rock which is so abundant in this country, cannot be used economically as building material.

Not only the whole of Mukaiyama, but also the entire hilly part of southern Niiijima is biotite-liparite. This lava seems to have been erupted many times and the external appearance of the upper layer of the rock strata differs from that of the lower layers. The lowest layer

has a dark ashy or dark black colour, resembling pitchstone, and abounds in small fissures. It is too fragile to be of use. But the upper layer of liparite, many tens of Ken deep (a Ken is equal to 2 yards), is white or ashy in colour, and very porphyritic; it is a compact lava with a scattering of mica, and though it looks like granite at first sight, it is in substance biotite-liparite, more or less porous, and comparatively light, composed of colourless glass as its element, intermixed with porphyries of orthoclase, quartz and biotite. The uppermost lava, though liparite of the same kind, is remarkably porous and consequently forms a large bed of spongy pumice stone called "Kōkaishi" by the local inhabitants. Some people have applied to it a word of Chinese characters signifying "Hardened stones," but as this pumice stone is hard liparite mollified by pumiceous action, we have changed the name to "Kōkaseki" using the Chinese characters signifying "stones resisting fire," in order to denote this latter characteristic. This new term "Kōkaseki" is applied not only to spongy pumice stone but also to porous glassy liparite, though it is a lava with the appearance of hard granite.

Kōkaseki is a granite-like stone with a specific gravity of 1.8. One cubic foot weighs 112.8 pounds. It is white or light ash in color.

It is inferior to granite in two respects: the angle between finished surfaces is not so acute, and the plane of stratification has a somewhat different colour in comparison with the side plane. If properly painted and used as roofing material it would be found to be well nigh fire proof and earthquake proof. This light Kōkaseki undergoes no change whatever at the high temperature of 800 degs. F. This stone resists fire to a greater degree than pure granite. The angle, however, is easily damaged by friction. Thus the angles of buildings should be rounded or completed with some other material. The outside of the building should be covered with cement so as to shed water.

Light Kōkaseki or pumice stone is usually white or ashy in colour, and though somewhat poor in porphyries, sometimes presents a pink colour owing

to hydroxide iron and is in some parts rich in orthoclase porphyries. The rock seems to have no fixed stratification and as there are irregular fissures, it is somewhat difficult to get stones longer than 6 feet, the usual length obtained being 3 feet. The area of the rock-bed is about 540 yards from east to west and about 480 yards from north to south with an average depth of 20 yards. It is very easy to work upon. It can be cut with a saw, just like timber and it is easy to bore with a drill. It is very slow in conducting heat, which when once absorbed, is held for a long time. Its specific gravity is no more than 0.73 and the average weight of 1 cubic foot is 42 pounds, which enables it to float in water and shows the character of pumice stone.

According to the analysis of Dr. Kyoshiro Inouye, the chemical composition of the rock is as follows:—

Silicic acid 72.23; Alumina 11.51; Ferric oxide and Manganese 3.27; Lime 1.33; Magnesium 0.28; Kali and Soda 11.38.

As the rock is too porous for a microscopic experiment we have examined half hard Kōkaseki and found that it is composed of colourless, fibrous glass, rich in pores, porphyries of quartz, orthoclase and biotite being here and there scattered about between the cement and presenting porphyritic structure. Seldom does it contain porphyries of magnetite. As it is composed of glass fibres running in promiscuous directions, in spite of its coarseness of substance it resists fairly well pressure and heat and is at the same time refractory against acids.

Hard Kōkaseki, viz., granite-like Kōkaseki, is biotite-liparite of a white or light ashy colour, and though of the same substance as the above mentioned light kind, is more porphyritic, somewhat less porous and consequently is finer in appearance, harder, heavier, and has more compressive force and heat refraction. This rock has a constant stratification; and though its plane of stratification is white and fine in appearance, like granite, the side plane at a right angle with it is light ash in colour, its stratification is slightly shown, and the compressive force in parallel line with the stratification is

somewhat stronger than that of the side at a right angle. Its specific gravity is 1.8 and 1 cubic foot weighs 112.8 pounds, and compared with the average weight of Japanese granite produced in ten different localities, it is lighter by a little more than one third and is about equal in weight to over-burnt brick.

According to the experience of stonemasons, this rock is not so easily sawed as pumice stone, yet when compared with granite, can be worked upon at about one fifth of the expense. It is inferior to granite in two respects: first, the angle between finished surfaces is not so acute, as its element is porous glass, and second, the plane of stratification has a somewhat different color in comparison with the side plane.

This rock underlies the pumice stone and it measures about 1,700 yards both from east to west and from north to south and has an average depth of 80 yards. As fissures are scarce, large sizes can be obtained.

There is another kind of ashy Kōkaseki, harder than pumice stone and lighter than the granite-like Kōkaseki. We call it "half hard Kōkaseki." Though its substance resembles in nature the granite-like Kōkaseki, it is a little more porous and one cubic foot weighs 91.4 pounds. Its mass is included in the formerly mentioned area of hard Kōkaseki.

Dr. Watanabe states that the experiments with the stone showed that with regard to its weight, compressive force, durability, refraction, and resistance to acids the result exceeded anticipation and convinced him that a suitable material for city buildings has been discovered.

\* Because of its refractory and resistant properties it will prove a safe material for the construction of smelters, factories for making sulphuric acid, and buildings where acids are handled.

The buildings in big cities like Tokyo present various defects. In the present stage of transition, the hitherto common godown style with plastered walls is giving place to temporary wooden buildings of occidental style, badly built brick buildings or poor stone ones. These mar the beauty and detract from the general dignity of the cities. They are in no

wise substantial and should a severe earthquake occur the destruction would be appalling.

For smelters, in constructing flues, flue dust chambers, chimneys, etc., which are built to lead to higher places, and where sulphurous and sulphuric acid gas are generated in pots or blast furnaces, the difficulty to get suitable building materials is increasingly felt, and though bricks or slag bricks are used, their heavy weight causes difficulties regarding foundations, and the mortar is liable to be decomposed by acids. In the case of sulphuric acid factories, glaver towers are usually constructed with wooden frames, covered outside with lead sheets and they do not last for a long time. Though now in France there is a tendency to use a certain stone material which resists acids, the weight is very heavy, one glaver tower weighing more than 90 tons. Again in the case of electric accumulators, wooden frames used to support tens and hundreds of heavy storage batteries, containing liquid acids and lead sheets, are easily damaged and the glasswalls of the chambers are attacked by acid gases generated in the batteries.

In Tokyo, where the ground is soft and the risk of fires and earthquakes is great, how to get suitable building materials has been for many years a very difficult problem for experts. The qualities necessary to satisfy their requirements are:

1. Lightness,
2. Non-combustibility,
3. Durability,
4. Moderate compressive force,
5. Attractive appearance,
6. Cheapness,

and for smelters, sulphuric acid works, and electric accumulators

7. Resistance to acids.

Materials used for building at present are timber, brick, stone, iron, and concrete. Timber has been largely used in Japan from former times, as it is light, has a moderate compressive force and is pleasing in appearance, is easy to work with and is cheap in price; but it lacks durability and fire-proofness. So for houses and godowns in the main cities the plaster style or so-called "godown style" has

been adopted.

The main reason why stone was not adopted for our shrines and temples was probably the inconvenience of transportation and the consequent high price, but now, as transport has been facilitated, stone materials have been introduced and are used with brick mainly for ornamental purposes. In the city of Tokyo, stone from the three provinces of Izu, Awa and Kōzuke forms the greater part of such materials in use as it is cheap and easily worked, while the granites and andesites, which are expensive and cost more to work up, seem to be used only in a few cases for artistic purposes rather than for utility. Since the great earthquake in San Francisco in April, 1908, actually proved that iron frame construction resists earthquakes, it has been adopted in Japan for large and high buildings. Whether iron frame of stone or brick buildings, if they are constructed properly, the result is satisfactory, but they require enormous expense and practically speaking are impossible for the citizens in general. In Japan, where no one can tell when a destructive earthquake will occur, no building can be called perfect that is not earthquake proof. Reinforced concrete for building purposes has been used in Japan, and though it is successful in the latter respect to a certain extent, yet as a habitation a reinforced concrete building is not satisfactory in preventing heat and cold. Moreover, it is expensive, and some material more economical and more suited to the resources of the nation in general is wanted.

Kōkaseki possesses the following merits:—

1. **Lightness of weight.** Light Kōkaseki is a pumice stone, unique for its huge size. It floats in water and the average weight of 1 cubic foot is 42 pounds. Compared with good, ordinarily burnt brick produced in the three biggest brick factories in Tokyo Prefecture, which weighs on an average 108 pounds per 1 cubic foot, it is less than half. Even the granite-like Kōkaseki weighs 112.8 pounds per 1 cubic foot and nearly approaches the average weight of good over-burnt brick of the same factories, 114 pounds. Thus Kōkaseki is well

adapted for the inner wall of a dome. If properly painted and used for roofing, it would be remarkably fire—and earthquake-proof. As an illustration, Dr. Watanabe gives a photograph of a godown in Niijima built with the stone about 100 years ago. In short, when Kōkaseki is used for building purposes, much expense can be saved, in the transportation and the putting in place of the material as well as in the construction of the foundation.

2. **Non-combustibility.** As light Kōkaseki undergoes no change whatever at the high temperature of 800 degs. F., and granite-like Kōkaseki at 910 degs. F., both are far superior in heat resistance to granites of the best quality. Therefore it is suitable for fire-proof buildings and can be used for covering wooden buildings.

3. **Acid-proof.** As Kōkaseki is a glassy rock, it is not susceptible to attack by liquid or gas acid, and it is uniquely suitable for buildings that come in to contact with acid liquids like sulphuric acid, nitric acid, hydrochloric acid, etc., or for flues and chimneys, through which the gases of sulphurous acid, nitric acid, etc., pass.

4. **Durability.** As Kōkaseki is composed of glassy fibres running in promiscuous directions, in spite of its coarseness, it is strong enough to well resist efflorescent action. When it is painted on the surface with cement and then polished, its durability is much enhanced, absorption of moisture is diminished and the growth of mosses can be prevented. The actual existence in Niijima of 100 year old godowns built with pumice stone well shows its durability.

Though pumice stone is porous and absorbs 26% of water, its air-cells preserve a certain quantity of air, and even in case of extreme cold, where the absorbed water freezes, allow the frozen substance to expand freely without breaking the stone. This is a peculiar characteristic of Kōkaseki and remarkably contributes to its durability.

5. **Facility in working.** Pumice stone can be easily cut with a saw and bored with a drill, and can be bolted or nailed. To connect pieces, joints should be made

without using mortar, as one piece can be firmly connected with another, by inserting one perpendicularly into another. For the chimney of the Kanto Sanso Co., this method of connection was adopted. In using mortar, as the surface of the stone is porous, adhesion of the mortar is very easy.

Granite-like, hard Kōkaseki is not so easily cut as pumice stone but masons say it can be worked upon at cost of one fifth in comparison with granite.

6. Pumice stone can be most easily carved in any shape and its works have a certain elegance. When cut in artistic shapes and placed in a garden, green moss will grow rapidly on it in a short time giving an antique and elegant appearance.

7. Pumice stone has light ashy colour and presents a peculiar kind of attractiveness. Hard Kōkaseki is whitish and with small biotites scattered in its substance much resembles granite. As any kind of paint, glaze or metallic gilding can be applied to pumice stone, it can be given any colour desired and its beauty of appearance is increased as well as its durability.

8. Moderate compressive strength. When pressure is applied to pumice stone in a line parallel with its layers its compressive strength is 520 pounds average per square inch and matches the 450-600 pounds of occidental soft bricks: but when compared with good ordinarily burnt bricks made in Tokyo, which have a compressive strength of 1,930 pounds, it bears little more than a quarter and is unfit for heavy buildings. Yet as it is light and at the same time fire proof, it is suitable as a special material, when lightness, and heat and acid resistance, as in the case of the exterior covering of wooden buildings, the inner walls of domes, chimneys, flues, etc., are required. Hard, granite-like Kōkaseki has, on the contrary, an average compressive strength in a parallel line with its layer of 4,250 pounds per square inch, approaching the 4,508 pounds of good, over-burnt bricks made in Tokyo and is stronger than the average strength of 24 kinds of tufa, 4,030 pounds. Thus hard Kōkaseki possesses moderate compressive strength

and can be used for ordinary or special buildings.

9. Fragments as by-products. The fragments of pumice stone produced in cutting stone blocks, and its saw dust can be used for various purposes. Firstly, when mixed with artificial stone or concrete, they lighten the weight of the latter and give them the power to expand and contract according to the temperature. Secondly, they can be used to filter impure water acid mineral gases and flue gases. For this purpose, the filter should be so arranged, that the liquid or gas passes from the lower part to the upper. When the stone dust, saturated with impure matter, is heated in the air, organic substances and sulphur will entirely burn and disappear; and when shaken briskly in water, dusty, inorganic substances will separate from the stone dust and sink to the bottom of the water. Thirdly, they can be used as radiators in gas stoves. Fourthly, fine saw dust of pumice stone can be used to polish metals or to insulate and retain the heat of steam pipes and the like.

10. Cheapness. As Kōkaseki is produced in Niijima, one of the Izu islands, it can be transported easily and quickly by sea in a rough state to Tokyo, where it can be cut in convenient places to any shape required, thus saving expense. Pumice stone can be sold in Tokyo at about the same price as good ordinarily-burnt brick and the hard kind at the same price as good, over-burnt brick.

Kōkaseki, however, is not free from some defects:

1. Damage by friction. As Kōkaseki, whether pumice or hard stone, is composed of glassy fibres, its angles are liable to be damaged easily by friction. To guard against this defect, the angles of buildings should be made round, or in the case of pumice stone, the corners of buildings should be finished with andesite or granite, or the surface of buildings should be covered with cement. With chimneys, a circular form should be adopted and arc stone shapes should be used.

2. Absorption of moisture. As pumice stone absorbs 26% of moisture, it cannot be used for foundations and as the angles

are liable to damage by friction as above explained, up to 6 feet from the ground, hard Kōkaseki is preferred. When the outside of the pumice stone is painted with cement and the surface is polished, it will shed water and at the same time will prevent dust from adhering.

3. Though pumice stone has the advantage of being worked upon easily, structures built with it have the disadvantage of being cut easily with sharp edged objects. Therefore in the case of godowns for valuables, there is the risk of robbery. To prevent this, the inner side of the walls should be lined with iron sheets or by bolts being passed through at suitable distances, and at the same time the strength of buildings will be increased.

4. Pumice stone lacks not only strength of compression but also is very weak in tension and bending. Therefore its best use is in the fire-proof external covering of wooden buildings, the inner wall of domes, or for special buildings refractory to acids.

5. Scarcity of Kōkaseki. Biotite-liparite, the base of Kōkaseki, is produced all over the world. Especially is Japan rich in this rock. But where the lava composing this rock underwent pumiceous action, while streaming from a volcano, and was transformed into a thick layer of compact Kōkaseki, has not so far been found elsewhere than at Niijima in the whole world. Hence the preciousness of Kōkaseki in this respect. It is a pity that the unlimited demand of the building industry cannot be satisfied.

Pumice stone commonly sold on the market in Japan, is round and about as big as one's fist, and its use is confined to polishing pans, pots, and other iron utensils or to rub callous places on the body while in the bath. But as the pumice stones of Niijima are of extraordinary size the inhabitants there from ancient times, are accustomed to cut it to suitable sizes for the walls and roofs of godowns (3 feet long, 2 feet wide and 4.8 inches thick), for the doors of godowns, stone-fences and stairs (3 feet long, 1 foot wide and 7.2 inches to 1 foot thick), for cisterns (coated with cement on the outside) and other building purposes. Also availing of its heat refraction, it is

used to make various kind of kitchen furnaces and small portable furnaces.

But it was never sent out of the island until 1894-1895, when Mr. Choshichi Hattori, a contractor well known for his use of artificial stones, brought it to Tokyo, where he made square stoves with it experimentally, for the first time utilizing its quality to preserve heat. At that time a number of stoves were made which attracted the admiration of the Italian minister then in Tokyo, but the very quality of preserving heat prevented them from quickly radiating it to the outside. Like the porcelain stoves used in German homes, they are no doubt economical, but did not suit the taste of the Japanese accustomed to iron stoves, and the new design failed to become popular. It was unfortunate that the characteristic of not conducting to the interior heat from the outside was not thought of to be utilized, instead of trying to conduct heat to the exterior by running counter to the characteristic.

In 1891 a great earthquake took place in Japan with the provinces of Mino and Owari as its centre. The top of the big chimney of the Oji Sulphuric Acid Factory, which belonged to the Imperial Household and at that time controlled by Dr. Watanabe, had been for a long time in a very dangerous state due to corrosion and cracks in the mortar of the brick walling caused by the diffusion of acid gases, and the upper part crashed to the ground as a result of the shock. In repairing this chimney, it was thought that if a cast iron ring were placed in its upper part, it would be attacked by acids, and great difficulty was felt in obtaining a light material, which would well resist acids. Then Dr. Watanabe was reminded of the stone material used for the Hattori stoves and solved the difficulty by using the pumice stone produced in Niijima.

When the Kanto Sansō Company was established at Oji in 1896 and the manufacture of sulphuric acid and soda was planned, the engineers of the company, relying on the above experience, used the same pumice stone for the top of their new chimney, which was entirely built with hewn stones 1-1/2 foot thick,

9-11 inches wide and 8.4 inches high, joined together in a circular form without using mortar. Since its construction 17 years have elapsed, but it stands safe and solid with no sign of cracking. These examples are more than enough to prove how Kōkaseki resists acid gases.

In January, 1912, Mr. Choshichi Hattori came to the Engineering College of the Tokyo Imperial University and applied for practical experiments to be made with Kōkaseki. Dr. Watanabe instructed Prof. Fuji Tanaka of mechanical engineering to test it for compressive force and freezing, assistant Prof. Toraichi Miyazaki of metallurgy to test it for heat refraction, and assistant Prof. Hiroshi Kikkawa of metallurgy to test it for acid refraction. The result of their experiments was very satisfactory and Dr. Watanabe concludes that Kōkaseki is the very material to meet a real need in the building industry.

Dr. Watanabe cautions architects and builders not to misuse this valuable Kōkaseki where other materials can be availed of, and requests them to investigate this novel stone material, so that its characteristic resistance to heat, acids, earthquakes, etc., may be used to full advantage, and new, special uses, unknown to Occidentals, may be discovered and defects in present building practice may be made good.

Since Dr. Watanabe published his report, Professor Matsuichi Doi of Tokyo Polytechnic college, who was engaged in testing the strength of concrete, made various experiments with different kinds of light concrete, in which he substituted pulverized Kōkaseki for sand and gravel in various proportions. The weight of

this kind of light concrete was found to be 87-90 pounds per cubic foot, that is, about 60% of ordinary concrete, and it was proved to be stronger and better than the latter.

Relying on the result of these experiments, a small boat, the Daiichi Minamoto Maru, about 20 feet long, with 1-1/2 ton load capacity was built experimentally with reinforced concrete. The work was commenced at the beginning of July, 1918 and the boat was successfully launched on the 9th of the following October. As no defect was found during the actual use of the boat, Prof. Doi, with the help of Mr. Ryo Kato (ex-chief engineer of the Asano Dock Yard) constructed the Daini Minamoto Maru. This second boat was launched on the 14th of June, 1919. Its total length is 72 feet, breadth 20 feet, depth 7 feet; displacement 230 tons; load capacity 180 tons; thickness of the bottom 4 inches; thickness of the side 3-1/2 inches; light concrete used 270 cubic feet; weight of steel round rods 7 tons. As light concrete was used for this reinforced concrete boat, the weight of the boat is no more than 75 tons. If it had been built with ordinary concrete, the dead weight would have amounted to more than 125 tons. Thus the use of light concrete, that is with pulverized Kōkaseki, enabled the boat to take 50 tons more cargo than in the case of an ordinary reinforced concrete boat, a wonderful economy. As Kōkaseki is porous and angular in substance, it increases the adhesive force of cement, and its fibrous nature better harmonizes with cement, making it stronger and more elastic than ordinary cement.

## The Cherry of Japan\*

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### Japan the Centre of the Distribution of Cherries.

There are many kinds of cherry, distributed all over the world. The most beautiful species, however, seem to be confined within the limits of the eastern part of Asia, that is, from the Himalayas to Japan.

The Himalayan cherries, growing in the district extending from the southeast of the Himalayas to Burma are noted for the exquisite beauty of their blossoms. It was formerly thought that there were no cherry-trees in China. Recent exploration of the interior regions of China however has revealed the fact that there are many kinds of wild cherries in Szechuan and Yunnan provinces. They are closely allied to the mountain or wild cherry (*Yama Zakura*) of Japan. That China was generally thought to have no cherries may be due to the fact that the Chinese cherries were thriving in the interior and that they were not cultivated so carefully as in Japan.

Although India and China have their share, Japan is the favoured district of the cherry. From Formosa in the south to the Kurile island and Saghalien in the north Japan is the incomparable garden of cherries, for there is not a village or town in the Empire but is adorned with cherry trees. There is no country on earth which abounds in cherries like this country. Therefore it is but natural that Japan should be known to the world as the land of cherry-blossoms.

### Characteristics of the Japanese Cherry.

In the first place it is represented by

several species distributed all over the country from the southwest to the north-east.

The Japanese cherry is noted for its beautiful flowers. Although the Himalayan (*Prunus Puddum*) has exquisite flowers, there is an added delicacy in the Japanese cherry which places it beyond comparison.

The mountain cherries (*Yama Zakura*) and the cultivated ones (*Sato Zakura*) alike bear beautiful flowers although somewhat different in shape and colour. Some flowers are prized for their lovely shape; some, for their beautiful tint; some, for their fragrance; and others, for the graceful form of their trees. There are many beautiful flowers in Japan but the cherry is the queen of flowers, and so reigns because of her marvellous beauty.

### The Cherry and Nationality.

The cherry is also the national flower of Japan. Many peoples have their national flowers, but none is so closely connected with its admirers as is the cherry with the Japanese.

It can be seen from Japanese literature as well as from the unstinted adoration of the flower, that to the Japanese people, the cherry is the supreme symbol of their nationality. So it is invariably compared with *Bushido* or *Yamato-gokoro*. It seems to be born in the very nature of the Japanese to admire the cherry, and this admiration is the same in the rich and the poor, young and old.

### History of the Cherry.

Our forefathers enjoyed the cherry blossoms even as we do.

History shows that our ancestors

\* For a more detailed account readers are referred to the writer's work on Japanese mountain cherries, with numerous coloured illustrations, published in the Journal of the College of Science, Imperial University, Tokyo, vol. XXXIV. Art. I. 1916, also to "the Japanese Cherries," 118 Figures in two volumes, by the same author.



admired the cherry long before the Nara-cho Epoch (780 A. D.).

The history of the cherry may be divided into four periods. The first period covers the time before the Nara-cho Epoch (780 A. D.). The second extends from the Heian-cho Epoch to the beginning of the Tokugawa Shogunate, that is from 780 to 1590 A. D. The third corresponds to the period of the Tokugawa Shogunate (1590-1868 A. D.). The fourth covers the period from the Restoration of 1868 up to the present.

During the first period, that is before the Nara-cho Epoch (780 A. D.), the wild cherries were prized and their beauty gave inspiration for poems by the Emperors and court nobles.

The ancient cherries were all of the species of the mountain or wild cherry (*Yama Zakura*), but it must be remembered that there existed many varieties even of the mountain cherry, previous to the Nara-cho period (780 A. D.).

During the second period (780-1590 A. D.), the transplantation of cherries was carried on extensively, resulting in the increase of varieties.

Yoshino of Yamato Province has been famous for the cherry from ancient times. And history tells us that during the second period many mountain cherries were transplanted from Yoshino to Kyoto and other places. The process of cultivation led to the creation of many varieties, ultimately resulting in the formation of even new species, among which the *Sato Zakura* (domesticated cherry) is the most remarkable.

The *Sato Zakura* (domesticated cherry) is a horticultural species quite different from the *Yama Zakura* (mountain cherry), the shape, size, and colour of its flowers being more beautiful than those of the latter. It is not certain when this species was created, but it may be ten centuries old at least, judging from the fact, that the double cherry variety existed as early as the Nara-cho Epoch.

The third period, that is, the Tokugawa Shogunate, was marked with increased varieties of the *Sato Zakura* (domesticated cherry). Indeed early in the Tokugawa Shogunate, scores of varieties were known. There is no doubt, that, as the old drawings and descriptions of cherries show, the majority of the varieties of the *Sato Zakura* (domesticated cherry), known now, were developed between 1700 and 1800.

The formation of varieties went on even after 1800, to such an extent that they numbered over 300 about seventy or eighty years ago. In this connection, it is worthy of special notice that a number of cherry-trees were planted in Tokyo and its suburbs during this period. The majority of the cherry-trees at Uyeno, Asakusa, Asukayama and on the banks of the Sumida river were planted during the Tokugawa Shogunate. Those in Koganei also were planted about 1730. Most of them, which are mountain cherries, were transplanted from Yoshino, some, however, being selected from other places noted for cherries.

Here it must be mentioned to the credit of many *daimyos* and other lovers of cherries that it is due to their efforts that many fine varieties were either preserved or improved and that in addition excellent drawings of cherry flowers were made and have been handed down to us.

Early in the fourth period, that is, soon after the Restoration of 1868, the popularity of the cherry declined a little. But it was only for a short time. Soon the people took keen interest again in gathering rare specimens of the cherry and making a scientific study of them.

The varieties of cherry now in existence are the superior ones of the earlier period which have survived, following the law of the survival of the fittest. But there were many fine varieties in ancient times, which are now extinct.

It is a memorable fact that a number

of *Sato Zakura* (domesticated cherry) were planted on the banks of the river Arakawa near Tokyo in 1886 by Mr. Kengo Shimizu. He was a learned and influential man of that district and took special delight in gathering many varieties of cherries. It is entirely due to his zeal that the banks of the river Arakawa are now famed for the beautiful cherries which are also invaluable scientific specimens. The tendency of the day is not only to love and protect the cherries but to make a scientific study of them by dividing them into species and varieties and giving an accurate description of them.

Thus it will be seen that the Japanese cherries have a history of more than one thousand years, during which many splendid varieties have been created and protected by their lovers. For instance, the *Fugenso* cherry, one of the most beautiful varieties of the *Sato Zakura* (domesticated cherry), appeared in the history of Japan as early as 1550 A. D.

As this variety of cherry does not bear seed, it has been preserved and propagated by means of grafting.

### Chief Species and Varieties of Japanese Cherries.

As already mentioned, the Japanese cherries can be divided into various species and varieties, of which the most noted ones are as follows—

- (1) The *Yama Zakura* (mountain cherry) = *Prunus nutabilis* Miyos. and *Prunus sachalinensis* (Fr. Schm.) Miyos.
- (2) The *Sato Zakura* (domesticated cherry) = *Prunus serrulata* Lindl.
- (3) The *Higan Zakura* = *Prunus aquinoctialis* Miyos.
- (4) The *Shidare Zakura* = *Prunus aquinoctialis* Miyos. var. *Pendula* (Maxim.) Miyos.
- (5) The *Somei Yoshino* = *Prunus yedoensis* Matsum.
- (6) The *Hikan Zakura* = *Prunus campanulata* Maxim.
- (7) The *Chishima Zakura* = *Prunus*



Varieties of the "Iitoe Zakura" or Single-Petalled Cherry-Blossoms.

*kurilensis* Miyabe.

Originally, the *Yama Zakura* (mountain cherry) was the general term for all wild cherries. Now, however, it is botanically recognised as of two distinct species, the *Shiro Yama Zakura*=*Prunus mutabilis* Miyos. and the *Beni Yama Zakura*=*Prunus sachalinensis* (Fr. Schm.) Miyos.

The *Shiro Yama Zakura* (white mountain cherry) has snow white or light pink blossoms, and often grows to a large size. It is conveniently divided into four classes: *Akame* (red leaves), *Kime* (yellow leaves), *Chame* (brown leaves), and *Aome* (green leaves), according to the colour of the young leaves.

The *Shiro yama Zakura* (white mountain cherry) is found in abundance from the center to the southern part of this country. The cherries at Yoshino, Yamato Province, and also at Arashiyama, Kyoto, all belong to this species. The *Shiro Yama Zakura* appeared early in Japanese history, being a theme of writers

and poets of old. The national flower is of this species.

The *Beni Yama Zakura* (red mountain cherry) thrives in the northeastern part of Japan. It is also found in the mountainous regions of Kiso and Nikko, but the cherries belonging to this species are specially abundant in the northeastern provinces and Hokkaido. They also become large trees, and bear red blossoms. Most of their upper branches grow more or less straight, thus giving a characteristic form to the trees.

Among the cherries belonging to the species of the *Shiro Yama Zakura* (white mountain cherry) some bear double flowers, and some, fragrant ones. But this variation is not so conspicuous as that appearing in the cherries belonging to the *Sato Zakura* (domesticated cherry).

The *Sato Zakura* (domesticated cherry or *Prunus serrulata* Lindl) was originally the name of all cherries planted in towns and villages. Now, however, it is applied to the cultivated cherry. Of course there



Varities of the "Yae Zakura" or double-petalled cherry-blossoms.

are many kinds of cultivated cherries, but the *Sato Zakura* is the term for that kind of cultivated cherry which originated from the *Yama Zakura* (mountain cherry).

There is no species of cherry which has so many variations as the *Sato Zakura* (domesticated cherry). In the first place, it has larger flowers than the *Yama Zakura* (mountain cherry). Its flower stalks are longer, its petals are larger, and more numerous, while the flowers themselves are double. There are some kinds of the *Sato Zakura* which bear large single flowers, but the majority of the cherries belonging to this species, have double flowers. Their petals number mostly from 12 to 25 in each blossom, but some of them have from 40 to 200 petals.

As for the colour of the flowers, all tints from white to red, purple or green, are in evidence. Some of the *Sato Zakura* (domesticated cherry) bear fragrant flowers, indeed, so fragrant are they that their pleasant odour is carried to quite a distance.

This odour is of the nature of coumarin, quite different from that of the plum-blossom. The trees and branches of the *Sato Zakura* also have their own peculiar form, and are quite unlike the *Yama Zakura* (mountain cherry).

The *Higan Zakura* (equinox cherry) blossoms about the time of the spring higan (equinox). Cherries belonging to this species usually grow to big trees, with white or pink flowers. The *Shidare Zakura* (pendulous cherry) originated from the *Higan Zakura* (equinox cherry); it is so named because of its pendulous or "weeping" branches.

The *Somei Yoshino* (the Somei Yoshino cherry) is believed to have been in cultivation at a nursery of Somei near Yedo (former name of Tokyo), a little before the Restoration of 1868. Its origin is not known, but quite recently, cherries belonging to this species have been found wild in Quelpart, Korea.

The blossoms of the *Somei Yoshino* are of a pinkish tint when they begin to bloom, but they turn snow white when they have opened fully. As this kind of cherry has no leaves when it is in blossom, it presents a splendid sight when it bursts into bloom. Having extraordinary powers of propagation, it has now spread throughout Japan, and is especially abundant in Tokyo and vicinity.

The *Hikan Zakura* (red winter cherry) thrives wild on Mt. Ari in Formosa. Because it blossoms in winter, it has received the appellation "*Kan Zakura*." That it is popularly called *Hikan Zakura* is due to the crimson colour of its flowers, *Ili* meaning crimson in Japanese. In Satsuma Province, Kyushu, it is called *Eli Zakura* (crimson cherry) or *Ganjitsu Zakura* (New Year's Day Cherry), since it blossoms as early as New Year's Day according to the time of the old lunar calendar. The cherries belonging to this species all bear bellshaped flowers which never open fully.

The *Chishima Zakura* (the Chishima cherry) is a species of cherry which thrives in the most northern part of this country, that is in the Kurile Islands. It is a shrub and its flowers are small, but some varieties have fragrant and showy blossoms.

The foregoing are the most important species of Japanese cherries. In addition to them, there are other species, which may be found in the mountains of Honshu (Main Japan) and Korea and Formosa.

### Places Noted for Cherries.

There are many places in Japan noted for cherries, but the most famous and oldest of them is Mt. Yoshino in Yamato Province. This mountain has been noted for its cherries for over ten centuries.

It is mentioned in history that Taiko Hideyoshi, the Shogun, viewed the cherry-blossoms at Yoshino, in state, in 1593. At that time there were already many of the trees on the mountain, thei

ranks having later been swelled, by additions from time to time.

The cherry-trees on Mt. Yoshino now number about one hundred thousand. Especially fine is the view of the cherries at Hitome Sembon, on the mountain, which is traditionally believed to command a view of one thousand trees. The cherries on the mountain belong to the *Shiro Yama Zakura* (white mountain cherry).

Arashiyama in Kyoto is another famous place for cherries. Most of the trees were transplanted from Mt. Yoshino. In a setting of fine scenery, the cherry-blossoms at Arashiyama are seen to the best advantage. The cherries here are also the *Shiro Yama Zakura* (white mountain cherry).

Sakuragawa of Hitachi Province also has been famous for cherries from of old. Most of the blossoms have a pink tint, some of them being very fragrant.

Koganei, a suburb of Tokyo, has been noted for cherries since the era of the Tokugawa Shogunate. As already mentioned, the cherries at Koganei were transplanted from Yoshino and other places in this country, almost all of them belonging to the *Shiro Yama Zakura* (white mountain cherry) species. Now that the cherries at Koganei are under the control of the Tokyo municipality which looks to their preservation and protection, the avenue of cherries there has been much improved, and their beauty has been enhanced.

Arakawa\* is another place near Tokyo which has been famous for its cherries since 1886 when more than 50 varieties of the *Sato Zakura* (domesticated cherry) were planted. Owing to riparian works some of the trees have been destroyed. Yet there still remain many varieties of cherries lining the Arakawa's banks which are most valuable as botanical specimens.

Besides, Arakawa is favoured by the Tokyo folk because of its advantageous position for picnicking at the cherry season.

It may be added that there are cherry-trees here and there in Japan which are famous either for their great size or for their beautiful flowers. For instance, the *Yoritomo-no-Geba-Zakura* at the foot of Mt. Fuji, the *Kaba Zakura* at Ishido of Saitama Prefecture, the *Jindai Zakura* in Koshu Province, and the *Usu-Zumi Zakura* at Neodani of Mino Province belong to this category.

### Popular Interest in Cherries and Their Preservation.

It is fortunate that our people have recently begun to take interest in the preservation of landscapes, and historic and natural monuments. On April 9, last year, the law for the preservation of landscapes, and historic and natural monuments, was promulgated with a view to preserving places of historical interest, beautiful spots and natural monuments. The work is making steady headway under the direction of the Home Office.

It is a matter for sincere congratulation that places noted for cherries as well as famous or rare cherry-trees have come to be preserved through the law. When a cherry-tree is injured, decay sets in, resulting in the death of the tree. Therefore, when a tree is injured, first aid must be given promptly and the wound must be healed at once. Especially necessary is the preservation of the cherries in public places. However, as popular interest is being aroused, it is safe to assume that the places famous for cherries will be preserved without much difficulty.

In short, Japan, as the land of cherry blossoms, should not only conduct a scientific study of cherries but further preserve and plant them in those places best suited for viewing them.

\* It is from these Arakawa cherries that the Mayor of Tokyo presented, in 1910, ten kinds of *Sato Zakura* (domesticated cherry) together with others to the City of Washington. These cherries, numbering about two thousand, as I have myself witnessed, are growing luxuriantly along the Tidal Basin, Potomac Park, Washington, D. C.

## The Emperor Nintoku

By KEIU KUZUU

Loyalty and filial piety are the basic principles of the national morals in this country. In his guidance of the people, the Emperor himself sets the example, and he loves them as if they were his own children; while on the part of the people, they are as attached and as devoted to the Emperor as to their fathers. This is the reason why the relations between sovereign and people are so affectionate and harmonious.

During the past two thousand five hundred years,—since the Japanese Empire was founded,—there have been many wise Emperors, but among the wisest was Emperor Nintoku (313–400 A. D.)

Emperor Nintoku was a son of Emperor Ojin (270–313), one of the wisest and bravest sovereigns Japan ever had. In those ancient days, it was an established court usage to nominate two or three candidates from whom to select the Crown Prince. Therefore, Emperor Ojin first chose Prince Oyamamori-no-mikoto and then Prince Osasagi-no-mikoto from his many sons, as the Crown Prince.

Later, however, he came to love his youngest son Prince Uji-no-wakairatsuko more than the other princes, indeed so much so that he decided that the Prince should succeed him. So, one day, the Emperor summoned Prince Oyamamori-no-mikoto and Prince Osasagi-no-mikoto to his presence and asked them whom they would love the more their eldest or youngest son. Prince Oyamamori-no-mikoto replied that he would love his eldest son more than his youngest son. But Prince Osasagi-no-mikoto saw through his father's mind and replied: "The eldest son is older than the youngest son. So I need not worry myself about him. But I would feel very anxious about the youngest son, for he is of tender years. So the dearer

he is to me." His reply much satisfied the Emperor who then appointed Prince Oyamamori-no-mikoto Chief of the Fishing and Hunting Department, and Prince Osasagi-no-mikoto, Prime Minister, at the same time nominating Prince Uji-no-wakairatsuko as the Crown Prince.

Soon after this, the Emperor passed away, upon which Prince Oyamamori-no-mikoto plotted to kill the Crown Prince and ascend the throne. But Prince Osasagi-no-mikoto got scent of the plot and told Prince Uji-no-wakairatsuko of it. Therefore, Prince Uji-no-wakairatsuko, the Crown Prince, was prepared in time against the attack of Prince Oyamamori-no-mikoto, who was on his way to Uji where the residence of the Crown Prince stood. When Prince Oyamamori-no-mikoto and his men reached the river Uji, it was yet before daybreak. The moon still shined upon the reeds on the banks. In the mean time, a dense fog began to fall, enveloping everything in its shrouds. This was indeed advantageous to the Crown Prince, because he held his troops in ambush among the reeds.

The daring and resourceful Crown Prince disguised himself as a boatman and rowed a boat with his men toward the bank from which his enemy was going to cross the river, merrily singing songs. Prince Oyamamori-no-mikoto took him for a common boatman and ordered him to ferry him to the opposite bank. When the boat had been rowed back to mid-stream, it was listed so as to throw overboard the Prince, in accordance with the pre-arranged plan. Being carried away by the rapid stream, the Prince sang a song, asking those of his men who could row a boat to come to the rescue. At the same time, however, the troops in ambush rushed to the scene and prevented any rescue

being given the Prince, who, therefore, was at last drowned. When his body was recovered, the Crown Prince sang a dirge, in which he expressed his regret that he should have been compelled to take the life of his own elder brother, who had been planning an attempt on his life. He said he had thought to shoot the Prince with bow and arrow, but hesitated to do so, because he was his own brother,

him; simply because the former tried to usurp the throne contrary to the manifest wishes expressed by their father and emperor.

But Prince Wakairatsuko did not ascend the throne. On the contrary, he asked his elder brother Osasagi-no-mikoto to take the sceptre, saying that he was too young, too immature in experience, and too lacking in learning to shoulder the heavy



Prince Osasagi-no-Mikoto bewailing the suicide of Prince Wakairatsuko, who took his own life to cause Prince Osasagi to ascend the Throne.

and because he knew how his wife would lament if he were killed; although his irresolution might make him a laughing stock among the people. He consoled himself with the thought that he did not shoot the wicked Prince, and buried his body on Nara Hill with solemn ceremony, beyond the due of the rebellious Prince.

Now the Imperial lineage is most sacred in this country. Therefore, it is incumbent upon the Crown Prince to take every possible means to safeguard his position established by the Emperor. This accounts for the fact that the Imperial lineage is unbroken since the Empire was founded. Prince Uji-no-wakairatsuko could not but take the necessary measures in self-defence, however dear his brother might be to

responsibility, and adding that the late Emperor's choice of himself was due only to affection, and not because of any superior abilities possessed by himself.

Prince Osasagi-no-mikoto, his elder brother, however, refused to ascend the throne, and urged him to be crowned, reminding him that none, however high his station, should disobey the command of the Emperor, and also that Japan could not go on without an Emperor even for a day.

But none the less the Crown Prince could not be persuaded to mount the throne, nor was his elder brother inclined to be crowned. Therefore Japan continued for three years without an Emperor actually on the throne. During this time, the

Crown Prince Wakairatsuko maintained his palace at Uji.

One day, a fisherman came to his palace and presented him with some fine fish, but he refused to accept the gift on the ground that he was not the Emperor, asking him to present it to his elder brother at Naniwa. The fisherman went to Naniwa, as told, and presented it to Prince Osasagi-no-mikoto, who, however, likewise refused to accept it on the same ground that he was not the Emperor, and asked the fisherman to return it to the Crown Prince. The fisherman returned to Uji and again presented it to the Crown Prince, who refused to accept it. Thus going to and fro between Uji and Naniwa, the poor fisherman had his fish spoilt. Therefore, he brought fresh fish, but was not successful in inducing either the

expressed his admiration of the plum blossoms which were in full bloom in spite of the cold season, at Naniwa. He sent this poem to his elder brother Prince Osasagi-no-mikoto at Naniwa, doubtless likening the Prince to the beautiful and noble blossoms and asking him to ascend the throne. But still Prince Osasagi-no-mikoto did not accede to his wish.

This brought despair to Prince Wakairatsuko and at last determined him to take his own life, by which to force Prince Osasagi-no-mikoto, his elder brother, to ascend the throne, and also to relieve the people of suspense and anxiety. With this grim but noble resolution, the Crown Prince committed suicide.

Upon receipt of this news, Prince Osasagi-no-mikoto hurried to Uji from Naniwa. It was the third day after the



Prince Wakairatsuko killing Prince Oyamamori-no-mikoto, who made an attempt on the former's life.

Crown Prince or his elder brother to accept his present. Tired of his fruitless efforts, the fisherman wept bitterly and threw away his fish by the roadside.

Prince Wakairatsuko studied under the guidance of a naturalised Korean, Wani, an erudite scholar. One day, the Prince composed a short poem, in which he

Crown Prince's suicide that Prince Osasagi-no-mikoto arrived at Uji, but fortunately the Crown Prince was still breathing, painfully. Asked by Prince Osasagi-no-mikoto why he tried to take his own life, the Crown Prince thanked his brother for his kindness in coming all the way from Naniwa, and asked him to



ascend the throne, in a gasping voice saying that his fate was predestined and that when he met his father in hades, he would report the kindness and consideration of the Prince, especially the fact that the Prince did not ascend the throne, in favour of himself. With these pathetic words, the Crown Prince breathed his last. Prince Osasagi-no-mikoto who was overwhelmed by his lamentations over the rash act of the Crown Prince, paid him the last respects and buried his body on Uji Hill with solemn and impressive ceremonies.

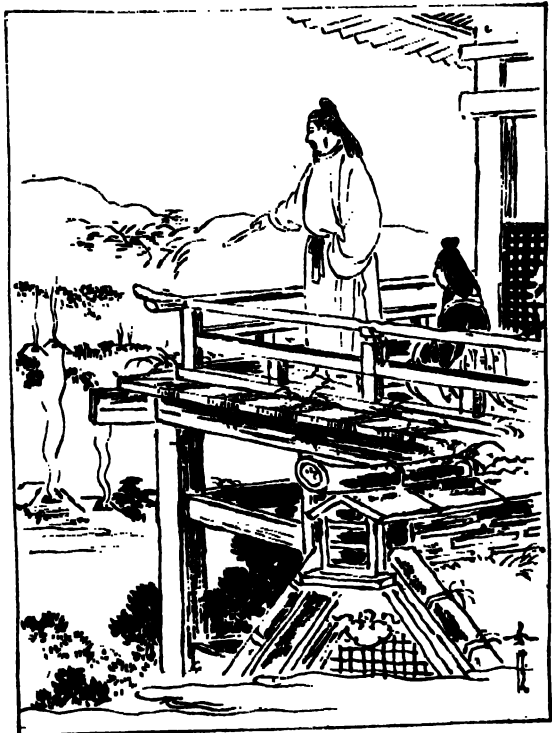
Now Prince Osasagi-no-mikoto was obliged to mount the throne, and established his palace at Naniwa, which was the old name of the present Osaka. Though it was called the palace, it was by no means a pretentious one, all its pillars being unpolished and its roofs thatched with rough-cut grasses. This simplicity in his palace was due to his gracious solicitude for the welfare of the people, by giving them as little trouble as possible.

One day in February in the fourth year since he ascended the throne, the Emperor went upon a hill, and looked over the city. It was early in the morning, but there was to be seen practically no smoke rising from the houses in the capital—to the disappointment of the Emperor; because there would have been rising volumes of smoke from the kitchens, if the people were well off. The Emperor said to his retainers: "When a country is ruled by a wise sovereign, the people can get an easy and comfortable living. And they sing eulogies in honor of their ruler. Now it is already three years since I mounted the throne; but no eulogy is heard, and on the contrary, smoke seldom rises from the kitchens of the people's houses. This must be due to the poverty

of the people. If the people in the capital are so destitute, still harder must be the lot of those in other districts. Therefore, no tax shall be levied, and no labour shall be imposed on the people in general for three years from now, so as to give the needed relief to them."

The retainers were strongly impressed by His Majesty's benevolence, and exempted the people from all taxes and labor for three years, in accordance with his gracious command.

For the following three years, the Emperor exercised extreme thrift, indeed so much so that he would never have new clothes made but continued wearing his old ones mended, even though they were almost worn out; he had even his meals reduced, and when the roofs of his palace decayed, he would not allow them to be repaired, but was content with placing receptacles on the floor for



Emperor Nintoku watching the smoke ascend from the people's kitchens to his satisfaction.

receiving the rain water dripping through the leaking roofs. His sole concern was to have his people grow rich and prosperous.

Thus the three years passed, during which time there were abundant crops, thanks to the favorable weather. One morning in early summer, the Emperor again ascended an eminence and looked down on the capital, when he saw to his immense satisfaction and delight volumes of smoke rising from every kitchen in the town. Turning to the Empress, the Emperor said: "Now I am rich. There is no need for us to worry any more." The Empress said: "What do you mean by that? Not only the fences of the palace are broken, and no repairs can be made; but the roofs of the palace are rotten, letting in both sunlight and moonlight as well as rain. What is more, you wear clothes entirely worn out. Then how are you rich?"

The Emperor smiled: "Only look at the smoke rising so abundantly from the people's kitchens. Is that not evidence of the fact that they have grown rich and prosperous? Now the sovereign is ordained by heaven entirely for the sake of the people only. Therefore, his first and foremost concern must be the welfare of his people. This is the reason why I say when the people are poor, I am poor too; and when they are rich, I too am rich.

It is said that the Emperor composed a short poem on that memorable occasion:

"Takakiya ni,  
Noborite mireba,  
Kemuritatsu,  
Tamino kamadowa  
nigiwainikeri."

"On a high tower,  
I go up.

Behold the clouds of smoke from  
the kitchens!

Now I see my people prosper."

It is true that this famous poem was composed by a later historian, as if it had been composed by the Emperor; but none the less it does not fail to show how solicitous Emperor Nintoku was for the welfare of the people.

In September of the same year, farmers came up to Naniwa from the various parts of the country and asked the Emperor to allow them to repair his palace as well as to impose taxes and labor on them, since the exemption of the taxes and labor for the past three years had made them prosperous and rich. At first, however, the Emperor refused to accept their offer, but at last was obliged to give his approval, owing to their importunities.

Highly appreciating the Imperial favor and much delighted with the Imperial sanction, the people from every part of the country heartily devoted themselves to the reconstruction of the palace, which was completed before long. When the Emperor moved into his new abode, grand festivities were held in his honor throughout the country.

Emperor Nintoku rendered also invaluable services to the progress of industry and communication in this country, by improving the water facilities and constructing new roads, within limits not straining the resources of the people. In consequence, the nation grew more and more prosperous during the reign of Emperor Nintoku.

## Japan's Naval Program and Anti-Japanese Propaganda: Japan is Ready to Cut Armaments When Other Powers Agree.

A foreign correspondent has recently been contributing a series of articles to the *Japan Advertiser* and the *Philadelphia Public Ledger* criticising Japan's Naval program. As will be seen from the following statement made to the *Advertiser* in the course of an interview by an officer of high rank in the Imperial Japanese Navy, the correspondent's analysis of the relative strength of the navies of the United States, Great Britain and Japan is not based on facts. In his eagerness to hold up Japan before the world as an incarnation of Militarism, he has disregarded true facts. As a propaganda this sort of falsehoods may serve the purpose of the author for some time. But eventually truth will out. As has been declared time and again by our statesmen, politicians, business men and responsible high officials, Japan is ever ready to subscribe to any proposal for disarmament as soon as the chief offenders who began the luxurious extravagance of giant fleets agreed to cut their armaments.—Ed. A. R.

"The Japanese Government, having joined the League of Nations, has signified its approval of the principle of universal disarmament. Whenever an international conference is called to consider ways and means for giving effect to this principle, the Imperial government will be only too glad to participate in this conference and to co-operate sincerely and honestly with other Governments to seek a solution of this problem.

"This may be stated as a fact that no nation can reduce its armaments beyond a point compatible with the safety of the country. There are two kinds of menaces to national safety, internal and external. I wish to confine my discussion to dangers from without.

"The Japanese Navy has been created for the defense of the country and for that purpose alone. The natural conclusion, therefore, is that the Japanese Navy must be strong enough to defend the country in the Far East. This is why I say that the strength of a nation's navy should be determined by relative and not absolute standards. So long as

the navies of the other countries having interests in the Far East remain as they are today, it is out of the question for Japan to reduce her armaments below that strength which she deems necessary for the defense of her interests in this part of the world.

"At the time of the Russo-Japanese War, Japan had an eight-six squadron, including the cruiser Kasuga and Nisshin. Since that time the eight-eight squadron has been considered the standard necessary for the defense of the country. The eight-eight program in its present form dates from the summer of 1920, when the sanction of the Imperial Diet was obtained, but it must be remembered that the new eight-eight program took over and included portions of the programs that had preceded it. The history of the eight-eight program reveals the fact that this scheme was not formulated with any foreign country in view as a possible enemy. The idea with which the framers of the program worked was that although the new plan would leave the Japanese navy far inferior to those of England or the United States, it, together with the advantage which this country enjoys because of her geographical position, would be sufficient to defend the country in the event of war.

"This being the motive underlying the acceptance of the eight-eight program, if the other Powers should by joint agreement arrange to reduce their programs for new ships, or reduce the plans already laid down for naval construction, Japan would willingly reduce her armaments to a point compatible with national safety, either by reducing the replacement program that would follow the completion

of the eight-eight fleet or by cutting down the eight-eight program itself.

"The following table shows the comparative naval strength of Japan, the United States and Great Britain as of 1920:

#### Capital Ships.

	Under Construction	Completed
Japan.....	9	4
America .....	16	16
Britain .....	37	—

#### Light Cruisers

Japan.....	3	5
America .....	0	10
Britain .....	55	7

#### Destroyers

Japan.....	40	12
America .....	235	84 (estimated)
Britain .....	204	8

"The naval strength of Japan, America, and England in 1924 will be as follows:

	Capital ships	Light cruisers	Destroyers
Japan .....	15	13	84
America...	33	10	315
Britain ...	37	69	206

"These figures include only dreadnaughts in fighting condition.

#### Notes to the Above Tables.

"A. The British Navy was considerably expanded during the Great War. Its strength is still formidable. The year 1924, however, will see Great Britain closely followed by the United States in naval power. Should England wish to maintain her traditional supremacy on the seas, she must enter upon a policy aiming at a considerable expansion of the present size of her navy.

"B. Toward the end of 1924, when the present American three-year naval program will have been completed, Japan will find her naval strength less than half of that of the United States.

"C. It is impossible at the present

moment to make a fair comparison of the naval strengths of Japan, the United States and Great Britain as they will be in 1928, when the Japanese eight-eight program is to be completed. The reason for this is that Great Britain has not yet entered upon her new construction program, while there is no way to forecast the nature of the program which the United States will formulate after the completion of her present three-year program.

"The fact which stands out in the tables given above is that although Great Britain has dropped naval construction for some time she still holds the command of the seas. In the United States arguments for the reduction of armaments are being supported by increasing numbers, both among naval officers and among politicians, but it is clear that the American authorities have not the least intention of abandoning or reducing the three-year program. Far from it. On the contrary they are proceeding with their plans. As the table shows the United States will have a fleet the main strength of which will consist of 33 capital ships, 18 of them of the newest and most powerful types. The strength of the Japanese Navy at that time will be found to be far inferior to that of the American fleet, since Japan will then be in possession of only 15 capital ships. What does all this indicate? Surely this is not the time for Japan to take the initiative and reduce the program she has entered upon.

"Recently a foreign paper published in Tokyo printed a series of articles on the Japanese naval strength in which the writer made the contentions that Japan has entered upon a naval policy more ambitious than that pursued by Germany before the World War, and that the completion of her present program will give Japan a strength equal to that of the United States, relegating England to third rank as a naval power. The conclusion to which the writer came was that with the

race in naval construction transferred from the Atlantic Ocean to the Pacific as the result of the expansion of the Japanese Navy, a situation has been created in which the chances for war between Japan and the United States will be multiplied. I was informed that the articles in question would not only be reproduced in American newspapers but might be reported even in England. There is no escaping the fact a situation is gradually taking shape abroad in which increasing pressure will be applied to Japan to make her reduce her armaments.

"The motive of the Japanese who are carrying on an agitation for the reduction of armaments is easily explained, for it is clear that these men are making their campaign for reasons of internal politics. But I cannot understand, the motive of the writer of the articles mentioned above except on the theory that either he went out of his way to write on a subject of which he had not thorough knowledge or that he had some ulterior motive to serve in publishing his articles.

"It is needless to repeat that it is the duty of a Government to defend the country. In entering upon the eight-eight naval policy, the Japanese Government acted only in prosecution of this duty; and an examination of the salient facts of the world situation will convince anyone of the reasonableness of the position of Japan in thus devoting such a proportion of her national income as is mentioned by the writer of the aforesaid articles to the defense of the country. Nothing is a grosser misrepresentation of the facts than the contention made by that writer that in enlarging her armaments Japan was influenced by a

desire for conquest.

"According to the writer in the foreign paper, a nation's defense must be determined by such circumstances as the size of foreign trade, the tonnage of a nation's merchant shipping, the expenditures on national education and the length of coast line. To realise the falsity of these contentions does not require much intelligence. As for the contention that Japan aims at creating a fleet equal in strength to that of the United States because of the fact that both the American three-year program and the Japanese eight-eight program provide for a fleet the main strength of which is to be 16 capital ships, no expert knowledge is needed to controvert this, since the American program will be completed in six years, while the Japanese plan will require from 11 to 12 years for completion.

"Japan enjoys special geographical and strategical advantages due to her position in the Far East. This makes it comparatively easy for Japan to defend herself without a naval force comparable to that of any other country. But Japan must be prepared against a situation in which a certain Power might concentrate a superior fleet in the Pacific; otherwise she would be unable to maintain the peace of this part of the world.

"If a nation with an inferior navy should take the lead among the nations of the world in reducing armaments, she would soon find herself in a position in which she would be unable to maintain her safety and independence unless she leaned on the assistance of other countries with stronger navies. An honorable nation would not entrust the defense of her territory to others."

## Guide-Posts and Camp-Fires

By HENRY van DYKE

JAPANICA.

(the Ninth of Twelve Papers)

(Reproduced from the *Scribner's Magazine*)

(Continued from the last issue)

### The Heart's Capital of Japan.

Kyoto, with its 450,000 inhabitants, lies in the fertile Yamashiro plain, ringed by green and lofty hills. For many centuries it was the seat of the Imperial Court, until Tokyo displaced it in 1868. But it still remains, I think, the chief city in the heart of Japan. Here the ancient arts and ways are more purely preserved; here the old traditions centre; here a visitor does not have to witness, as Lafcadio Hearn said in his last days of Tokyo, "the sorry sight of one civilization trampling the life out of another." Mind you, I don't say that what is taking place in Tokyo and other great seaport towns is wrong or evitable. I only say that if you want the flavor and the tone of the original Japan, you must see Kyoto, and smaller cities of that type, and, above all, the countryside.

We spent a fortnight in and around Kyoto, with headquarters at the Miyako Hotel, where the conversation of the manager, Mr. Hamaguchi, was delightful and illuminating. He told us the meaning of many things in Japanese life and philosophy, and best of all he advised us what to skip in our sightseeing.

All kinds of pictures from that fortnight are stored in memory's "go-down." I can take out one after another and hang it on the wall, as a Japanese would do with his *kakemonos*.

There is the famous Cherry Blossom Dance, in the biggest tea-house on the Kamo-gawa, where forty *geishas* weave-intricate, slow designs of color and movement on the stage, while a double-dozen of women musicians twang *samisens*, slap drums, and chant weird nasal songs. There is the stately Noh Drama, performed on the century-old stage of

the Nishi Hongwanji temple, by actors who have inherited their calling and traditions through generations,—gorgeous costumes, symbolic action, classic dialogue, mostly tragic themes, with some consecrated comic episodes, the chorus intoning a running commentary, the absorbed audience following the play with their books,—it is a highly intellectual and at the same time eye-appealing performance, something like the revival of a Greek play at Oxford or Harvard, yet different as the East differs from the West. There are visits to a few well-chosen temples. The golden splendor of the great Chion-in. The tranquil charm of Kurodani on its shady hill, with its long inner corridors where the "nightingale floors" twitter beneath your stockinged feet, its rooms adorned with rare paintings and silken broideries, and its secluded garden where the iris is in bloom around the pond. The delicate beauty of the Golden Pavilion and the Silver Pavilion in their landscape setting; and one little temple among the trees, whose name I never knew, but which Paula said she loved ("because it seemed so lonely, and nobody told us to go there.")

Certain scenes and incidents are vivid in my mind. Visits to workshops, where deft Japanese fingers are busy with delicate work of tapestry, damascene, lacquer, and carving. Preaching in the little Union Church, and lecturing to a thousand eager students at Doshisha University. Luncheon with Miss Denton of the Girls' School, that wonderful American lady who knows Kyoto better than the Japanese and whom they all love. "Ceremonial tea" at Dr. Saiki's house, where the gentle daughter of Nippon who performs the gracious ritual is the mother of nine and looks no older

than one of her own children. Of all Kyoto days none was brighter than that on which we walked with the Shivelys over the sacred mountain of Hiei-san. The long trail up through the steep, stately forest; the ancient temples and monasteries hidden on the heights where the fighting monks of Buddha used to assemble their bands to raid the capital; the basket lunch beside a cold streamlet in a glen below the summit; the rapid descent to Lake Biwa, with rapturous views on the way; the boat-ride home on the swift canal, half through a dark tunnel, half in broad evening sunlight, high on the hillside among wild azaleas,—that was a memorable day. But a single hour in another day stands out as clear. It was when I climbed with a Japanese friend to visit the Christian cemetery on the hillside above Nanzen-ji. The only approach is by a steep footpath. Here, with others of like faith, confessed or secret, is buried Joseph Necessima, the father of Doshisha. From this quiet hillside no doubt he often looked down upon the great city spread out below him, and, like his Master, longed and yearned for its peace. Here he sleeps quietly, while his work goes on.

### To The City of Lanterns.

This was a roundabout journey which we made with a Japanese friend and scholar, Dr. Harada, as our genial comrade to guide us in the ways of Japanese inns and explain things seen and heard on the road.

First we spent a day and night in Yamada-Ise, visiting the two chief shrines of the Shinto religion. Like almost all sacred places in Japan they have a splendid natural setting. Unlike Buddhist temples, however, the shrines, are very simple, even austere. Built of plain wood, completely renewed every twenty years, without painting or ornament (except some brass fastenings with crests), they are distinguished by primitive features of their architecture, such as the crossing of the end-rafters, which project above the roof like the poles of a wigwam. In the centre of the inner shrine hangs a mirror, the symbol of Amaterasu, the sun-goddess, worshipped as the progenitor of the first

Mikado and of the pure Japanese race. Shintoism is the old national religion of Japan, though there are many more Buddhists than, Shintoists and the two faiths have been strangely crossed. The core of Shinto is ancestor-worship and patriotism. Mr. Hamaguchi said to me one night: "In China they worship their ancestors dead. In Japan we worship our ancestors through our children. Suppose you want to move a graveyard to make way for needed railroad. Chinese say, 'Never, our ancestors forbid!' Japanese say, 'Yes, move it carefully, with reverence; railroad good for our children.'" You will usually find chickens kept at Shinto shrines, because of the cock that crows to make the sun rise.

Next we went to Toba, a picturesque seashore town, known for its shipbuilders, fishermen, and women pearl-divers. We took two of the divers, plump, good-humored little creatures, out to the fishing grounds. They put on white caps and huge water-goggles, stood up and dropped their kimonos, and then slipped quietly overboard in their white cotton shirts and drawers, taking their floating tubs with them. After a little wheezing and many curious noises, they gave a sharp, indrawn whistle, turned over, and went down like small white seals. They brought up no pearls, but many lobsters, star-fish, sea-urchins and other marine curios. The best pearl-fishing is at Mikimoto's place, a few miles farther along the coast. In the afternoon we climbed Weather Hill and had a view finer than that from Pemetic on Mt. Desert: eastward, Ise Bay and the swarm of islands and the blue Pacific; westward, a farrolling sea of wild mountains and forests.

Our last point was Gifu, the city of lanterns. There they make delicious persimmon *confitures*, delicate silk-crepe, the strongest paper in the world, fans, umbrellas, and paper lanterns light as soap-bubbles and lovely as campanula bells. We stayed at the "Well of Jewels Inn," and went out at night to see the celebrated cormorant fishing, a craft which has been practised here for more than ten centuries.

The moon was rising behind the mountains. The swift, clear river ran

half glittering and half dark. Our barge was covered with an awning and lit with lanterns. We poled two or three miles up the river and found five other lanterned barges waiting beside gravelly bank between two rapids. I began to think it a little before ten o'clock we saw moving lights up the river. Six fishingboats came sweeping down with the current, an iron cresset full of blazing pine-knots projecting from the bow of each. We joined one of them and drifted with it. In front stood the master fisherman, a tall, bronzed youth, naked to the waist, with a long skirt of straw girt about his loins. The ungainly cormorants,—black bodies, white throats, and hooked bills,—stood along the gunwale, six on a side. A ring of fibre around the lower part of the neck prevents the bird from swallowing fish irrecoverably, and a fibre rein twelve feet long serves to guide and retrieve him. The fisherman pushes them off in order, the captain of the team last. Then they dive, swim under water with feet and wings, dart hither and thither ahead of the boat, come up again and again with a six or seven inch trout held crosswise in the bill, gulp it down, dive again, and keep on till their pouches are full. Then the master, clucking and whistling to his team, lifts one bird after another to the gunwale, taps him on the throat to make him give up his catch, and drops him over once more. So we drifted on with splashing shouting, singing, the torches flaring, the birds eager and skilful, the master deft and imperturbable, until we came to the end of the fishing grounds. When the birds had their collars taken off and were plentifully fed with the smaller fishes, and we all went home. The catch that night must have run well up in the thousands. We have some the next morning for breakfast,—delicious. Paula said,—well, no matter what she said. They were perfectly good pink fish.

### Tokyo Revisited.

Our second week in Tokyo was more serious and joyful than the first. The sun was shining, the air revived. There were social engagements of a real pleasure. A sun-tiffin with Secretary Hofer in his

new bachelor house; a fine banquet (with theatrical entertainment), given me by six of my former Japanese students at Princeton, in the Maple Club; an academic luncheon presided over by Baron Yama-gawa, President of the Imperial University, in the Botanical Gardens; a delightful, friendly feast made for us by Madame Yukiko Ozaki (wife of the eloquent parliamentary leader, and author of those delightful English volumes, "The Japanese Fairy Book" and "Romances of Old Japan"), at the "Inn of Ten Thousand Pines," by the Sumida-gawa; a brilliant dinner with Mrs. Charles Burnett, a gifted American lady who lives very close to the heart of Japan, and whose charm brought to meet us a choice group of scholars and statesmen, men of letters and affairs. In such company one has glimpses of what Japan really desires and seeks. I am convinced that it is not war, but peaceful, orderly development, and that Japan is a natural leader for this work in the Far East.

There were also academic engagements which involved work. A lecture at Waseda University, founded by Japan's "grand old man," the Marquis Okuma; an address at the fortieth anniversary of the Tokyo Y. M. C. A.; two lectures at the Imperial University, the first to be given on the "House Foundation"; a luncheon and lecture at the Woman's University, where we had a hearty welcome from the president and all the staff and students.

The attitude of the Japanese toward education is fine. In the public schools the enrolment and attendance are 95 per cent. You see the well-trained children on excursions with their teachers everywhere, learning to see and know Japan first. In the universities the eagerness for knowledge is keen,—so keen that perhaps it sometimes turns its own edge. Know-it-all is a good dog, but Know-it-well is a better. The Japanese, in fact have many of the American virtues,—and faults. To think or talk of them as "brown monkeys" is distinctly asinine. They have an ancient civilization; a wonderful art and literature; a unified race whose spirit has never been broken by foreign conquest or domination; a



habit of industry and great gifts of manual skill; endurance, ambition, versatility, and sensitive temper. They laugh much, love their numerous and delightful children, and have a firm and passionate faith in the future of their country. They are almost as political-minded as Americans, and quite as honest as any other commercial people.

One word more. What about the Pacific Coast and Japanese Immigration? Only this!

It is a difficult question. Within limits, I think the Pacific Coasters must settle it for themselves. If they do not want Japanese labor they need not have it. If they want it they must treat it on the principle of "the square deal." They should remember that the Pacific has two Coasts. The friendly co-operation of Great Britain, the United States, and Japan is essential to peace and order in the Far East, where our nation has some possessions and many interests.

## The Chinese Eastern Railway

China is gradually establishing her hold over the Chinese Eastern Railway. At the general meeting of shareholders held last year, China succeeded in taking an equal number of posts on the Directorate with Russia. That is to say, thanks to the resolution passed at the general meeting, China is now represented by five directors, and Russia by the same number. It is true that of the 20,000 employees of the railway, about one half are Chinese. But they are almost all in subordinate positions, simply because of the fact that China has not technical experts to spare for the railway. However, the Chinese authorities are trying hard to enable Chinese to hold responsible positions in the railway management.

At present, the Chinese Eastern Railway Company is conducting mining, communication, hospital, and other enterprises in addition to its railway business. In view, however, of the necessity of a decided reduction in its business expenses, the Company is planning to curtail its business spheres. In consequence, it is proposed to sell its mining, hospital, and other enterprises. Taking advantage of this the Chinese authorities are said to be bent upon acquiring these enterprises to be sold by the Company, including its mining enterprises, hospitals, and the wireless and mail services.

The rolling stock of the Company consists of 490 locomotives (of which

about one third is in need of repair), 12,856 freight cars, and 757 passenger cars. Owing to the unsettled conditions in Siberia, the financial condition of the Company is at present anything but satisfactory. During 1920, the gross revenue of the Company totalled 52,700,000 yen against an expenditure of 54,000,000 yen. Thus the Company incurred a loss of 1,300,000 yen. To cover the deficiency, the Chinese Government is said to have granted a loan of four million dollars to the Company, thus adding to its influence over this important railway.

The railway is now under the dual management of the Company and the Allied commissions. The latter comprise a technical commission and a traffic commission. The technical commission was headed by Colonel Stevens, an American, whose place is now held by Mr. Johnson, also an American, while the traffic commission is headed by Major-General Shibau. When the Allied forces were transported to Siberia, both America and Japan gave substantial financial aid to the Company, each paying twenty million yen for the purpose. On the other hand, the South Manchuria Railway Company has been continuing to supply coal to the Chinese Railway Company for several years past and therefore it is now one of the big creditors of the latter. France, too, has large interests in the Chinese Eastern Railway Company, but they are

indirect in nature. France has no shares in the Company, but owns debentures of the Company, through the Russo-Asiatic Bank.

Under these circumstances, it is expected that the struggle for supremacy will grow keener and keener between China and Russia regarding the railway. However, as both countries are extremely short of funds, any improvement in the railway cannot be hoped for unless some others are induced to make large investments in the railway. Among those well posted on the situation, opinion is gaining in strength that there are the following three alternatives for the improvement of the railway: (1) That the Allies

should continue to give financial aid to the railway, the actual investments being made by Japan and America; (2) That the purview of the new international loan consortium for China be extended so as to include the Chinese Eastern Railway; and (3) That a third country, for example, America, should grant heavy loans to China so as to enable the latter to invest in the Chinese Eastern Railway.

The Chinese Eastern Railway Question is generally regarded as a vital one for Japan, especially since the solution will have an important bearing upon the future of the South Manchuria Railway, a great Japanese concern capitalised at three hundred million yen.

## THE DOKOKAI

### **An Association for Bringing About Equality Between Koreans and Japanese.**

An important association has recently come into being in this country, which aims at the abolition of all discrimination between Japanese and Koreans. It has been organised under the auspices of Marquis Okuma; Messrs. Kunisuke Okazaki, and Heikichi Ogawa, leaders of the Seiyukai; Messrs. Iironaka Kono, and Katsuundo Minoura, leaders of the Kenseikai; Mr. Naohiko Seki, leader of the Kokuminto; Prince Fumimaro Kohoe; Mr. Teiichi Sugita, member of the House of Peers; Messrs. Mitsuru Toyama, and Ryohei Uchida; Dr. Giichi Soyejima, and other influential men in various spheres of activity. Therefore, it is not too much to say that this new and important association is representative of national thought and has the support of the nation behind it. Furthermore, among the promoters of the association there are many influential Koreans, including Bokū Jikei and other literati.

The prospectus of the Association reads in substance as follows:

"The basic principle of the annexation of Korea, on the part of Japan, was to establish equality between the two nations, it being quite foreign to Japan's intention to discriminate against Korea; while on the part of Korea, it was the desire of her people to share equally in the honours as well as the blessings and welfare of Japan, with the Japanese nation. The supreme aims and aspirations held in common by the two peoples were to have been realised through mutual understanding and trust in pursuance of the dictates of geographical and historical relations, so as to establish an example of cooperation between Asiatic nations, on the one hand; and on the other, to safeguard peace in the Far East as well as civilisation in the world. This is shown in unequivocal terms in the records of the annexation of Korea.

"Unfortunately, however, the Japanese and Koreans, who should be one family, do not yet enjoy harmony and unity, the trend of events threatening to go counter to the spirit in which the annexation was

accomplished, and its aims and aspirations. The urgent task, therefore, for Japan and Korea is to bring themselves into a harmonious whole and act in perfect brotherhood, so as to give effect to the spirit of the annexation. This is the reason why we have undertaken to organise the Dokokai, an association for bringing about equality between Japanese and Koreans. It is our sincere desire that both Japanese and Koreans who have the promotion of the welfare of the two peoples at heart, shall lend their valued assistance to us and make the Japanese and Koreans into one harmonious family, by doing away with maladministration and dispelling misunderstandings, in accordance with the dictates of justice and humanity, so as to establish an example for the other Asiatic nations on the one hand, and on the other, to safeguard peace and civilisation in the world."

The Dokokai has its headquarters in Tokyo with branches in Seoul and other important centers of Korea and Japan. It is intended to bring about the thorough unification and harmony of the Japanese and the Koreans by means of racial bonds. It proposes to undertake the following enterprises:

(1) The investigation of the current administration in Korea and the submission of proposals for its improvement and reform.

(2) The safeguarding of human rights equally for the Koreans as for the Japanese.

(3) The encouragement and dissemination of education in Korea.

(4) The purification of religious circles.

(5) The study of the ancient history bearing upon the old relations between Korea and Japan.

(6) The establishment of organs for giving relief and employment to Koreans who are in need of them, as well as for social reunion between the Koreans and the Japanese.

(7) The taking of adequate measures

for appreciating the Koreans who have rendered meritorious services; and for redressing the Korean wrongs.

(8) The encouragement of moral culture among the Koreans by giving due honor to those Koreans who have distinguished themselves in filial piety, or other virtues.

(9) The encouragement and protection of the Korean students in Japan.

(10) The publication of the transactions of the Association.

The inaugural meeting of the Association was held on February 3 at the Tsukiji Seiyoken Hotel, Tokyo. It was attended by about three hundred persons, including Koreans, and representing men engaged in various fields of activity. After Mr. Ryohei Uchida made the opening speech, Dr. Toru Terao was elected to the chair, and the prospectus and regulations of the Association were decided upon. Then the election for the management of the Association was held. When this was over, addresses were delivered by Mr. Heikichi Ogawa, representing members of the Seiyukai; by Mr. Junichiro Otsu, representing members of the Kenseikai; and by Marquis Okuma. Before dispersing, the meeting gave three cheers in honor of H. I. M. the Emperor. Owing to the fact that the universal suffrage bill was being discussed in the House of Representatives, there were many M. P.'s who could not attend the meeting. Otherwise, there would have been a larger attendance.

The same evening at eight o'clock, the councillors of the Association met and nominated the following for the management of the Association:

Chief Adviser...Marquis Okuma,

Advisers .....Mr. Mitsuru Toyama.

Mr. Kunisuke Okazaki and Mr. Heikichi Ogawa, representing the Seiyukai members.

Mr. Hiironaka Kono and Mr. Katsuundo Minoura, representing the Kenseikai members.

Mr. Naohiko Seki, representing the Kokuminto members.	„	.....Mr. Shinobu Tsukuda.
Dr. Toru Terao, representing other supporters of the Association.	„	.....Mr. Tohatsu Nanba.
	„	.....Mr. Teisuke Matsuda.
	„	.....Mr. Goro Arakawa.
	„	.....Mr. Bonpei Yuasa.
	„	.....Mr. Sakujiro Miwa.
	„	.....Mr. Misao Suyenaga.
Managing Director....Mr. Ryohei Uchida.	Permanent Manager...	Mr. Teitaro Obata.
Manager.....Mr. Fusajiro Ichinomiya.	„	„ ... Mr. Yoshihisa Kuzuun.
„ .....Mr. Ryoza Ioki.		
„ .....Dr. Giichi Soyejima.		

Gentlemen, on this significant occasion when I am asked to deliver the inaugural speech in behalf of the newly organized society, the "Dokokai," I wish to offer you my opinion with regard to the present condition of Chosen, and thereby to dwell upon the cause for which we should endeavor for racial unity.

It is too obvious to remark that any disturbances in Chosen will bring serious consequences to the peace of Japan. Since the revolt of 1919, continual plots have been hatched among the discontented people there. Bombs have been thrown, though in vain, at the Governor-General, as well as at several police-stations. These attempts as such, while they may not prove to be very grievous after all; yet when we look to the bottom of the matter and find that there are few who escape the extortion of money by the rioters, we can not treat it with indifference. Notwithstanding these innocent people are cruelly deprived of their resources, most of them usually keep silence, and but few cases come to the notice of the authorities. Why do they keep silence? It is because they are apt to be suspected in such cases by the authorities to have supplied the traitors with money, and accordingly to be kept

in jail. With riotous crowds threatening their property on one hand, and with the fear of the police on the other, all the law abiding people throughout the provinces are now in such a precarious condition that they can hardly enjoy their daily life. With the view of maintaining peace, the government-general has increased the number of gendarmes and policemen, who now amount to 20,000, and yet the peace of Chosen is liable to be disturbed from time to time.

Here we have to stop to look into the cause of the matter. Indeed, there are some politicians who think that if Japan had not annexed the peninsula, no such disturbances would have been brought about. My opinion, however, is far from that. I think, if Japan had not annexed Chosen, the land would unavoidably have fallen into a greater commotion than the state of present Russia.

The society of Chosen had certainly reached the period of revolution. Its people have consisted, as you are well aware, of four classes: the nobility, the middle class, the common people, and the butchers and funeral attendants. Of these four classes, the butchers and funeral attendants are to be compared to our "eta" and "hinin" of former times, and

have been treated with contempt by the other classes.

However, there has recently been a great change, which we might call a revolutionary movement, among these four classes. Though you are, I suppose, already acquainted with the conditions existing among these classes, yet I beg to give you first their outlines with a view to making my statement more comprehensible. The foremost class of nobility is descended from the ancient patriarchs, and has long formed a privileged class quite unknown to other nations.

Different from feudal lords in other countries, the nobility of Chosen never took possession of estates, but they had special privileges far superior to the possession of land, and even judicial power. Thus, the nobility could sit in judgment on, and freely extort money from the common people who were compelled to supply the nobles with materials for food and dress.

While the nobility thus exercised its authority, the royal influence was too small to place the presumptuous nobles under restraint. The royal family was nothing but one of the nobles, though a little more empowered. Moreover, there existed no law to limit the number of the nobles, and all their sons were entitled to interfere in political matters and were invested with judicial power. It was therefore natural enough that these nobles, multiplied in number, should gradually spread through the provinces and play the tyrant as they pleased. In consequence of such an unjust administration, the nobility of Chosen outnumbered the common people; the number of tax-collectors exceeded that of the payers and under this heavy burden, the people of the third class could not but become exhausted. Moreover, the nobles never paid taxes on their estates, but caused the inhabitants pay for the owners. When the people all over the provinces had become exhausted under

this pitiless exaction, the nobles themselves became impoverished, now lacking the source from which to extort money. For instance, a little before the Sino-Japanese War, the royal household of Chosen was unable to raise the paltry sum of 1,000 yen for the construction of a monument. It cannot lightly be passed over that Chosen under its own royal government became so exhausted that there was no hope of redress, on account of such grave faults in its constitution.

Side by side with the impoverishment of the nobility, the middle class began to raise its head. This middle class, which was to be compared to the "ashigaru" of the feudal age in Japan, was allowed to do job work; and being able to have intercourse with both the nobles and the common people, they availed themselves of it to gain a favorable position in industrial circles. Besides, most of the mistresses of the nobles being selected from among this class, there naturally existed close relations between the nobility and the middle class. Thus, the common people were placed in the most miserable condition: they were compelled to observe restrictions in their dress; they could build their houses only within prescribed limits; they were prohibited from providing their houses with gates; they had even no right to go out of their abodes during the night in Seoul. They suffered not only all possible restraints, but they seemed to live only to be responsible for paying taxes. They descended from father to son under such circumstances for generation after generation, during several thousand years. Of all miserable creatures, the common people of Chosen must have been the worst.

As modern society made great progress, however, several changes took place in Chosen too, and a sort of revolution arose against these conditions. The first fuse was lighted by Bokueiko, who, on returning from Japan at the time of the

Sino-Japanese War, organized the first cabinet in Chosen, and selected men of ability from the middle class. Though his cabinet was of a short duration, yet since then the middle class has continued to exercise its power, and at present the positions of trust are held by those belonging to the middle class rather than the nobles. Thus, in Chosen those who had hitherto been prevented from attaining high positions have gained the opportunity to display their ability, while the nobles were driven, into the back-ground.

The case was different, however, with the common people who failed to grasp the opportunity of bettering themselves side by side with the middle class and continued to be oppressed as before. Yet it was clear that as long as the position of the common people was not elevated to the same level as that of the other class, the affairs of state were not to be brought to a peaceful settlement. And matters took quite the natural course when these people awoke, to break up the deep-rooted evils rampant for thousands of years. Indeed, the discontent of the common people brought about the insurrection of the "Togakuto." It induced Japan to interfere in the affairs of Chosen; and the annexation of Chosen was really performed by the efforts of these common people.

After the annexation, however, a strange phenomenon appeared. The common people had not drunk their full in securing power, while the butchers and funeral attendants, the lowest class, raised their heads, taking hold of some power as gendarmes, policemen and jailers. In this wise, the people belonging to the lowest class, who had been oppressed for so long, now, were able to retaliate upon the nobles and the common people. On the other hand, those belonging to the other two classes could do nothing against the powerful though petty officers who learned to give themselves airs under

the shelter of the Japanese authorities. Neither nobles nor common people could obtain desirable positions under the new constitution, and thus their hope of promotion was entirely disappointed.

If there is no outlet to give vent to discontent, nothing but an outburst can be expected; and in the case of the people of Chosen, the outburst came not in the form of class feuds, but in the shape of rebellion against the government-general. It is, therefore wide of the mark to say that the annexation of Chosen has brought about the present tumult in the territory. On the contrary, the political system after the annexation disappointed the people there with regard to the promotion of their positions, and the upshot was that a greater confusion was injected into the unnatural class relations which pervaded all the provinces. We can safely affirm that the disturbances in Chosen were not the result of dissatisfaction regarding the annexation, but originated in discontent against the administration after it. If Chosen had not been annexed then, those classes would have perpetually been at strife; and now that the radicals are gaining ground, the whole territory would have fallen into worse confusion than that in Russia.

Well then, in the barring of the Koreans from the government services together with the class strife the crux of the Korean question? Far from it. In the first place, the authorities have failed to grasp the essence of the needs of colonial government and tried at once to enforce our constitution on the colony, quite ignoring the people's manners and customs. Secondly, before the annexation, there had existed friendly relations between the Chosenese and Japanese there. But since the Japanese bureaucracy took possession of the government, those Japanese interested in Chosen withdrew from the provinces, leaving the natives friendless and comfortless.

It goes without saying that admin-

istration requires subsidiary institutions, for instance, the press, whether government or opposition; and political parties, whether Ministerial or Opposition. Indeed those institutions serve as a safety valve for the smooth administration. There is no denying that they are also needed in the administration of Korea. And yet, the late Count Terauchi, when he took charge of the peninsula as Governor-General, paid no attention to this consideration. But on the contrary, he prohibited any organization of political parties and shackled speech and writing. This must have been a great cause of the discontent among the people of Chosen, and this must certainly be why the government-general has thrown the affairs of the peninsula into such chaos.

Now the aim of the "Dokokai," this newly organized society, is to become an

influential organ vis-a-vis the government of Chosen in the foregoing meaning; politically, investigating into the administration there, and if necessary to call the attention of the authorities to proper measures that should be carried out; and socially, endeavoring to promote friendship between both peoples, thus to aid in the accomplishment of the Imperial will, which puts stress on friendship without "discrimination, the highest aim of the annexation of Chosen.

Therefore, we urgently desire to ask our fellow-citizens of all classes interested in the matter to assist our undertaking and contribute as much as possible toward the solution of Chosen problems.

Finally, I thank you from the bottom of my heart that in spite of such short notice so great a number of you, have favored us promoters of the "Dokokai" with your honorable attendance.

## The Address Delivered by Marquis Okuma at the Inaugural Meeting of the Dokokai

That both the Japanese and the Koreans have descended from a common stock is a fact established, not only historically but ethnologically as well. It is true the annexation was effected owing to necessities of the national existence of the two peoples; but it has been nothing but an effort to restore the relations between the two peoples, which had been interrupted, to their ancient and original state.

In pursuance of the wishes of the Koreans, the late Emperor Meiji carried out the annexation in order to do away with the disputes between the two brotherly nations on the one hand, and on the other to place them on an equal footing. Aggression, which has marked the relations between various Powers, was most foreign to the design of the Emperor whose chief and sole concern was how to safeguard co-existence for the Japanese

and the Koreans, who are after all, kith and kin.

The current state of affairs, however, in Korea is anything but satisfactory, being marked by disaffection and grievances; while there seem to be not a few Koreans who plan Korean independence. It is needless to say that their movement runs counter to the spirit in which the annexation was effected; and they are being carried away by momentary impulses, disregarding the ultimate welfare of their brethren. I can not see the present conditions in Korea without feeling profound regret.

Why, then, has the Korean situation been aggravated as it is today? I suspect that all the cabinets so far have blundered in their policy toward Korea, while the Japanese at home have been indifferent to the welfare of the Koreans; thus plunging

the Korean people into desperation. This point should be given serious consideration by the Japanese. It will never do for them to hold the Koreans alone responsible for the prevailing situation.

As it is centuries since Korea and Japan were separated from each other and became independent, it is no wonder that differences have been created in their customs and manners as well as in their languages and history, which is the reason why even after the annexation they sometimes seem two entirely different nations, their relations being often estranged. Therefore, it is my firm belief that this difference in customs and manners as well as languages should be duly considered in the administration of Korea.

Setting aside sentimentalities, however, a survey of the world situation does not warrant the independence of Korea. This must be fully realised by the Koreans; while at the same time the authorities should endeavor earnestly to improve the administration of Korea, by paying due consideration to her customs and manners. The Japanese, too, should put forth their utmost effort to draw closer their bonds

with the Koreans so as to realise the object of the annexation. There could be no other solution of the Japan-Korea question, nor could there be any better method for promoting the welfare of the two peoples.

The various nations of the world are not yet healed of their wounds sustained during the great war; they are confronted with economic and financial depression. In consequence, the world is in the midst of a whirlpool of dangerous ideas. Such being the case, it is incumbent upon the peoples in this part of the world to co-ordinate their efforts and make substantial contribution to the cause of peace and civilisation in the world at large.

Therefore, it commands my hearty approval that at this critical moment you are going to organise the Dokokai and undertake to find an adequate solution of the Japan-Korea question despite the serious obstacles facing you. It is my earnest desire that you should realise the object of the annexation, by conducting your campaign according to the dictates of justice and humanity with tenacity of purpose as well as with unswerving allegiance to the cause of the two nations.

## Address by Mr. Riuji Nagashima at the Inauguration of the Dokokai

Gentlemen: Mr. Uchida has just told me that the aim of this association is to promote better relations between the Japanese and Koreans. I see among you some of those gentlemen who took part in the annexation of Korea and appreciate the unceasing devotion with which they are determined to bring about good fruits from the union.

The annexation was not accomplished easily; it was, in the face of political vicissitudes in the peninsula, the result of many years' work with the sole object of bringing permanent peace to the Far East, and

for the benefit of the people of Korea. But since our Government-General has been established, the work of the successive Administrations has been an utter failure, which is a cause of the present discontent in the peninsula. As the annexation was not for the extension of our territory, there should not have arisen any such independence movement. It is true, as the Hon. Mr. Ogawa fitly said, that no country has ever trod a smooth path in this experience. But we ought at the same time to keep in mind that success depends much upon the administration.



It can not be doubted that the present condition of Korea is chiefly due to the great changes throughout the world. By this, I do not mean that the self-determination of nations is the result of the great war or that it originated with President Wilson. Without the war and without Mr. Wilson, this self-determination principle would surely have come to be shouted by some of the smaller nations sooner or later. You know what the white races say. They say it is their privilege to invade others' territory. Justice and humanity are for them only, not for the coloured people. With such voices around us, why not the claim for racial equality? Why should there not arise the cry for self-determination? Indeed, this demand for self-determination is nothing but the outcome of the gradual enlightenment of the people oppressed by the white races. The present unsatisfactory condition in Korea is in fact due to this world current. Originated in this world current, and being a great international movement, it will not be uprooted in a day or two; and suppressed though it may be, it will arise in future under various forms. You know well how our Ally, England, is burdened with the Irish problem, of which a happy solution you can not tell when it will come. Egypt, which I visited some months ago, her future also is, as a sphinx to us. The condition of India, notwithstanding the papers reports, can not be lightly passed over. The Korean movement must be counted part of this world turmoil, influenced by the upheaval in other parts of the world.

"Mitigation of the bitter feeling of the Koreans who raised this independence movement may be, perhaps, a part of the work of this new Association. But it is Justice and Humanity, those great motives of enlightenment, that have really actuated the formation of this Association, in order to accomplish the first and original object of the annexation, and to put right those many faults committed in the past by

successive administrations. This is, I presume, the aim of this association, which makes it different from others, and in this sense, I hope its future will be crowned with success.

"Gentlemen, the present condition of the world is very grave. Russia is chaotic and cursed with epidemics. Short of materials and the national life demoralized, the state of Austria, Hungary, Czecho-Slovakia and some other countries is not less grave. Germany has had imposed on her a ¥220,000,000,000 war indemnity, the payment of which would save France and some other states from bankruptcy but would impoverish Germany. The late war was a duel between two groups of nations each upholding its own culture, leaving a chasm too deep to bridge over in the short period of five or ten years. Then you know also what is now happening in Russia. That great movement of destruction is sweeping away everything before it and its influence, like a hurricane, is moving eastward to China and Korea, and southwards to India. The end of the war could not stop its course nor will it come to an end in any short space of time, without giving rise to many other revolts and disturbances in various parts of the world. Indeed, the balance has been lost in Europe and it will not be an easy task for European Statesmen to cope with the many difficult problems and restore it to the pre-war state. This keeps them too busy to pay any attention to other directions.

"As the result of this great change on the surface of the globe, there has arisen the important problem: Europeans being thus busily occupied in the rearrangement of their own houses, who will hereafter maintain the peace of the Far East? England holds no longer her former unique position, nor can American economic influence solve this question. These two powers disqualified there remains only one power, Japan, upon whom will fall this burden. Willing or unwilling, at whatever sacrifices, Japan has no alternative but to

shoulder this responsibility. If she avoids it, with the European nations exhausted and broken, the East will fall into confusion. This uneasiness holds us always in a nightmare. Though we fought the wars with China and Russia for the maintenance of peace, we are still left alone to cope with this task, greater and heavier than before.

"Gentlemen, this new situation created by the war, in which we find ourselves, necessitates that we do our utmost to further good relations with the Koreans, in that cordial spirit that has ever existed between the two peoples; and to show the world the work of assimilation. This is the fundamental fact that we ought to keep in mind for the solution of Far Eastern problems. During the past ten years, we have had many administrative organs established in the peninsula for the benefit of the natives, but, unfortunately, no true government. Lacking foresight and true statesmanship in the home government, it was natural that the natives began to be dissatisfied with us and took to disturbances, for which we have only ourselves to blame. For years it has been the general tendency of our countrymen to copy the materialistic examples of western civilization. Fallen below the higher ideals of our own civilization but swollen with imported base ideas from the West, we have governed Korea, and negotiated with China and Europe. Hence we have seen in our foreign policy a curious phenomenon, polite and servile to the Western nations, and arrogant and dominating toward neighbouring peoples.

Let us try to show to the world what we have better in us and that we have learned only the best ideas of the West. Let our administration of Korea be carried on in this light.

"The late war has shown that Western materialism and "dollar diplomacy" are powerless in the face of the great whirlwind. This powerlessness is proved also by the great revolution in Russia, which, though partly due to the despotic policy of the old imperial house, originated in her literature, which is half Asiatic in idea and refuses to be satisfied with Materialism, and with a noticeable tendency toward destruction. I firmly believe, Gentlemen, that now is the time in which we must seek our salvation in our old and moral civilization, which alone can remedy our evils. By this I do not mean we should abandon the material side of modern civilization; what I mean is that we ought to try to find a new one well harmonized. The western nations disqualified for this, is it not a good opportunity for us to give to the world new enlightenment? We should first give a good example in Korea, the nearest field for the work, where there is no rivalry, no class discrimination, no racial feud: but a race, our kindred race, compact as a whole. This must be the work of this Association, the object of the administration, and the keynote to our foreign policy towards China and Siberia. There may lie difficulties in our future, but guided in this spirit, the day will surely come when we shall be able to say to the nations of the world, 'We offer you a New Enlightenment!'"

## H.I.H. The Crown Prince Leaves for England

As reported in our previous issue, H.I.H. the Crown Prince left for England on the morning of March 3, the auspicious day in this country in which is celebrated the Girls' Festival, on board the warship Katori; with the guns of warships in Yokohama Bay booming the Imperial salute, the sirens of the merchantmen in the harbour shrilly wishing him a pleasant trip and a safe return, and thousands of his future subjects joining in banzai after banzai.

From an early hour in the morning in Tokyo, all roads led towards the Tokyo Station and the route that had been mapped out for His Royal Highness on his way from his palace at Takanawa to where he would board the train for Yokohama. The entire route was gaily decorated with banners and bunting, while at the entrance of every house the Rising Sun banner waved bravely in the raw morning breeze.

Thousands of people lined the route and there was much talk and speculation among the crowd with regard to the great event of the day. Suddenly, the news came, faster than the magic wires, that the Prince had left his Palace. The increased excitement that this gave rise to caused an increase in the volume of talk. The sound of bugles could be heard shortly after in the far distance. Gradually it became more and more audible, and the chatter of the multitude dropped into whispers which soon after gave way to a perfect hush. The bugles heralded the approach of the Crown Prince.

Mingled with the ever-increasing volume of the bugle blasts could be heard stern sharp orders at which the soldiers lining the route stiffened to attention. Soon after the Imperial cavalcade came into view.

Two mounted horsemen, followed by guards of honour consisting of a troop of cavalry bearing the colours of the Crown Prince, led the van of the procession. This was followed by the magnificent equipage of the Prince, escorted by mounted Guards of Honour. Just after the Prince's carriage came those containing the

other members of the Crown Prince's suite. The rear of the procession was similar to the van, guards of honour and two mounted horsemen closing up the Imperial Cavalcade.

The Imperial suite consisted of: Count Chinda, who is in charge of the entire suite; Lieut-General Nara, Chief Aide-de-Camp to the Crown Prince; Dr. Miura, medical attendant; Viscount Iriye, Lord Chamberlain to His Highness; Viscount Tsuchiya, Chamberlain to His Highness; Mr. Saionji, Master of Ceremonies; Mr. Yamamoto, of the Crown Prince's Household; Mr. Toda, Steward to the Household of the Crown Prince; Count Kamci, Chamberlain to His Highness; Dr. Takata, medical attendant; Mr. Sawada, of the Foreign Office; Colonel Obikawa, Aide-de-Camp to the Crown Prince and Count Futara, Secretary to the Imperial Household.

The hush that fell on the multitudes as the sound of the bugles were more audibly heard was not broken, but, as the cavalcade drew closer, there was a perceptible amount of jostling which signified that the Crown Prince had arrived. The enthusiasm of the crowd could not be held back any longer and they burst out into banzai after banzai. The Crown Prince, who was dressed in naval uniform, returned the greetings of his father's subjects with salutes.

The procession reached the Tokyo Station about 9 o'clock. On alighting, the Crown Prince was received by special messengers sent by the Emperor and the Empress; by his brother Princes; by other Princes of the Blood; by Prince Fushimi and other Imperial Princes; by all high Government officials and Court dignitaries; and by the British Ambassador and representatives of other foreign Embassies and Legations in Tokyo.

In the Tokyo Station, a special waiting room had been prepared for the Prince and here he gave his final audience for months to come to civil and military officials.

Meantime, those privileged to remain on the station platform and see His Imperial Highness off began taking up the positions assigned to them. A company of the Imperial Bodyguard, under the command of Major Nishihara, lined the pathway leading from the waiting room to the train. The Prince then proceeded to review the men while the Imperial Marine Orchestra played the "Kimi Ga Yo." With the

of his long trip.

Promptly at 10.30, His Imperial Highness left his special train at Yokohama and walked to the launch waiting at the foot of the hatoba. A battalion of the Imperial Body Guard, stood at attention on one side of the dock and on the other side a battalion of bluejackets guarded the way. No incident or confusion marred his departure and all arrangements to the



II. I. H. the Crown Prince.

music of the national air of Japan yet filling the station, His Highness prepared to board the train. This was the signal for the last tokens of loyalty from the Capital and a terrific crash of artillery from a battery stationed in front of the General Staff Office, which boomed the Imperial salute of 21 guns. To the deafening noise of the cannon, and banzai after banzai from the vast crowd in and around the station, His Highness began the first step

minutest detail were carried out with military precision.

From early morning thousands of loyal subjects from all parts of the city and from more distant places streamed toward the waterfront and before eight o'clock the van of the 15,000 school children from the various schools in Yokohama marched across Bankokubashi and took up their position in their allotted place in the Customs Compound.

At 10.15 the warships in the harbour fired a salute and this gave notice that the Imperial train was at Tsurumi. Fireworks were sent up from the far end of the Harbour, the aerial bombs bursting high in the air and liberating parachutes, under which were suspended the national colours.

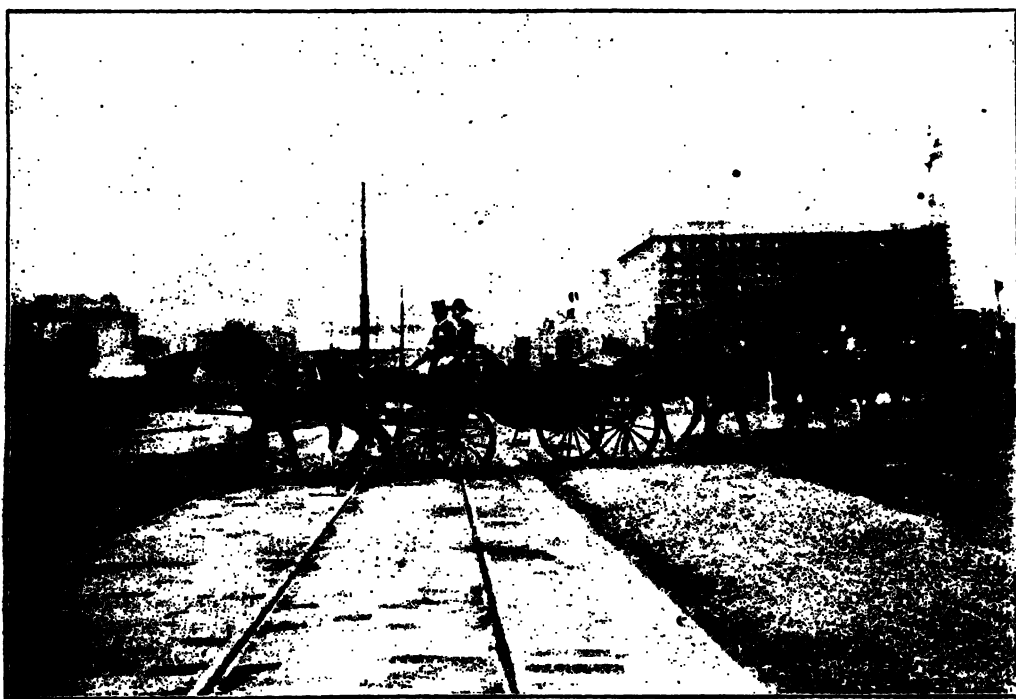
As the train rounded the curve at the head of the dock a bugle announced its coming. The waiting thousands stood at attention with bared heads as the coaches glided noiselessly to the end of their journey. Special steps with brass rails and carpeted with green velvet were placed at the doors of the coaches. The Chief of the Railway Control Bureau opened the door of the Imperial coach and the chamberlain to His Highness stepped out, followed a moment later by the Prince himself. Just as he reached the dock the naval and military bands struck up the National Anthem and he stood at attention for a moment before walking to the end of the dock.

Mr. Shigeru Suzuki, Director of Customs for Yokohama, walked ahead, followed by

the Crown Prince, with Admiral Baron Kato, Minister of the Navy; Count Chinda, Chamberlain Irie, and H. I. H. Prince Kan-in immediately behind. Four torpedo launches from the Katori and Kashima were waiting at the head of the dock. Admiral Baron Kato and his staff boarded the first and the Imperial traveller the second. His standard was raised just as he stepped on board and the warships in the harbour boomed out a salute of 21 guns. The launches steamed slowly in single file to the Katori which was moored a short distance away. The naval launches were followed by the O.S.K. launches and those of several other steamship companies.

When the Imperial launch steamed alongside the big cruiser, the Prince's standard was hoisted to the mainmast and the lusty banzais of the crew came booming across the water, and was echoed by the crews of the many steamers in the harbour who were lined up on the decks watching the procession.

A reception was held on board the Katori and at 11.30 she cast her mooring and steamed slowly out to sea. Airplanes



H. I. H. the Crown Prince Proceeding to Tokyo Station.

from Yokosuka circled overhead, whistles and sirens screeched and the thousands who lined the waterfront sent up a mighty cheer.

Mayor Kubota, of Yokohama, Governor Inouye, of Kanagawa Prefecture, members of the Yokohama Consular Body, a few prominent business men, representatives of the press, photographers, and a few others, were allowed admittance to the Customs Compound, in addition to about 15,000 school children from the various schools of the city.

Absence of confusion and disorder of any kind were noticeable features of the

Chow Islands, where he was given an enthusiastic welcome by the local people.

### Call at Hongkong.

The Crown Prince landed incognito on march 10, for the briefest stay. Returning to the flagship, he received the Governor, executive officers of the Colony and the legislators aboard the Katori.

He and his staff, accompanied by Governor General Stubbs, motored to "Tytam Reservoir" at noon. The party lunched aboard the H.M.S. Curlew, His Highness returning to Hongkong aboard the Curlew in the afternoon.



11. I. II. the Crown Prince Leaving the Train at Yokohama Station.

day. A locomotive came down the track half hour ahead of the Imperial train to make sure of its safety and gangs of section men, police and gendarmes guarded every foot of the way to prevent accidents.

Every business house in the city was decorated with flags for the occasion. Decorations at the dock were very simple with the exception of the big gateposts which were erected at the end of the dock near the landing. With the exception of the Customs Compound, the waterfront from the Grand Hotel to Kanagawa was crowded with spectators. All ships in port were gay with flags strung from the mastsheads.

En route to England, via Hongkong, the Crown Prince touched in the Loo

On the Katori, the Crown Prince received in audience the Governor-General, General Kirkpatrick, the Commodore of the Squadron, civil officials and executive councillors. A guard of honour and a band received the guests in a most imposing manner.

Count Chinda presented the guests to the Prince who shook hands with all.

The same evening there was a dinner at Government House. Prince Kan-in and others of the Crown Prince's suite were present. Besides the Japanese guests there were present: the Japanese Consul General, two leading members of the Japanese business community, General Kirkpatrick, all the civil, military and naval officials, also the members of the

Executive and Legislative Councillors, including Chinese. The function was strictly official.

The Government of the Colony entertained 200 Japanese sailors in the afternoon at tea at the City Hall.

Rain marred the effects of the Japanese private display of illuminations during the night.

The afternoon reception aboard the flagship, Katori, was attended by hundreds of Japanese men and women.

The Japanese officers were given a motor

trip over the island.

His Imperial Highness, The Crown Prince sailed from Hongkong for Singapore, on march 13.

A flotilla of steam launches with the leading Japanese residents on board, conducted the Katori out of the harbour. The Kashima followed.

It is expected that the Crown Prince will sail direct to England, after touching at Singapore and a few other places. His arrival in England is expected to be early in May.

## The Langdon Affair Settled

The Japanese sentry who shot and killed Lieutenant Warren H. Langdon of the United States Navy in Vladivostok early in the morning of January 8 has been declared not guilty of the charge of unpremeditated homicide by the court martial trying his case, according to the announcement of the War Office on February 21.

The court martial decided that although the killing was unjustifiable according to Japanese military law and all regulations bearing on the incident, the sentry should be exonerated on the ground that he had not had sufficient instruction in his duties and that therefore the commander of the camp should take the responsibility. This commander, who is Major General Nishihara, commander of the Twenty-Second Brigade, has been suspended from his command and his rank. Other officers responsible have also been punished, according to the War Office statement.

The report of the court martial recounts in considerable detail the circumstances of the shooting, the whole tending to show that the affair was the result of nervousness and fear on the part of an untrained, green soldier.

The War Office prefaces the court's judgment by an explanatory paragraph, which says that in connection with the Langdon affair the following verdict is published by the court martial to which the case was submitted by the expeditionary

forces in Vladivostok. The circumstances under which the affair was submitted to the investigation of the court martial are as follows:

"When the incident occurred a special sergeant major of the gendarmerie attached to the expeditionary forces in Vladivostok, in the capacity of military prosecutor, was dispatched to the scene of the incident and questioned the sentry, following up an inquiry by a private of the gendarmerie to whom the sentry had stated that Lieutenant Langdon met his death at his hands. The sentry stated he had unintentionally shot at and killed Lieutenant Langdon. The sentry was again submitted to examination at the office of the gendarmerie, but no further evidence was gained. The commander of gendarmerie then made a charge of unpremeditated homicide against the sentry, reporting this to the commander of the expeditionary forces, who is head of the provisional court martial in Vladivostok. The sentry was then sent before the court martial for trial on this charge in conformity with the provisions of the military code of criminal procedure."

Then follows the findings of the court:

"Rigoro Ogasawara, First Class Infantry Private of the Japanese Army, attached to the 3th Company of the 44th Infantry Regiment of the 11 Division:

"We have finished the examination of the case in which the above mentioned,

soldier caused the death of another person by mistake and hereby pass the following judgment:

### TEXT

"The prisoner Rigoro has been found Not Guilty.

### REASONS FOR THE ABOVE JUDGMENT.

"From January 1 of the 10th Year of Taisho (1921) the prisoner had been on duty as sentry at the headquarters of the Eleventh Division in Peter the Great Street in Vladivostok. At 4 a.m. on January 8 of the same year he began a tour as sentry at the entrance of the headquarters of this division, standing watch in the sentry box. It was the last day of the lunar month and at the time the prisoner began his tour of duty all the lights in the neighborhood had been extinguished. The night was pitch dark. About 4.10 a.m. the sentry suddenly saw a light streaming from the direction of the Nikolai Gate, lighting up the sentry box in which the prisoner stood. He watched the light until he saw a man slowly walking down the foot-path opposite the sentry box, sometimes guiding his steps by his flashlight and sometimes turning the light toward the sentry box. The sentry knew that at the point opposite the sentry box, between the foot-path and the roadway, several telegraph wires, some of them Japanese telegraph wires, hung so low that any passerby might touch them. He remembered that he had received instructions that he should stop anyone who tried to tamper with the military wires. The prisoner watched the man, wondering whether he was going to take the opportunity to cut these wires. The man, however, passed the spot where the wires were hanging low and at the same time the flash light which he carried was extinguished.

"His suspicions being roused, the prisoner left the sentry box to examine the man, calling 'stoi' ('Stop') three times. The man, however, went on as though he had not heard. The prisoner followed the man and came up with him in front of the Chinese shop on the western corner of the intersection of Peter the Great Street and the street along the water-front. The prisoner again called

out 'stoi' twice, and seeing the man stop asked in Russian whether he was a Russian or an American. To this the man replied 'Niznai!' in a firm tone. Unable to understand the sentry, who was also unable to tell by the man's clothing anything about his identity, reached with his right hand for the lamp in the man's left hand, intending to turn the light on the man and learn who he was. The man, however, drew back his left hand and thrust his right into the pocket of his overcoat, drawing close to the prisoner. Thinking that the man was drawing a revolver and that he meant to harm him, the prisoner in fear retreated two or three steps and raised his rifle. The man then turned and walked away a few steps.

"The prisoner had not received sufficient instruction regarding sentry duty for troops in billets. In view of the disturbed conditions in Vladivostok and the injuries that had been on several occasions inflicted on Japanese sentries, the prisoner had been instructed that a sentry should keep his senses alert if he was to properly fulfil his duties as a sentry. The prisoner therefore thought that a sentry had the right to use his weapon against those who did not obey his commands. He levelled his rifle, calling out: "If you flee I shall shoot," and then pulled the trigger of his weapon.

"The man lurched to the right and fired two shots at the prisoner. The prisoner after firing the first shot prepared to fire again, but his rifle did not go off because the shell of the first cartridge was still in the chamber, he having failed to draw the bolt back far enough to extract it. The prisoner prepared his rifle to fire again, stepped forward four or five paces and shot at what he thought to be the head of the man.

"It was found later that the man was called Langdon, lieutenant in the American Navy, and on the United States warship Albany. The prisoner's first bullet struck his victim, passing through his body, entering the back near the extreme end of the left shoulder blade and passing out within two inches of the top of the left breast. The lieutenant died at 2.21 o'clock the following afternoon from



the wound he had received. One of the shots fired by the lieutenant grazed the belt of the prisoner, entering his thick overcoat on the left side at the height of the upper thigh and coming out in the back.

"The duties of sentries of the headquarters of the Eleventh Division are governed in accordance with the regulations for Japanese troops in billets in Vladivostok, framed by the commander of troops in billets in that city. Matters that do not fall within the scope of these regulations are to be governed by the Garrison Regulations, Garrison Service Regulations and the Field Regulations. Regarding the use of firearms the following rules are found in the regulations for troops in billets: Weapons may be used (1) for self defense; (2) where there are no other means of suppressing riot or disorder; (3) where there are no other means of protecting life and property.

"The prisoner's action in shooting the lieutenant was contrary to these regulations. Therefore it cannot be said that he was within the scope of his duties in so doing. It may appear that the prisoner was guilty of a criminal act, but in view

of the fact that he had not been properly instructed in the regulations for troops in billets, and that in shooting the lieutenant he believed that he was acting rightly, believing that it is the duty of a sentry to fire at anyone who does not obey his command, the offense of the sentry is not one to which Article 38 of the Criminal Code is applicable. It cannot be considered a premeditated crime, nor a crime which is the result of a mistake. There are no special regulations which can be applied to the case of this prisoner. This is the reason the court has decided to pass the foregoing judgment."

The War Office adds, this paragraph to the court's judgment:

"As the text of the judgment shows, the prisoner committed this offense because he had not been sufficiently instructed regarding the duties of troops in billets, and therefore the War Office has placed the commander of these troops on the waiting list, placing on him the responsibility for the affair. The War Office has also dealt duly with other officers who were judged to share the responsibility.

## The Yap Question

A Paris dispatch dated February 24 reports that the text of the American government's note regarding mandates has been submitted to the council of the League of Nations, and it has been decided to make public only a summary of the note, as follows:

"The government of the United States declares it seizes the opportunity to send to the council of the League of Nations a copy of a note addressed to Earl Curzon, British Foreign Secretary, on November 20 last year setting forth in detail the views of the United States on the responsibilities of mandatory powers. A copy of that note was sent also to the French and Italian governments.

"The United States government draws

the attention of the council to the request made in that note that projects of mandates intended for the society of nations, before being submitted to the League council, be communicated to the United States; and that precise indication be made of the principles on which the United States conditioned its approbation. The United States government has received the text of a mandate attributed to the Emperor of Japan over all former German islands in the Pacific north of the equator, which text was approved by the League council on December 17 at Geneva.

"The United States government declares it has never given its consent that the island of Yap be included in the terri-

teries subjected to the mandate of Japan. It recalls that it has already so informed the governments of Great Britain, France, Italy and Japan, informing them that its reservation rested on the opinion held that Yap enters necessarily into any project or system of practical communication by cable in the Pacific, and that no power can limit, or control its use.

"Consequently, the United States government is moved to declare, respectfully, that it cannot regard itself bound by the terms of the said mandate, and desires that particular note be taken of its protest against the decision of the League made on December 17. At the same time, it asks the council, whose action resulted, evidently, from inadequate representation of the facts, to submit the question to a new investigation, which is required in order to arrive at an equitable solution of the matter.

When the American protest was placed before the Council, members of the Council of the League of Nations in-

dicated that the Council was not in a position to take any action in regard to the American protest on the mandate for Yap, because that mandate, granted to Japan, was approved by the League without protest in December.

It was indicated that the only possibility of altering the action already taken in the question of Yap by the League of Nations would lie in the discovery that the island of Yap was not "one of the former German colony islands north of the Equator" for all of which Japan has been granted the mandate.

Japan's attitude concerning this question may be seen from the Foreign Minister Count Uchida's reply to an interpellation in the Diet: The question regarding Yap, Count Uchida explained in answer to Baron Sakamoto's inquiry, was settled in Paris, but the disposition of German cables was not decided upon. He expressed the opinion that American claims against the Japanese mandate in Yap were without justification.

## Foreign Office Issues Statement On The Future Administration Of Mandated Islands In The Pacific.

An end of military government over the former German islands in the Pacific now held by Japan under mandate, and the early substitution of civil government is promised in a statement issued by the Foreign Office on 24th March last.

This statement flatly denies all reports that Japan is fortifying or intends to fortify these islands, and dwells on the small value—either strategic or economic—of the former German Pacific possessions. It is also denied that there is any attempt or intention on the part of the Japanese authorities to exclude foreign traders or missionaries from these islands. The statement follows:

"It need scarcely be said that it was for the purpose of maintaining the peace

of the Orient and of safeguarding the commerce and navigation of various countries in the Pacific that the Japanese Navy swept the German warships from the seas of the Orient and occupied the former German islands in the South Pacific. In conformity with the method of administration of the Allied Powers in the territories under their occupation, the Japanese Government established military administration in these islands, stationing troops on the principal islands. The military administration, however, is such in name only, the actual executive affairs being in the hands of experienced civil officials. That they have been ruling the islands free from any interference by the military authorities, and with the principal object of maintaining peace and promot-

ing the development and welfare of the natives, is unanimously recognized by all who have visited these islands.

"By a resolution adopted by the Allied Supreme Council in 1919 and under the Treaty of Peace with Germany, Japan undertook the mandate for the former German islands in the Pacific north of the equator. The Council of the League of Nations having fixed the terms of the mandate in December of last year, the Japanese Government is now preparing in accordance with these terms to establish a suitable administrative organ in order to promote the moral and material happiness of the inhabitants and further their social progress as much as possible, and steps will shortly be taken to abolish military administration in the islands.

"Of late there have been various rumors current regarding the Japanese administration of the islands. Some say that the Japanese Navy is fortifying them, while others say that though there are no indications of fortifications being erected, the naval authorities show much activity in the principal islands. These allegations are entirely unfounded, and it is very regrettable that such fabrications should often be found in newspapers.

"There appears to be a tendency to exaggerate the economic and strategic value of the South Pacific islands and attach undue importance to their occupation by Japan, but the total area of the islands is not more than 950 square miles, that it, less than that of Rhode Island, the smallest State in the United States of America. The economic value of the islands is scarcely worthy of mention—nor is their strategic value of any importance, since the Japanese Government, true to the spirit of mandatory rule, has disavowed any intention to establish military and naval bases of operation or fortifications, as they have declared time and again.

"As to the island of Yap, it measures only 80 square miles, or less than one-third of the area of Guam, and its harbor is barely capable of accommodating three steamers of less than 3,000 tons. There is almost no natural produce, and except for the cable facilities it affords, the island is no better than a worthless piece of barren soil in mid-ocean. It might as well be said that the United States of America obtained the control of the seas throughout the Atlantic by the purchase of the Virgin Islands as to say that by having the mandatory rule of the South Pacific islands entrusted to herself, Japan staked out for herself a sea area of 4,000,000 square miles from Kamchatka on the north to the South Pacific islands on the south.

"Further, speculation regarding the South Pacific islands is not confined to their military features alone. In connection with the proposed transfer of the Civil Administration from Truk to Parau and of the Local Civil Administration from Jaluit to Woese, which is due entirely to the considerations of communication, topography, and climate, it is suggested that the Japanese military authorities are shifting their headquarters in order to make important strategic preparations. In spite of the fact that foreign firms are actually engaged in business on these islands, it is alleged that the Japanese authorities have prohibited the landing of foreigners who came for commercial purposes. It is further alleged that the Japanese authorities are bringing unlawful pressure to bear on the American missionaries, notwithstanding the fact that they are engaged in their work as freely as ever. Whereas the American mission schools continue their work as before, it is charged that they have been closed by the Japanese authorities. It is extremely regrettable that such pure fabrications should be allowed frequently to find their way to newspaper columns."

## Tagore in the United States

### What He Says of Non-Co-Operation Movement.

Rabindranath Tagore, the Indian poet and sage, whose "Gitanjali" won the Nobel prize in literature in 1913 and who renounced year before last his knighthood, because of the atrocities perpetrated in the Panjab, has arrived in America.

Dr. Tagore, who is regarded by many Indians as one of India's "world conquerors" because of the position which he occupies in the world of literature, has come to America to deliver a series of lectures and at the same time to introduce to the United States his plan for a great university which he is establishing at Bolpur, Bengal.

Although Tagore left India before the inauguration of the non-co-operation, or political, economic and social boycott of the British Government by the Indian people, which started August 1, last year, the movement, he said, represents the moral and spiritual struggle through which India is passing.

"The non-co-operation movement," he said, "is idealistic, and I believe in the forces of ideas and not in physical violence. I hope that future conflicts between human beings will not be on the plane of physical violence, but on the plane of ideas. Those who have no faith in ideas are ready to kill each other for its sake. The non-co-operation movement has in it the faith in ideas, and not in violence. If it is possible for us to realize this movement in our national life, to introduce this bloodless warfare in the history of man, then I shall feel

proud of my nation.

"The movement is sure of success if we have wise guidance. It is headed by M. K. Gandhi, whose strict life has made him venerated throughout India. So long as he guides India, I feel sure that this movement will remain pure and grow in strength.

"It is natural to expect that the movement will meet with violence by the ruling power at some time or other. But the idea of resistance will have been tried before this happens. The thought of it will have been tried. And if we can stand firm in our faith, then we shall win over those who use brute force.

"Now and the immediate future will be a terrible trial for India. Because physical force has assumed such tremendous proportions now, and it has the power to cause such widespread havoc and misery, that it will require all our moral force and strength of spirit to withstand it, and to pass through the great suffering which is sure to come to us."

Speaking of the Amritsar massacre, following which Tagore refused to hold the title of "Sir" the Indian poet stated that the massacre had sent a shock throughout India, and that if Mr. Gandhi had not been present to guide and regulate the passions of India at the time, an outburst would have occurred which would have created a great upheaval in India. What is needed now in India, he said, is that the people keep their heads cool and stand firm in their national demands.

## What Does India Want?

What Would You Want, if like India, you were held in subjection by the sword of a foreign power; if you were dominated industrially by alien capitalists; if you were exploited financially by greedy

money lenders of another land; if you were intellectually starved by rulers who deprived you of schools and who shaped such education as you were permitted to have in such a manner as to crowd out

and belittle and, as far as possible, destroy your own history, literature and culture, and substitute an alien and far more materialistic civilization in its place; if you were rebuked and lectured and bullied day and night by men claiming mastery over you, who were without spiritual aims, who worshipped money and power as their gods, and who were unable even to understand, much less appreciate the intellectual, the moral, and the spiritual ideals of your nation and race?

What does India want? She wants manhood, the right to live her own life, to manage her own affairs, to carry out her own ideals. Today, India, ruled by a foreign power,

Cannot make her own laws, but must obey those imposed by the British Government in India, in which she has no representation.

Cannot spend a single cent of the large revenues drained from her people for education, health and other improvements, but must support a British army which absorbs about 50 per cent of the total revenues.

Cannot carry on trade for the advantage of her own people, but must export and import according to the dictates and desires of Great Britain.

Thousands of Indian men and women and children die every year of famines, while foodstuffs are exported by the British in India to foreign markets.

Only seven people out of every hundred can read and write. There is no system of free and compulsory education for the 300,000,000 people in India.

Men and women must work for twelve hours a day, with a half hour for lunch, and then they earn only 15 or 20 cents a day.

Were India a free nation she could contribute her share to the world's stock of knowledge, of art, science, poetry and music. India in the past led the civilized world in her wondrous arts and sciences. Today the people of India, as British slaves, are mere pawns, used by foreign masters as "hewers of wood and drawers of water," in an Empire that not only crushes out India's liberty, but conscripts its soldiers to fight battles for the conquest and crushing of other peoples.

What does India want? India wants what every self-respecting nation in the world wants. India wants freedom. Will you lovers of liberty stand by indifferent in this struggle of India or will you help by at least understanding the conditions in India today and sympathizing in her demands?

## Japanese Jujitsu Men meet American Wrestlers

Interesting matches between Japanese jujitsu men and American wrestlers, Ad Santel, and Henry Weber, were held in the grounds of the Yasukuni shrine on Kudan Hill, Tokyo, on March 6 and 7. On the first day, the match ended in a draw, but on March 7 it ended in a victory for one of the Japanese jujitsu men.

Santel's struggle with Nagata, a jujitsu man of the third class, was billed as the main event of March 6. Taking the offensive at the start Santel caused the Japanese to lie down, where he remained on the defensive. Several times it seemed as if the big American had both of his

opponent's shoulders on the mat, but the Japanese, small and wiry, was able to wriggle out just in time.

When the second bout started words of encouragement to the Japanese came from all parts of the building, while as Santel started the bout with a rush a few American yells of "Atta' Boy," were plainly audible. When Nagata fell back into his defensive position, Santel proceeded to perfect a headlock. Grasping the head of the Japanese he started to slowly push both shoulders to the mat. The jujitsu man betrayed signs of giving up and Santel released his hold, tightening it again when Nagata renewed

his efforts to escape. Then the Japanese patted Santel on the back, falling back limp when the referee caused Santel to release his hold. The time was 3 minutes and 36 seconds.

Then the argument started, the Japanese referee and the jujitsu man, support-

neck holds were barred by the Japanese rules.

### Offered to Meet All Comers.

Then Santel offered to cancel the fall to his credit and start the second bout over again. However, Nagata claimed



Santel

Kubo

Weber



Weber and Shimizu grappling

ed by cries from the audience, claimed that the hold used was barred in the rules. After a lengthy discussion in which the two Americans explained that the only thing that was barred was the full Nelson and the Japanese contended that all neck holds were barred, the rules were produced. Mr. Frank H. Brown, the American referee, after examination found that all

that his back was wrenched, and he would not enter the ring against the American.

In the first match of the day Masuda threw Weber in 1 minute and 6 seconds with a collar strangle hold. In the second bout Weber was victorious placing the Japanese's shoulders on the mat in 2 minutes and 18 seconds by using the same hold that had beaten him. The

third bout was a draw neither of the two being able to win in the 20 minutes.

Mr. Frank H. Brown of the Y. M. C. A. refereed, while Mr. Yamada was the Japanese referee. Mr. G. S. Phelps was time-keeper. A 50-piece army band furnished music throughout the afternoon.

On the afternoon of March 7, the match was renewed between Japanese jujitsu men and the wrestlers.

After circling the ring several times Santel threw Shoji, jujitsu man, over his head to the floor where he proceeded to apply all the holds obtainable and permissible under the rules. But it was no use. Time and again the Japanese wriggled free or to the ropes when they took their feet again and started over. Several times it seemed that the Japanese would perfect one of his holds, but Santel always broke loose.

The second bout was more severe than the first. Santel held a toe hold on Shoji for three minutes, while the jujitsu man was powerless to move. The end of the bout broke the hold, and the decision remained a draw. In the final bout Santel doubled his previous efforts,

trying one attempt after another in rapid succession in an effort to record a throw. For several minutes he held Shoji almost motionless with an arm hold before he wriggled loose. Again he held him three minutes with a toe hold, and when the Japanese broke he obtained another armhold which he held the remaining two minutes of the bout. Thus the match ended in a draw.

When Shimizu obtained an arm hold on Weber in the first and second bouts of the afternoon the American gave in, giving the Japanese the decisions in 5 minutes and 13 minutes and 2 seconds respectively.

"I might have broken the holds," Weber said afterward. "But it was not worth the risk. The chances are that my arm would have been broken."

Following the combination matches Santel and Weber wrestled 22 minutes until Santel obtained a combination leg and head hold which caused Weber to give in.

Young Watanabe and Mr. Yamada were the referees.

## Japan's February Trade is Unfavourable.

Japan's foreign commerce of February was quite unfavourable. Not only was the balance of trade adverse to the country but the magnitude of both exports and imports witnessed quite a steep decline. The combined value of both for the month was much less than one half of the record for the corresponding period last year.

The total value of exports for February amounted to ¥ 76,691,000 against ¥ 174,288,000 for the corresponding month last year. There was a decrease by ¥ 97,597. The month's import trade was valued at ¥ 119,268,000 against ¥ 270,643,000 for the corresponding month last year. The decrease was quite steep, it having reached ¥ 151,375,000.

The combined value of February's trade amounted to ¥ 195,959,000, against ¥ 444,-

931,000 for the corresponding month last year. The decrease amounted to ¥ 248,972,000. The balance of trade for the month was quite adverse, it having reached ¥ 42,577,000. But it must be noted that the magnitude of the adverse balance was smaller by ¥ 53,778,000 than at the same date last year.

In the list of exports only rice, tea, beer, and copper registered moderate gains, all the rest having registered more or less heavy decreases. Among the rest, raw silk, cotton yarns, beans and peas, refined sugar, waste silk, timber, braids, matches, silk textiles, cotton textiles, cotton knit goods, porcelain, glass and glass ware and toys registered more notable declines, the lead being taken by raw silk. In the whole list of January and February also,

all leading articles registered decline except beer, coal, and copper. Below a list of February's leading exports is given:

	February, 1921	February, 1920
Beans and peas.....	¥ 181,000	¥ 1,334,000
Tea.....	116,000	76,000
Refined sugar.....	1,666,000	3,369,000
Waste silk.....	294,000	4,327,000
Coal.....	3,334,000	3,938,000
Timber.....	924,000	2,123,000
Raw silk.....	14,313,000	36,045,000
Cotton yarns.....	4,304,000	12,727,000
Copper.....	2,119,000	1,857,000
Braids.....	370,000	1,815,000
Matches.....	1,518,000	3,271,000
Silk textiles.....	6,802,000	23,100,000
Cotton textiles.....	20,006,000	30,476,000
Cotton knit goods.....	832,000	2,287,000
Paper.....	1,192,000	1,552,000
Porcelain.....	1,138,000	2,434,000
Glass and glass ware.....	665,000	2,125,000
Toys.....	430,000	1,187,000

In the list of imports on the other hand sugar, rubber, coal, leathers, lead, woolen textiles, and iron nails registered gains. Among the rest woolen textiles and sugar scored considerable gains and formed features of the month. All the other leading items on this list registered decreases. Among the rest, rice, beans and peas, skins and hides, raw cotton, wool, Chilean saltpetre, oil cakes, alkaline products, coaltar dyes, paper pulp, pig-iron, steel shapes, and a few other articles registered more notable declines. Below a list of leading imports is given:

	February, 1921	February, 1920
Rice.....	¥ 500,000	¥ 3,209,000
Beans and peas.....	1,505,000	6,946,000
Sugar.....	5,171,000	11,131,000
Skins and hides.....	881,000	3,155,000
Rubber.....	1,088,000	710,000
Raw cotton.....	34,469,000	97,293,000
Hemp and flax.....	827,000	1,858,000
Wool.....	1,466,000	14,774,000
Chilean saltpetre.....	100,000	3,551,000
Oil cakes.....	6,994,000	17,767,000
Coal.....	2,000,000	1,564,000
Soda ash and caustic soda.....	238,000	1,531,000
Coaltar dyes.....	771,000	1,177,000
Paper pulp.....	434,000	2,610,000
Pig iron.....	1,697,000	4,871,000
Steel shapes.....	11,801,000	22,533,000
Iron pipes and tubes.....	671,000	1,152,000
Nails.....	295,000	351,000
Lead.....	973,000	301,000
Woolen textiles.....	3,141,000	2,082,000
Paper.....	860,000	1,437,000
Machinery.....	11,915,000	7,216,000

With the addition of February's adverse balance the year's import excess reached ¥72,741,000 against ¥124,775 for the corresponding period last year. Below the trade result of January and February is summarized:

1920	1921	Decrease
Exports		
¥ 350,636,000	¥ 151,758,000	¥ 198,878,000
Imports		
¥ 475,411,000	¥ 224,499,000	¥ 250,912,000
Total		
¥ 826,047,000	¥ 376,257,000	¥ 449,790,000
Balance.....	¥ 72,741,000	
¥ 124,775,000		

The import of gold and silver during the month amounted to ¥ 23,336,000 against ¥ 8,259,000 for the same month last year. There was no export of bullion last month.

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## CONTEMPORARY VIEWS

### Japan of To-Day.

(From *East and West*)

By Th. Baty L. L. D., D. C. L.

An Adviser to the Japanese Foreign Office.

Japan!—the land of contrasts:—where the left side is the seat of honour and social pre-eminence belongs to the masculine—where the cat is the emblem of tenderness and the dove of war—where white is the colour of funerals and it is a sign of due respect to remove your overcoat—where it is an insult to tender naked money—where the carpenter planes towards himself and clothes next no buttons, hooks or pins.—

Where, in short, many conspicuous customs of the West meet with a decided reversal, administering to the jaded palate pleasant shock of novelty. Where the wild cherry blossoms, and the deep places of the mountains brim with glossy evergreens. Where the *sansetsu* tinkles, tinkles, as the passing day melts into evening. Where the wide green rice-fields lie in the rain and sun, receiving daily the patient toil of damp and perspiring labourers. Where the long, low stretches of iron-grey houses thicken the roads into towns and villages, peopled with good-natured, warm-hearted folk, whose children sparkle in mingled coral and orange and violet. Where the cinnamon temple solemnly but protectively rears its dull green roof aloft, amid the foliage of the hill, and proclaims to all that this is a Land of the Gods!

What is its significance for the world?

Where Fuji San lifts its white cone into the air, placid in its perfection,—where the glittering shrines of Nikko lure the tourist to join the streams of happy pilgrims—where Kioto, that ancient capital, spreads her daily banquet of loveliness for all comers—where the waves break in the sun-swept bays of Izu, or ripple round the islets of sheltered Matsushima, or kiss the feet of the Goddesses' sea mountain of Miyajima, shall we look for the answer? Or shall we look rather to the black regions where the whirling smoke and acid fumes speak of mines of coal and copper? to the cement and steel blocks of business-hives in modern cities? to the barrack-factories of industry? to the hard causeways and bridges of modern engineering? to the spectated students of the universities and colleges? to the white-frocked doctors and nurses? to the editor's dusty office and the printer's rattling shafts—?

We must look at them all. And if we can arrive at some kind of synthesis, it will be a miracle. But there are two facts while we shall do well not to forget in forming our impressions of Japan. The first is that it is not a museum and art gallery. The second is that it is growing—it is informed by a vital impulse.

Japan is not a museum and art gallery, inhabited by a race of djinns worthy of the *Arabian Nights*. The Japanese have their peculiar characteristics: but, as Mark Twain observed after his travels—"there is a deal of human nature everywhere." Nowhere will you find as pleasant and kindly a people—but they are not fairies, and do not pretend to be. Nor are they the inhuman automata of the late Professor Lowell's imagination—endued with a single iron will and devoid of individual self-consciousness. They are patriotic, and they have strong family ties. They help their relations generously and devotedly. Workhouses, as a consequence, are unknown in Japan. But this does not exclude,

it rather implies, a high degree of individuality, which displays itself in these acts of dutiful piety. The student of things Japanese will be well advised to expect to find in Japan quite normal human beings, with the usual human outlook and the usual human appetites. Their most salient characteristic is surely good-humour. The celebrated "politeness" of Japan was to some extent in the past a matter of etiquette. In a regime of strict social demarcation, politeness is sharply enforced by each class on the classes beneath it, and becomes habitual. Artificial politeness such as this may have no firm roots:—but the Japanese good-humour is spontaneous and deep-seated and wells up perennially. Any little accident is greeted by a burst of laughter, in which the victim himself is the loudest to join. A Japanese laughs where a foreigner swears. And that, I think, is the most remarkable point of difference between Japan and the Occident. Next comes the universally admired fact that the Japanese will never disturb your composure with his own troubles. He will refer to them, but with a smile or giggle, as to a thing which may possibly provoke you to gentle laughter.

My jinricksha collided one day with a coolie's cart. The wheel was twisted and broken. Can we imagine the mutual objections of a Western cabman and carter under such circumstances? Their Japanese conferees, however, passed no sarcastic remark. They laughed and bowed, chattered an amicable condolence, and parted with contented mutual esteem. *Shikata ga nai!* Nothing else to be done!

Where manners are bad in Japan it is almost invariably the result of Western intercourse. There are a few—very few—Japanese who confuse the foreign off-hand ease of manner with blunt inconsiderateness, and adopt blunt inconsiderateness accordingly as their line in life. These are usually very young men who have travelled a little; they are as amusing and omniscient as very young men who have travelled are apt to be. But they do not count, in the great world of Japan.

A constant readiness to be amused, and to treat the serious affairs of life with a smile, is thus a very prominent feature of the Japanese mentality. But the Japanese character if a light-hearted, is far from being a frivolous one. The themes of the popular theatre are almost invariably tragic. Let a piece begin as a screaming farce, and the chances are that within twenty minutes it will have developed a gloom to which that of Hamlet is gay merriment. The audience expects it, and would feel defrauded if it were not afforded due opportunities for sympathetic tears. Yet the tragedy of the stage is not quite as deep as it seems.

The Japanese is firmly convinced of the unity and indestructibility of life. The intelligences which gave birth to him and taught him love and courtesy, right back to the source of all in the Sun, he realizes as permanently persisting, and as bound up eternally with his own existence. So he is not unduly perturbed by the changes and chances of mortality. He "changes his world" and passes to join the company who have gone before. Buddhist stories of retribution and of Enma's boiling oil do not essentially touch him. It is comforting to know of boiling oil for the thoroughly wicked, and he knows that Enma (Yama) can be relied on to be fair. Death is an adventure. A moving and tragic adventure; but not a blank wall.

The Japanese tenderness for children and instinctive feeling for art are too well known to require to be expatiated on here. It is true that the feeling for the beautiful is diffused throughout the nation: and it is difficult to account for the floods of crude lithograph

after the foreign style which abound in the cheaper shops. Do the purchasers admire them? or do they only congratulate themselves on the possession of curious specimens of alien culture? The vulgar horrors of the cinema, which Granville Barker has seriously told the Western public will destroy civilization and which is in every way fitted to do so, have spread their cheap and nasty allurements to the East. The bouncing heroine with goggle eyes and a mouthful of crocodile teeth—the crude melodrama—the cheap thrills—the grossness and egotism—in short, the whole repulsive *ensemble*—of these productions, is the same all the world over. And it must give the Japanese a very poor opinion of the beauty and intelligence of the West.

Conceit, personal and national, is not infrequently put down to the debit of the Japanese. The present writer can only disclaim ever having come across it. The vapourings of chauvinistic journalists are alike in every country: and indeed, Japanese newspapers appear in these days to be much more given to searching of heart in view of real or supposed national shortcomings. The boisterous arrogance of so many uncultured Germans—the insular conviction of invincibility entertained by so many uneducated English—the self-satisfied egotism of so many bourgeois French—is not readily to be encountered in Japan. It is entirely foreign to the Japanese idea of good manners to exalt one's own beliefs or one's own country: and it would be a strange thing if conceit were readily to be detected behind this impenetrable veil. Possibly the legend of Japanese conceit is traceable to the stories of foreign teachers whose well meant efforts at help may often have been rejected by their pupils out of sheer sensitiveness.

For another characteristic of the Japanese which has been generally remarked upon is this sensitiveness of theirs. Not even among the Spaniards has the point of honour been so sedulously regarded as among the Japanese:—and although it is not often carried to such extremes as in feudal times, it remains a very marked feature of the national idiosyncrasy. It pervades all classes of society. It is not only the nobleman who takes as his motto *mori quem dedecori*: the signalmen whose carelessness caused the death of a man at a level crossing just outside Tokio the other day calmly arranged their few belongings, wrote an apology, and sat down before an approaching train.

The Japanese have no cruel sports, unless baseball and long-distance running are to be reckoned such. There is a little shooting for pleasure, but no fox-hunting, no bullring, no pigeon-shooting. Some things strike the stranger rather curiously. Thus for instance, he may have been inclined to consider the Japanese a very small and slightly built race. They are not tall, it is true, though it is believed they are growing taller; but they are certainly not all slight and wiry in build. Apart altogether from the highly specialized class of wrestlers, the Japanese are frequently plump, substantial, and even rosy-cheeked. The Japanese lady, however, believes in enhancing her good looks with white powder: it is not a case of *ars celare artem*, for the powder is candidly displayed as an improvement upon nature, rather than invoked as an assistance to it. Another feature for which books will hardly have prepared the traveller, is the prevalence of *hakama*—wide stiff pleated trousers—as the working costume of educated girls. School girls, typists, clerks and students are almost invariably when on duty bent to be found in this rather ugly integument which has nevertheless the *cachet* of extreme respectability. It forms part of the gentlemen's full-dress attire, and corresponds to some extent to the silk hat or the frock or morning

coat of English life. The Tokio Club sternly demands the wearing of *hakama* by its members when in Japanese dress on the premises. So do Government offices and official institutions generally. School girls wear it of maroon, crimson, violet, dark blue or pea-green: and such is the reverence for this garment that a person who has had "a past" (however unsuspected) has been known to be unable to bring herself to wear it.

Then the garden of Japanese is not a flower-garden, still less a lawn-garden,—it might be much more accurately described as a moss-garden. Ancient moss and ancient stone are its essential features. And beaten earth is regarded as the most appropriate setting for these jewels. The modern engineer, with his bare hard gravelled roads and ruthless broad stone channelling, is as remote as possible from the delicate and fastidious artist in stone and moss. His work is to be seen in some of the great centres of thought and worship. Time will mellow it. Another superficial aspect of Japanese life is that Japan is indifferent to mud. The Japanese walks in *geta*, which are neither clogs nor sandals, but a unique foot-gear the essential feature of which is that it is supported by two deep cross-ridges of wood. These raise the wearer well out of the dirt, and as the *geta* are invariably left outside in the road, the pedestrian is entirely indifferent to their muddy condition. She steps indoors spic and span from the worst mess outside. There is no half way house, so to speak, between the road and the drawing room—nothing really corresponding to lobbies, corridors and porches. And when you enter you will probably find the old greeting "*Ohayo!*" ("Still early!") superseded by "*Komichi rew!*" ("To-day!")

## Can the Japanese be Assimilated?

(From the *Atlantic Monthly*.)

By Henry Walsworth Kinney.

(Continued from last Number.)

The question of the moral capacity of Japanese for American citizenship involves to some extent the point whether morals different from ours are of necessity bad morals, but, as a matter of fact, the belief that those of Japan differ greatly from those of America is largely unfounded. Japanese frequently say: "Our girls, at least, some classes, may be rather free before marriage, but after marriage they are very strict. American girls are very strict before marriage, but after that—"! Such sweeping statements are, of course, without value in themselves, but this is quoted as a suggestion that if Japanese have such an idea of our morals, it is likely that those of Americans in regard to Japan are similarly unreliable. Japanese youth is singularly clean from pornographic and similar tendencies, undoubtedly more so than ours, as with them sexual matters are not enveloped in mystery, but are regarded as is any other phase of natural life. The point is partly proved by the entire absence on walls and similar places in Japan of the crude phallic decorations with which our youth so often expresses a prurient state of mind. The average white child is in less danger of moral contamination in association with Japanese than is the Japanese child in contact with whites, and the principal difference in adult life is that the Japanese does more or less openly that which with us is done under cover. During the five years I was in charge of the public schools of the Territory of Hawaii, I had a rather exceptional opportunity to observe the morals of various races, in a large body of teachers, including whites, Hawaiians,

Japanese and Chinese, with the result that I was forced to the conclusion that when persons of similar classes live under similar conditions, those of alien races do not suffer in comparison, in point of morals, with the whites.

How deeply does Americanization of Hawaiian-born American citizens of Japanese parentage go? This question was largely answered by the response made by them during the war, when they eagerly sought enlistment, and when the number of those who waived exemption was, I believe, greater than that of citizens of American parentage. Would they fight against Japan? I will quote the answer of one of the most brilliant of Japan's younger diplomats, now holding high office in Tokyo, but who has lived for many years in America and is exceedingly familiar with conditions there:

"American citizens of Japanese parentage would, in the extreme case of war, fight for the United States against Japan, and I, for one, would respect them if they did and would despise them if, being American citizens, they should be traitors to their country by serving Japan as spies or otherwise, and this would be the general feeling in Japan. This point of view of ours is probably particularly strongly founded because of the fact that we are not very far removed from the times of feudalism, and to the custom of adoption which is so great a feature of Japanese life. Thus, not many years ago, when Japan was divided in clans, a man from one clan, if adopted into another, would unhesitatingly fight for his lord by adoption, even against his clan by birth, if necessary, and history records many such cases. This spirit and the point of view which we thus hold is probably not well understood in America, but it has undoubtedly a tremendous influence on the manner in which Japanese regard their allegiance to their new country."

When to this is added the fact that young Americans of Japanese ancestry continually contrast their own superiority, attained by absorption of American education, ideals and standards, to the condition of their parents, who possess no such advantages, and the fact that their interests and entire future lie in America, there can be little doubt that, while there may be exceptions, the American citizens of Japanese birth are and will be loyal.

One great point made against Japanese immigration is the contention that they do not amalgamate by marriage with other races. This is well founded as far as it pertains to the past, as marriages between whites and Japanese have been so few as to be negligible. Whether this will hold good in the future is an unanswerable question. That inter-marriage has not been common is easily explainable, as every condition has militated against it. The Japanese have been herded into communities by themselves. The white girl who married a Japanese would in many cases be ostracized by her former associates, and, on the other hand, the Japanese immigrant has seldom been in financial position allowing him to marry a white girl, involving, as it would, considerable expense because of her higher, or at least different standard of living. As the great majority of Japanese living on American soil are laborers, these remarks apply, of course, only to that class.

However, the condition described is not peculiar to Japanese, but is true in regard to white immigrants, placed under similar conditions, and about whose qualifications for American citizenship not the slightest doubt is expressed. A good example is offered by the Portuguese who have been brought to Hawaii in large numbers. Placed, like the Japanese, in camps by

themselves, they formed "little Portugals" in various places. Portuguese, who had lived in the Islands for more than 30 years, have been found, in the courts, for instance, to be unable to speak or understand English, and until very recent years inter-marriages with other nationalities have been rare.

Whether inter-marriage between Japanese and whites, speaking generally, would be desirable at present is questionable. To those who on general principles oppose all racial inter-marriage, may be pointed out the exceptionally fine results of blending of Hawaiians and Chinese. The off-spring of such unions is, almost without exception, superior in every way to the pure product of either race, as it inherits the best qualities of each. The mixture of Hawaiians and whites is ordinarily said to be less successful, and the general results lend color to this contention. This is due, however, not to any inherent physical or psychological condition, but to circumstances of environment. In most Caucasian-Hawaiian marriages the parents have been of poor stock, the mother of the lower class and the father often of the brachycephalic type. The mother would, as is characteristic of Hawaiian, follow the path of least resistance, while the father would have neither interest nor capacity for maintaining a home which would wield a good influence over the children. The Chinese husband is, on the other hand, an excellent home maker. He insists on giving the best education possible to his children, and these therefore have advantages not enjoyed by the majority of half-whites. Where the Caucasian-Hawaiian union is composed of elements of the better class, the result is quite as good as those of unmixed marriages, demonstrating that, speaking in large terms, environment is of far greater importance than is heredity in racial inter-marriages.

The Hawaiians, being first on the ground, under conditions already described, mingled freely with all races with which they came into contact. The other races, except the white, being hampered by conditions attending immigrants, mixed in far smaller degree. Chinese men, however, married freely with Hawaiians, thus showing themselves as being probably more easily absorbable racially than the Japanese, who have not done so, but, for that matter, neither have the Portuguese. The fact that the Chinese were brought to Hawaii at a period earlier than that when the Japanese and Portuguese arrived, offers a partial, but not a complete explanation.

Neither Chinese nor Japanese have inter-married with whites, as yet, except in a few cases. This may be explained by camp conditions, which prevent contact on the part of the immigrant with Caucasians; also by differences in language, and, principally, of course, because of the social gap separating the immigrant laborer from the ruling class white. Whether inter-marriage will follow when the barrier of language is swept away, as is now being done, and when the Oriental works himself up to a position of financial and social equality with the whites, and consequently mingles more freely with them, remains to be seen. If this occurs, it will begin, as is nearly always the case, with marriages of Oriental girls with white men, partly because the feeling against the white man who marries outside of his race is less strong than that prevailing against the white girl who does so. The tendency on the part of Hawaiian-born Oriental girls to seek Caucasian husbands is already visible, expressions of such desire on their part being not uncommon, due largely to the circumstance that their American education leads them to prefer the position of equality.

given the wife of a Caucasian to the far more restricted condition offered in marriage with an Oriental. This tendency is not unknown even in the Orient, and advertisements have appeared in newspapers in Japan and China wherein daughters of the land expressed desire to marry white men.

It is thus plain that while the past offers no evidence that the Oriental, particularly the Japanese, is assimilable through racial inter-marriage, it offers no evidence that he is not, and the question can be answered only by the future. That the time is not ripe, for financial and other reasons, though it is rapidly becoming so, is evident, as such marriages can be successful only when conditions, ideals and standards of the contracting parties are fairly equal. A prominent member of the Foreign Office staff in Tokyo gave me his impressions as follows:

"Contact of Japanese with the western world is still so new that conditions are not generally favorable towards racial inter-marriage, for though we are all of the same human stock, we must have separated pretty soon after the time of Adam. Such marriages may begin well enough, when love and passion rule, but when the parties grow older, different points of view and sentiments having their roots far back in long dead generations, begin to gain prominence and are likely to produce unfavorable results. I do not think that the time is as yet ripe for such marriages."

These remarks apply, however, to marriages between whites and Japanese who have been educated in Japan, and they, have therefore, less much of their force in so far as Japanese brought up in American ideas are concerned. It is interesting to note that the official quoted, as well as several other Japanese of wide world experience, agree that in cases between Caucasian women and Japanese men, those with sentimental European women, such as French and Germans, have been, and are far more likely to be successful than those with Anglo-Saxons, as the latter demand a freedom of personal expression and an independence not required in nearly as great a degree by their continental sisters, who in this respect conform more to Japanese standards.

The various objections mentioned have, however, frequently been made in order to strengthen the principal reason for opposition, namely fear of economic competition. This does not seem to be particularly well founded in so far as it pertains to present conditions, when the Japanese, in more or less inferior occupations, generally perform tasks which the American-born will not do, anyway. The possibilities of the future do, however, offer better material for argument, as it is certain that young Japanese with American education will not content themselves with the humble occupations of their parents, but will ambitiously try to fill better positions in life for which their higher qualifications fit them. There is, however, small likelihood that such competition will become more dangerous than that offered by any other class of immigrant stock, even in spite of the well known lower standard of living argument. The old-fashioned Japanese laborer did, and does without doubt maintain life on a wage on which a white man would starve, but as his earning power grows, his spending propensity increases, and, furthermore, products of the Orient, which formerly, because of their cheapness, enabled him to live for less than the white, have increased in price to such an extent that this advantage has largely disappeared. Twenty years ago, Japanese laborers in Hawaii often saved one-half of their monthly wage of \$13.50. Today men earning many times as much save little or nothing. Even in Japan the low living standard is disappearing as a result of the country's war prosperity. The daily diet

of farmers and laborers includes items which were formerly considered rare luxuries, and it is highly improbable that they will ever return to their old fare. Before we get through with the interminable discussion as to how to combat the Oriental low living standard menace, the cause for the argument will have disappeared.

No discussion of the Japanese immigration question would be complete without reference to the attitude of the Japanese themselves—particularly that of the Government—thereto, especially since their insistence on right to free immigration has, quite naturally, it must be admitted, given rise in the mistaken belief that Japan, with an ever increasing population crowding her small area, is eager to send her surplus millions to our shores. As a matter of fact, Japan does not desire emigration of her people to distant countries, but, with the pride which is her predominant national characteristic, she resents having her citizens discriminated against, and no amount of argument that such discrimination is economic, not racial, will satisfy her.

"Why try to deceive us with such flimsy subterfuge," says the Japanese. "The Mexican has a low standard of living. He works in California for wages lower than those paid Japanese. He is therefore more of an economic menace than we are: yet he is not excluded. Be fair, and admit that race prejudice is your reason. Then we have a solid basis for argument."

The Japanese desire American-born Japanese to become American citizens, for they wish to demonstrate to the world their capacity for Western civilization, but while they resent exclusion, or anything savoring thereof, as tending to lower Japan's standing in the family of nations, the Japanese Government, even though the laborers prefer the greater opportunities offered by the United States and similar countries, will do all in its power, for very good reasons of its own, to turn the tide of emigration westwards and not eastwards. The reasons are simple and convincing. They are set forth tersely by the Foreign Office official already quoted.

"Japan is too densely populated," he says. "Ordinary statistics showing population per square mile are misleading, as Japan's area is largely mountainous and great parts thereof therefore of no economic value. We must look to the proportion of population to the arable area alone. Japan may, however, be able to look after her population, even in spite of its growth, by changing from an agricultural to an industrial country. Thus the solution of the problem of relieving the density of the population may be postponed, at least for some time, but what we must have, and what we will fight for, if necessary, is access to the world's great raw material supplies for consumption by our factories."

"Japan is interested in keeping her man power concentrated. Only thus can she remain strong, and the Government thus does not favor emigration to the United States, Canada or Australia, but to Korea and Manchuria. It is true that this is not so popular, and that by relying on individual immigration we shall not make much headway, but by promotion of settlement in groups we shall make more progress, and gradually, as the number of Japanese in Korea and Manchuria increases, the problem will become easier."

A few weeks ago I had an opportunity to ask Premier Hara, who for more than two years has guided the Japanese ship of state with a firm hand, what he thought of Japanese capacity for American citizenship.

"When I was abroad ten years ago, I visited Canada and the United States and saw many Japanese com-

unities there," said Mr. Hara. "I observed that the Japanese were rather proud of assimilating western ideas and institutions, rather than retaining their own habits of thought and customs.

"To the superficial observer it may seem that they wish to retain their own habits and ideas, as there are many schools where the Japanese language is taught, and newspapers published in that language. This has led superficial observers to remark that Japanese abroad wish to retain their own nationality, but this is superficial. They are, as a matter of fact, very proud of being Americanized."

"Japanese generally look upon Americanization of Japanese born in America as being the national thing," said one of Japan's foremost publicists in answer to the same question. "Of course, some chauvinists still oppose such and are inclined to regard Japanese who hold American citizenship, as faithless to Japan, but this feeling has been disappearing rapidly in recent years."

As matters now stand, America gives offence where friendship is sought, and the purely local situation in a relatively small section of the country is being allowed to affect the friendly relations of the United States and Japan, which are so necessary for peaceful and prosperous development of our increasing and promising commerce in the Far East. For this reason the Japanese question has grown from a purely western matter to be one which concerns the entire nation, and one which should be carefully considered by every American citizen.

## Is The California Anti-Japanese Legislation Justifiable?

From The *Pittsburg Dispatch*.

The Californians who support the anti-Japanese legislation are hypocrites. They all decry war; they all plead for better international understanding. Yet they deliberately heighten and broaden the barriers between the races. It was that true apostle of Americanism, Emerson, who pleaded for the indiscriminate admission of white men, red men, yellow men, black men and brown men. The capitalist dislikes the Japanese because the latter as just as clever business men as he. Reactionary labor unionism dislikes the son of Nippon because, it says, he undersells white labour. All of which is sheer bosh. Japanese laborers are frequently paid more than the white laborer. "Again, the jingoes shriek about the impossibility of assimilating the Japanese. Where are their statistics? Such argument is beside the point anyway. It is inconceivable that on this swirling planet there shall be eternal barriers between the races. Eventually the races must intermingle—the white with the yellow—the yellow with the black. There will be no parliament of the world until it happens. I have infinite respect for the Caucasian who marries into Oriental blood. The anti-Japanese propaganda in California which culminated in these unspeakable amendments is the result of the agitation of William Randolph Hearst, who is deathly afraid that the Japanese might some day take his Mexican oil wells away from him.

Whether California has any right to legislate against the Japanese largely depends upon the attitude of the

mind toward international relations. There is no denying the fact that the average Japanese laborer is superior in many respects to the average immigrant of Europe. They are industrious, thrifty and clean. They have developed the tracts of land particularly river islands in California which no other immigrant could have done. The Japanese farm-labor does not work less than the other laborers. The standard of living is a vague question. It increases in proportion to economic advancement and general culture. As long as the Japanese do not cheapen the labor, the standard of living has no meaning. And moreover the organized labor of America has not tried to take the Japanese in their own ranks. Assimilation and amalgamation have never been tried scientifically.

In view of these facts, the question often suggests that the Japanese problem is more of racial than anything else. In spite of the fact that California is endowed with original ruling power, a part of which it surrendered to central government during its admission into the Federal Republic, California may not take the initiative in formulating measures by which the United States Government may be involved into serious complications. But it has to be settled whether the principle of equality of races and free migration can be recognized. Upon it rests the question of Japan and population-pressure which is confronting the adjustment of world's relationship. It should not be overlooked that millions of acres of land are being held both in northern and southern hemisphere just for speculation, and those lands most need development.

No. First of all it is an expression of race-hatred. And we in America should be the first country on the face of the globe to forget the narrowness of race. We should incorporate this into true Americanism and in adopting such laws we are going back instead of going forward; we are forgetting the ideals upon which the Republic was founded; we are untrue to the traditions of our history. In our attempt to adjust ourselves to economic expediency we are losing our soul. But this is not the only reason. In these laws we are shaming ourselves. We are hurting our own pride. We admit that we are afraid of the Japanese. We have become convinced that they are superior to us in the line of farming and so we want to keep them from competing with us by placing unnecessary handicaps in their path. If they are really better farmers, more efficient in the care of the soil—why the welfare of society demands that they be given the care of the soil. To pass such a law, therefore, is not only to admit that the Japanese have more brains than the Americans, but if that is the case, it is actually to bring about a state of affairs injurious to society.

It is not justifiable from the social standpoint. It is not justifiable from the national standpoint. And in these days of international strife—and with the example of Europe before us—it certainly is not justifiable from the international standpoint, as it might embroil us into a terrible war, that would leave us in no better position than Europe is in today.

## Notes and News

### Japanese Proposal for the Revision of the League of Nations Covenant.

The Government is expected to propose to the next general assembly of the League of Nations the revision of the League Covenant. It is understood that the Japanese Government will propose the revision in order to ensure the following:

(1) The reconciliation of the French text with the English text in view of the fact that there are no less than ten points in the Covenant where they can be construed in different ways.

(2) The necessary revisions in the Covenant so as to make it keep up with the times and also to realise the spirit of the Covenant.

(3) The recognition of the special position of Japan in this part of the world, in view of the fact that the maintenance of peace and order in the Far East devolves entirely on the shoulders of Japan.

In this connection, it may not be inappropriate to mention the fact that the opinion is gaining not in this country alone, but in America too, that the Covenant of the League of Nations has been compiled mainly with the interests of Europe in view.

### Estimates on German Debts Are Sent Berlin.

Telegrams from Paris state that the first estimates of the sums which Germany owes the allies for reparation have been forwarded to the German government by the reparations commission. According to the newspapers, the estimates include the following amounts:

Great Britain, excluding the Dominions—£2,500,000,000 for damages to property and persons; 7,50,000,000 francs in paper for allowances to soldiers' families. France—218,542,000,000 francs in paper. Italy—33,000,000,000 lire for damage to property; 38,000,000,000 francs in paper for damages to persons, and pensions; £128,000,000 for shipping losses. Belgium—34,000,000,000 Belgian francs for damage to property; 2,500,000,000 French francs for damages to persons, and pensions. Japan—700,000,000 yen.

### Allied Ultimatum to Germany on Reparation Proposals.

A London message dated March 3 reports that it is officially announced that the Allies have sent an ultimatum to Germany that she must accept the reparations proposals before noon Monday. The Germans have said they would answer before Monday.

Mr. Lloyd George has notified Germany that the penalty for failure to comply will be the occupation of Duisburg, Ruhrort and Düsseldorf, the levying of an equitable tax on German exports and the establishment of customs collection along the Rhine by the Allies.

He said that if compelled to, the Allies would use force. Any modification of an immediate acceptance would be impossible.

### Russians and British Sign Trade Treaty.

The Anglo-Russian trade agreement which has been signed after protracted negotiations between Krassin, the Soviet Representative, and the British authorities, states that each party undertakes to refrain from hostile action and propaganda, more particularly the Soviet Government, which undertakes not to attempt to encourage the peoples of Asia, especially India and Afghanistan, against Great Britain, while the British make a similar undertaking in respect of independent countries, formerly part of the Russian Empire.

The Russians in the British Empire will be immediately permitted to return to their homes.

The existing obstacles to the resumption of trade, including the impediment to bank credits on financial operations will be removed.

All British subjects in Russia will be permitted to return to their homes, and both countries agree not to impose or maintain any form of blockade.

The agreement stipulates that both British and Russian ships shall be accorded the customary privileges and immunities in the ports of the respective countries. Great Britain undertakes not to participate in measures restricting the freedom of navigation of Russian ships, while the Soviet government undertakes to clear away the mines in the passages to Russian ports.

Either party may appoint official agents to the territories of the other, who will enjoy the customary diplomatic immunities but either may refuse to admit or may require the withdrawal of such agents on the grounds of public interest and security.

The British government undertakes not to initiate steps with a view to seizing gold funds, securities, or commodities which may be exported from Russia in payment for imports, or any property which the Soviet government may acquire in the United Kingdom.

The Soviet government undertakes to make no claim to or to dispose of funds or other property of the late Imperial and Provisional Government of Russia in the United Kingdom. The British government makes a corresponding undertaking as regards British government funds or property in Russia.

The agreement is terminable by six months' notice after the expiration of twelve months, provided it has not previously been replaced by a formal treaty, and provided also that in the event of British courts giving judgment for the attachment of any payments by the Soviet on the ground of obligations incurred by the Soviet or pro-Soviet governments, the Soviet government is then entitled to terminate the agreement forthwith.

### Near East Settlement Proposals Submitted.

A London message dated March 12 says that an official report of the Near East Conference at St. James' Palace says that the Turkish and Greek Delegations have received the proposals for the settlement of the Near Eastern question. These proposals include:—

Turkey to be admitted to the League of Nations.

Turkish forces to be increased to 75,000 men, with more Turkish and fewer foreign officers.

The demilitarised zone of the Straits to be reduced.

Constantinople and the Island Peninsula to be evacuated by the Allies.

The Allied occupation to be restricted to Gallipoli and Tchanak.

Turkish troops to be maintained in Constantinople and Turkey's naval forces to be strengthened.

Substantial concessions to be made with regard to the financial commission and foreign Post Offices to be suppressed.

The present situation in Kurdistan to be recognized. The stipulations of the Treaty with regard to Armenia to be modified.

Turkish sovereignty in the Villayet of Smyrna to be allowed, but the Greek garrison to be maintained in the town of Smyrna.

The League of Nations to appoint a Christian Governor in Smyrna.

The Turkish Delegates protested against the proposal retaining a Greek garrison in Smyrna, and undertook to submit the proposals to the Governments in Constantinople and Angora.

### Plan to Open Soviet Russia.

A London message dated February 11 reports that according to the Socialist organ, the Herald, the Supreme Economic Council of Soviet Russia has decided to open both the Grosnyi and Baku oil fields to concessionaires. European oil companies have already put in their bids for concessions in these districts. Moscow prefers to give concessions in the more remote less populated districts. Such concessions are those of the British Canadian companies in the Archangel and Volga districts for forest lands.

There are already grants for the development of the iron and steel industry in Kuznatzky, Siberia. Before the war Americans were interested in this district because of the iron and coal deposits. A Swedish firm has been granted the right to erect a factory for the manufacture of turbines and electrical machinery. A German syndicate has offered to re-establish its dye factories in the Moscow district. This offer is under discussion.

### Southwest African Mandate.

The text of the mandate awarded Great Britain for Southwest Africa was published on 8th Feby. last. It provided that the territory shall become an integral portion of the South African Union. Forced labor will not be permitted except on essential public works and only then for adequate pay. Supplying intoxicants to the natives is prohibited, and no military training of the natives shall be allowed except what may be necessary for local defence. No military or naval bases nor any fortification is to be constructed within the mandate territory.

This mandate applies also to Samoa, Nauru, and all the former German islands in the Pacific south of the equator, including what was formerly German New Guinea.

### Mr. Harding's Cabinet.

Mr. Harding's Cabinet consists of the following:  
Charles Evans Hughes, Secretary of State.  
Harry Daugherty, Attorney General.  
Wil. H. Hays, Postmaster General.  
Senator John W. Weeks, Secretary of War.  
Andrew W. Mellon, Secretary of the Treasury.  
Henry C. Wallace, Secretary of Agriculture.  
Senator Albert B. Fall, Secretary of the Interior.  
Edwin Denby, Secretary of the Navy.

Herbert Hoover, Secretary of Commerce.  
James J. Davis, Secretary of Labor.

### Harding Supports Navy Plans.

Upon his assumption of Presidency of America, Mr. Harding has sent word to the Senate Republican leaders that he desires adequate appropriation for the army and that he is in favor of a continuance of the present naval building program with no material change in construction plans.

With this definite statement of what is regarded as the new Administration's naval policy, the Senate Republican leaders declare that they will insist upon the Senate's increasing the naval appropriations over the amounts voted in the House, even at the risk of having the Naval Appropriation Bill defeated at this session.

St. Augustine dispatches report that Mr. Harding, in discussing the naval building program question says: "I have said to such members of the Senate and the House Naval Committees as have asked for my opinion that I would be very reluctant to suspend the capital ship construction program until we are in agreement with the other nations on some plan of disarmament."

### America Plans Navy Equal to the Best.

The Naval Committee of the American House of Representatives at the end of January approved appropriations to carry forward the naval building program of the United States on a scale designed to give the United States a navy on a par with any in the world.

### Mr. Lamont Praises Consortium.

It is reported from New York under date January 22 that at the University Club in New York, Mr. Thomas J. Lamont spoke on the trade opportunities in the Far East, likening the Anglo-American-Japanese Consortium for aiding China to a League of Nations in the Far East.

"We have here a little League of Nations," he declared, "which is beginning to function. This League is not hampered by Article Ten or any other articles, propositions or paragraphs. It is simply a free and full partnership based on mutual good will, based upon the banishment of distrust and based upon the upholding of good faith. Is it too much to hope that this little League of Nations, working with New China, will for the long future operate to maintain the peace of the Far East, thus promoting the peace of the world."

### Mr. Mendel Defends Japanese in Texas, U. S.

It is reported from Austin, Texas, under date Feb. 10 that Mr. George Mendel, representing the Japanese of the State of Texas, appeared before the Senate Committee on State Affairs on Feby 10 and urged the defeat of the proposed Japanese Exclusion Bill now pending before the Texas Legislature. Mr. Mendel declared that the Japanese are more desirable as residents of Texas than many who are already American citizens but who are devoid of the good characteristics of the Japanese. This country, he said, should learn to depend more.

upon the characteristics of its residents than upon their race.

The representative of the American Legion who appeared before the committee said that the Legion had decided to support the bill as the result of a careful investigation. The decision was not based upon prejudice or race hatred, he stated.

## Irish Friends Open Fight on England.

### Say British Foster War Between America and Japan.

In a resolution which contained a most bitter attack upon the British Government, the National Council of the Friends of Irish Freedom, an organization made up chiefly of American citizens, announced a declaration of policy following a secret meeting at the Hotel Biltmore. It was said that the entire membership of the National Council was present. The resolution, introduced by Supreme Court Justice Daniel F. Cohalan, the spokesman for the National Council, called upon the friends to uphold the fight of the "Republic of Ireland" for recognition: to aid and assist the suffering people of the devastated areas of Ireland "now at the mercy of an unscrupulous and barbarous army of occupation;" and "to expose and defeat the British fostered opposition to repeal of the existing status of the Panama Canal Tolls act."

The resolution also urges the Friends "to expose and defeat the British attempt to control, to the disadvantage of American commerce, all foreign cable and wireless communications; to expose and defeat the British attempt diplomatically to isolate the United States among the nations of the world, and to sow, especially in the lands directly concerned, the seeds of war between America and Japan."

It is also urged that the "British world-wide propaganda and campaign to weaken and destroy our foreign commerce and our merchant marine, as well as the British propaganda now going through the United States to raise 'the little navy' cry in this country while England is going full speed ahead with her program of navy construction" be exposed and defeated.

The eighth item in the resolution calls for the defeat of the "British attempt to cancel its financial obligations, which, if successful, would amount to a tax on every American family of \$250 and a gift to every family in England of \$625."

In a preamble, responsibility for the defeat of the League of Nations at the recent election is claimed by the Friends of Irish Freedom.

## New America-Japan Agreement.

The new America-Japan agreement, which will be soon concluded between the two countries, the *Asahi* special from New York reports, will ensure the Japanese in America equal rights with the other aliens; while the United States and Hawaii with the exception of the Philippines will be closed to the Japanese immigration.

## American Defence Works on Guam.

America has proposed to spend no less than \$1,499,000 in constructing defense works on Guam Island. Formerly, it was the intention of the American Government to make the island a base for communication. Now, however, America is not satisfied with it, but on the contrary, she is keenly bent upon constructing strong defense works on the island. Thus it will be seen that America has advanced her defense lines from Hawaii to Guam, from which Japan can be reached within five days. Therefore, the American defense works on Guam cannot but prove a serious menace to the national defense of this country.

## Prime Minister of Spain Assassinated.

The Prime Minister of Spain, Senor Dato, was assassinated on the night of March 8 as he was proceeding by motor car from the Chamber of Deputies. The assassin fired several shots.

The plot to assassinate Senor Don Eduardo Dato was hatched by Spaniards in Paris as a reprisal for the repression of the Syndicalist disorders at Barcelona. Senor Dato received a telegram of warning from Paris on March 6. There were three assassins, who were riding in a single motor-cycle with a side car attached, and all fired with Browning revolvers in both hands. Senor Dato was hit in six places, and his car was struck by 27 bullets.

## N. A. A. C. P. Announces Victory in Arkansas Riot Cases.

Supreme Court of Arkansas Reverses Decision of Lower Court in Case of Six Men Condemned to Die.

The National Association for the Advancement of Colored People, 70 Fifth Avenue, New York, today announced an important victory in the case of the colored men condemned to death in connection with the Arkansas riots of 1919. The Supreme Court of the State of Arkansas has reversed the decision of the lower courts condemning the men to death. This is the second reversal by the State Supreme Court of Arkansas in these cases and announcement was made by James Weldon Johnson, Secretary of the National Association for the Advancement of Colored People that the fight will be continued in the courts until justice is had.

The Supreme Court of Arkansas in reversing the decision of the lower court held:

1. that discrimination against the colored men, because Negroes were barred from the grand and petit juries trying them was in violation of the Fourteenth Amendment to the United States Constitution, and of the Civil Rights act of 1875:

2. that the lower courts had erred in refusing to hear evidence on a motion to set aside the regular panel of the jury.

Word comes from Arkansas that the other six men whose death sentences the Supreme Court refused to review, will probably not be executed pending determination of the cases recently reversed.



## National Association for the Advancement of Colored People in New York Opened Drive For 250,000 Members.

The National Association for the Advancement of Colored People, 70 Fifth Avenue, New York, announced on March 1st the opening of its drive for a quarter of a million members, the greatest massing of colored people and their white friends against discrimination ever seen in the United States.

The heads of the Association and the executive officers are distributed among the various states and sections and the drive is beginning simultaneously everywhere with local mass meetings.

In connection with the drive the N. A. A. C. P. announces the following program:

### PROGRAM FOR 1921

1. **Anti-Lynching** legislation by Congress.
2. **Abolition of Segregation** in the Departments at Washington.
3. **Enfranchisement of the Negro** in the South or reduction of southern representation, if necessary.
4. **Restoration of Haitian Independence and Reparation**, as far as possible, for wrongs committed there by the American administration, through Congressional investigation of both military and civil acts of the American Occupation.
5. **Presentation to the New President** of a mammoth petition, of say, 10,000,000 bona fide signers, collected by the various branches, requesting the pardon of the soldiers of the 24th Infantry imprisoned at Leavenworth on the charge of rioting at Houston, Texas.
6. **The Abolition of Jim Crow Cars** in interstate traffic.
7. **Treatment of Colored Men in the Navy:** where once many ratings as non-commissioned officers were held by Negroes, now colored men can enlist only as mess boys, in other words, as servants.
8. **Appointment of A National Inter-Racial Commission** to make an earnest study of race conditions and race relations in the United States.
9. **Appointment of Colored Assistant Secretaries in the Departments of Labor and Agriculture** which would give the Negro official representation in the two phases of national life where he needs most and suffers most.
10. **Continuance of the Fight in the Arkansas Cases.**
11. **The Successful Holding of the Second Pan-African Congress** that the colored peoples of the world may gain a mutual understanding of their common problems.
12. **The Defeat by Every Legitimate Means of the Nefarious Ku Klux Klan**, both South and North.

## Indians Boycott Duke of Connaught.

On the occasion of His Royal Highness the Duke of Connaught's arrival in Calcutta a "hartal" (cessation

of all business as a protest) was organized by the Bengal Khilafat Committee and the Non-Co-operation Committee, from morning till some time in the afternoon. Markets in all parts of the city were practically closed. The innumerable shops lying on both sides of the principal roads and streets had their shutters down and no business was transacted there during the time the "hartal" was in progress. All vehicular traffic also remained practically suspended during the time and excepting a few private motor cars and private gharis, no taxis, or hackney carriages could be seen on the streets. The bullock and buffalo carts and the tiny rickshaws were also not in evidence anywhere. The taxi and the carriage stands looked deserted and the tramway terminuses presented a lonely appearance.

## Resolutions Passed by the Indian National Congress in its Annual Session in Nagpur, India.

The resolution adopted at the Indian National Congress, calling for the enforcement of the plan to renounce voluntary co-operation with the present Government when the Congressional Committee announces that the time is ripe, urges a non-violent non-co-operation. It specifies that all children shall be withdrawn from state schools and formulates a scheme for an economic boycott. The resolution calls upon the elected members of all councils to resign and upon the soldiers and police to refuse to subordinate their creed and country to the fulfilment of Government orders. The same appeal is made to all Government employees, pending the call from the National Committee for their complete resignations. "Soldiers, police and Government employees should, says the resolution, "help the national cause by a greater kindness and a stricter honesty in all dealings with the people."

The resolution calls upon and urges all bodies of Indians to pay exclusive attention to the carrying out of this non-co-operative movement in order that self-government may be established in India in one year.

During the third day's sitting the Indian National Congress passed the following resolutions: expressing sympathy with Ireland's struggle for independence; denouncing the Imperial Indian exchange policy; and declaring that importers, dealers, and merchants interested in British goods would be entirely justified in refusing to complete contracts at the present rates of Exchange; and also boycotting the Duke of Connaught's visit to India.

## An Example of British Justice.

More than one million dollars has been levied on the people of the Punjab by the Government of India for grants to the European community who suffered damages in the Punjab disturbances. The grants allowed to Indians for their far greater sufferings, amount to no more than a few thousand. This is an illustration of British justice in India.

## Death Rate in Calcutta.

A Blue Book issued by the Health Department of Calcutta Corporation states that the number of deaths registered during 1919 was 37,889 or 42.2 per thousand. This is the highest death rate ever recorded in Calcutta.

Cholera, Smallpox and Influenza were all prevalent in an epidemic form and were largely responsible for the heavy rise in general mortality.

### British Rule—An Evil.

*The Interpreter* is a Christian journal published in India. It is edited by an Englishman. Referring to the Non-cooperation Movement it put the following question to Mahatma M. K. Gandhi:

"Does Mr. Gandhi hold without hesitation or reserve that British rule in India is altogether evil and that the people of India are to be taught so to regard it? He must hold it to be so evil that the wrongs it does outweigh the benefits it confers, for only so is non-cooperation to be justified at the bar of conscience or of Christ."

In reply to the above, Mahatma Gandhi writes:

"My answer is emphatically in the affirmative. So long as I believed that the sum-total of the energy of the British Empire was good, I clung to it despite what I used to regard as temporary alternations. I am not sorry for having done so. But having my eyes opened, it would be sin for me to associate myself with the Empire unless it purges itself of its evil character. I write this with sorrow and I should be pleased if I discovered that I was in error and that my present attitude was a reaction. The continuous financial drain, the emasculation of the Punjab and the betrayal of the Muslim sentiment constitute, in my humble opinion, a threefold robbery of India. The blessings of *pax Britannica* I reckon, therefore, to be a curse. We would have at least remained like the other nations brave men and women, instead of feeling as we do so utterly helpless, if we had no British Rule imposing on us an armed peace. 'The blessing' of roads and railways is a return on self-respecting nation would accept for its degradation. 'The blessing' of education is proving one of the greatest obstacles in our progress towards freedom."

### The Philippines and India.

One of the first things the United States did in entering the Philippines was to throw out opium. At that time the drug habit was wide-spread, with serious effects everywhere. America banished the traffic, root and branch.

Has Great Britain banished opium from India? On the contrary, against the earnest and constant protest of the Indian people she has made India the leading opium producing country of the world, not only encouraging its sale there and deriving a great revenue therefrom, but shipping it in quantities to all parts of the Orient, and insisting on its sale wherever she holds political sway.

### Sino-Japanese Pact Cancelled.

Cancellation of the Sino-Japanese Military and Naval Agreements was formally announced in a statement issued by the Foreign Office on January 29. The statement in full follows:

"With reference to the proposed denunciation of the military and naval agreements for joint Sino-Japanese defensive operations concluded and signed by the military and naval delegates of Japan and China at Peking in May, 1918, on the basis of a memorandum exchanged between the late Viscount Motoyori, the then Japanese Minister for Foreign Affairs, and the Chinese Minister

in Tokyo in March of that year, negotiations have been in progress between the competent authorities of Japan and China for some time past. A complete agreement has now been reached in the matter, and on January 27 last the military and naval delegates of Japan and China respectively signed a memorandum to the following effect:

"The high command of Japan and China, recognizing that the necessity of joint Sino-Japanese defensive operations has ceased to exist, hereby agree to cancel the agreement respecting the term of the Sino-Japanese Military and Naval Agreements, and to consider that the state of war as provided for in the said agreement has come to an end on the date of the signing of this memorandum."

"At the same time, the Japanese Minister in Peking has confirmed the lapse of the validity of the Sino-Japanese Military and Naval Agreements and of all the documents relating thereto, exchanging a memorandum with the Chinese Minister for Foreign Affairs to the following effect:

"With reference to the military and naval agreements concluded between the military and naval authorities of Japan and China by virtue of a memorandum exchanged between the Japanese Minister for Foreign Affairs and the Chinese Minister in Tokyo, the high command of Japan and China, recognizing that the necessity of joint Sino-Japanese defensive operations has ceased to exist, have now signed a memorandum in which they agree to cancel the agreement respecting the term of the Sino-Japanese Military and Naval Agreements, and to consider that the state of war has come to an end on the date of the signing of that memorandum."

"The above being found in complete agreement, with facts, it is hereby announced that the memorandum exchanged in March, 1918, between the two Governments, and the Sino-Japanese Military and Naval Agreements concluded by virtue of the said memorandum, together with all documents accessory thereto, have completely lost their validity."

### Dr. Wellington Koo on Shantung Question.

A Shanghai dispatch dated Feb. 22 reports that Dr. Wellington Koo, Chinese Minister to Great Britain, urges in a telegram to the Peking Government to postpone the submission of the Shantung question to the next League of Nations Assembly:

"As the second general assembly of the League of Nations is to be shortly held, and as unity between the North and the South has not been effected as yet, I find it very embarrassing to explain matters, in response to inquiries that are being made here from various quarters as to the cause of the lack of unity. I sincerely hope that unity will soon be realized so that I may be able to explain China's situation at the League Assembly meeting."

### Sino-Japanese Wireless Agreement.

The wireless contract of 1918 between Japan and China has a secret agreement, granting the Mitsui Bussan Kaishiki Kaisha the monopoly of the wireless enterprises in China for thirty years from 1918. This was not published according to the request of the Chinese Government, but it is sufficient to demonstrate the injustice and wrongs China has committed in concluding a new wireless contract with America.

## The Chinese Premier Resigns.

Chin Yunpeng, the Chinese Premier, tendered his resignation on March 4, holding himself responsible for the deadlock reached in the Chinese policy, both home and foreign.

In this connection, it may be noted that the Mukden and the Chili parties in China are struggling for supremacy, the former led by Chung Tsolin and the latter by Tsao Kun. In default of any understanding between them, it is feared that the Peking Government will be unable to suppress the disturbances in Mongolia, which combined forces of Russians and Mongolians are now virtually occupying.

## 1,000 Deaths Daily in Famine District in China.

Conditions are daily becoming more acute over the greater part of the famine area in China. Death figures in West Honan are now reliably reported to exceed 1,000 daily and typhus which has broken out in the Pihuanan Kaifong has spread so rapidly that there are more than twenty deaths there daily. Over the entire area, the population is slowly sinking both physically and economically.

These are the grave reports submitted to the United International Famine Relief Committee by independent investigators who made their reports in person and by responsible field workers who reported by wire.

All indications are that the crisis is close at hand, that additional money and grain must be forced through to the more remote districts or a large part of the population will go down.

The reports come in just as many sections of China are winding up their parts of the National Famine Relief Drive and as other sections are getting their campaigns well sped up.

Deaths are increasing so rapidly in the twenty-two districts of West Honan that they can not be recorded but might easily run into the thousands daily, according to Bishop White while there are some hundreds of deaths daily in six districts of the northern portion.

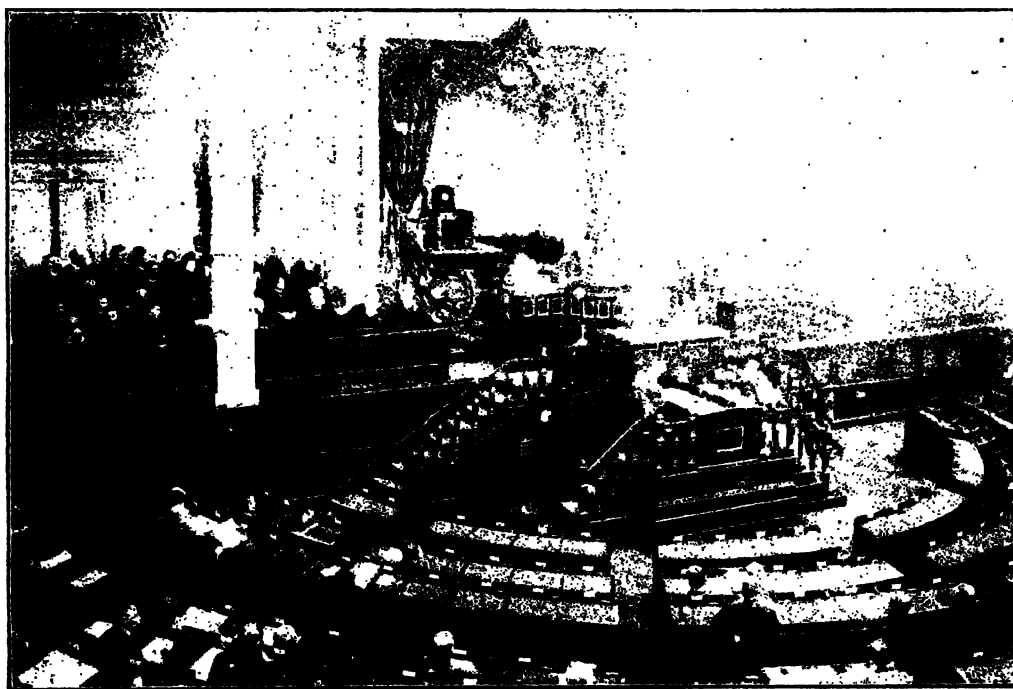
Typhus has been raging for a week at Kaifong and has not yet been checked.

Josef W. Hall Peking newspaperman who accompanied Mrs. Martin Egan, Saturday Evening Post representative on her tour, reported that the physical and economic situations are both grave, that there is danger that the famine stricken population may be too weak to attend properly to the spring crop and that the sale of possessions has set the population back many years.

Through it all, the population has shown a wonderful spirit of self denial, of careful conservation and a true fighting desire to live, according to Mrs. Egan. They are making their rations keep them alive over the longest possible period and everywhere there is evidence that China's famine is one of the most acute physical suffering.

## The Imperial Diet Came to A Close.

The 44th session of the Imperial Diet came to a close on March 26. The formal closing ceremony was held the following day, that is on March 27.



The House of Peers with the Throne in the centre, behind the President's Chair. The session came to a close late in March.

## The New Minister of the Imperial Household Department.

On February 19, Viscount Shinken Makino was appointed Minister of the Imperial Household Department in succession to Baron Yujiro Nakamura, who was relieved of the post at his own request.



Viscount Makino, the newly appointed Minister of the Imperial Household Department.

## The New Mexican Minister.

Mr. Leopold Reuskes, the newly appointed Mexican Minister, and his wife arrived in Yokohama on March 9 by the T.K.K. steamer Tenyo Maru. Formerly he has held diplomatic posts in China as well as in Argentina where he served as Charge D'Affaires. In a press interview, he emphasized the fact that Mexico is open for the Japanese immigration, expressing his intention to exert himself for the promotion of friendship between Mexico and Japan.

## New Ambassador From Italy.

Baron Carlo Afiotti, the new Italian Ambassador to Tokyo, accompanied by Baroness Afiotti and their daughter, Miss Buonacorsa Afiotti, arrived at Yokohama on the morning of January 22 on the Triestino Lloyd steamer Milano. The new Ambassador is not a stranger to the Far East, having spent three years as Minister to China, but this is his first visit to Japan.

The Baroness was confined upon arrival to her cabin with a severe cold, which she contracted on the voyage. The Ambassador and his daughter, with Captain Carlo Fenzi, Naval Attache to the Italian Embassy, who is accompanying them, submitted to a bombardment of cameras on the upper dock of the liner shortly after the ship tied up at the dock. The party left for Tokyo at 4 o'clock the same afternoon by special train.

On February 8, the new Ambassador was received in audience by H. I. H. the Crown Prince on behalf of the Emperor who was ill, when he presented his credentials.



The newly appointed Italian Ambassador proceeding to the Palace to present his Credentials.

## Pioneer Japanese Business Man Dead.

Baron Kenpei Kondo, president of the Nippon Yusen Kaisha, Ltd., and one of the leading business men of Japan, died at his home in Tokyo on February 9 following an illness of 11 days. Death was due to uraemia, which had developed during the last week. He had been confined to his bed since January 30, when he suffered from an attack of influenza. He was 74 years old.

Baron Kondo, who was born in Tokyo in November, 1848, was widely known throughout Europe and America as well as the Orient, having made numerous trips abroad. After graduation from Keio University, then Keio College, he joined the forces of the Mitsubishi firm, gaining the confidence of the late Mr. Yutaro Iwasaki, and serving as manager of the head office in

Tokyo and the branch office in Yokohama. With the amalgamation of the Mitsubishi firm and the Kyodo Unyu Kaisha, which he helped greatly to bring about, he became vice-president of the newly formed Nippon Yusen Kaisha, some years later succeeding Mr. Yoshikawa as president.

Upon the outbreak of the war with China in 1894, he acted for his company in the transportation of war material and troops, for which he received the Fourth Order of Merit. In August 1911 he was created Baron and given the Second Order of Merit in recognition of the service he had rendered Japan in the development of the Empire's shipping industry.

He is survived by three sons and four daughters, the eldest son, Mr. Shigeya Kondo, being a director of the Yokohama Dock Company. His wife died three years ago.

### The New German Ambassador.

Dr. Wilhelm Solf, the new German Ambassador proceeded to the Imperial Palace on February 26, when he presented his credentials to the Emperor through H. I. H. the Crown Prince who received him on behalf of His Majesty who was ill.



Dr. Solf, the new German Ambassador proceeding to the Palace to present his credentials.

At the time of his death, Baron Kondo, in addition to being president of the N.Y.K., was president of the Japanese-Chinese Steamship Company, a director of the Kirin Brewing Company, Ltd., of the Tokyo Marine Insurance Company, the Yokohama Dock Company and the Inawashiro Hydro-electric Company.

He was a member of the first session of the Imperial Diet, but lately had kept aloof from politics, although he accompanied the Japanese Peace Envoy to Versailles in December, 1918, as an unofficial member of the commission.

### Japanese Expert on Gunnery Dead.

Retired Lieut-General Baron Murata, the inventor of the Murata rifle, died on February 9 at his residence in Kojimachi, at the age of 84. He had been suffering with a kidney disease since May of last year.

Born in Kumamoto, he studied foreign style rifles in early days. He also made a special study of gunnery under an English officer. He participated in the Boshin Battle, and was promoted to Captain in 1869. In 1889

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he was made Major General and placed on the retired list. He was created a Baron in 1889 for the contribution he made toward the improvement of Japanese gunnery. In 1907 he was awarded the First Order of Merit in recognition of the service which he rendered in the Russo-Japanese War. In spite of all he did for the army, Baron Murata will go down in history as the inventor of the Murata rifle, a rifle which was invented before the Sino-Japanese War, and the use of which in the war was one of the principal factors toward bringing about the Japanese victory.

H.I.M. the Emperor raised Baron Murata to the junior grade of the second rank, just before his death.

### Kuhara Director Dies.

Mr. Chozo Koike chief director of the Kuhara Company, died at his home in Ushigome, on the night of February 25, after an illness of a month. Mr. Koike was 49 years old.

Before he joined the Kuhara Company, he was in the Government service, occupying the post of chief of the political bureau of the Foreign Office just before his retirement from politics. He was one of the foremost authorities on Chinese affairs.

### Lieutenant-General Saito Dies.

Lieutenant-General Suejiro Saito, the commander of the 11th Division, died on February 26 at the age of 55. While he was in Vladivostok, the disease was attacked by influenza, and his condition was complicated by pneumonia, to which he succumbed.

### Mr. Henry Bowie Dies.

Japan loses another friend and sympathizer in the death of Mr. Henry Bowie, an American who visited this country no less than six times and did so much in introducing the Island Empire to the outside world. Indeed his invaluable services for the cause of Japan are second to none except to the late Professors Hearn and Fenollosa.

The sad event took place on December 21 last year in San Francisco. He was at the age of seventy-two. Our profound sympathy goes to the bereaved family of this distinguished American.

In our previous issue, Mr. Masujiro Honda wrote in reference to his accomplishments, especially of the Japanese art and calligraphy.

The photograph of Mr. Bowie reproduced in our February issue was taken on the eve of his departure for America, and the photograph of a Haiku line reading Getsuzen ni Nijū-hasshuku Hoshi no umi, is one of his last works presented as a souvenir to Mr. Masujiro Honda.

### The Far Eastern Olympic Games At Shanghai.

The fifth Far Eastern Olympic games will be held in Shanghai from May 30 to June 4. The President of the grand meet is Mr. Wang Chingting and its managing Director, Dr. Gray.

It is expected that Japan, China, the Philippines, Siam, India, Malay, and Ceylon will participate in the forthcoming games. This country will send about one

hundred athletes. At present "elimination contests" the games are being held here, and all world-famous sportsmen in the games are engaged in training.

### Number of Big Shipbuilding Firms in Japan.

There are now in this country only 19 shipbuilding companies capable of constructing vessels of more than 1,000 tons gross, while there were over 70 during the war period. It is feared that even some of the existing companies will have to close down or to be absorbed by other concerns.

The depression of the shipping trade is most acutely felt in the shipbuilding industry. An increasing number of ships are being tied up, and even the old established shipping companies of foremost importance are refraining from building new ships. As a matter of fact, the Nippon Yusen Kaisha, which decided to build a new fleet of 500,000 tons soon after the conclusion of the Armistice, intends to restrict the program to 180,000 tons, most of which was ordered before the acute shipping depression set in. Not only are there few ships under construction, but repairs have also decreased, shipowners prefer to tie up their ships rather than pay the high cost of repairs. Thus the shipbuilding industry can not but be depressed.

Of the 19 shipbuilding concerns capable of building ships of more than 1,000 tons gross, the Mitsubishi Shipyard is building three merchant ships at its Kobe works, and three ships and one battle-cruiser at Nagasaki works; the Kawasaki Dockyard, five ships and one cruiser; the Uruga Dockyard, four ships and one destroyer; the Yokohama Dockyard, four ships and one special-service boat; the Asano Shipyard, three ships and one special-service boat; the Osaka Ironworks, 10 ships and two special-service boats at its Osaka works; and three ships at its Inosshima works; the Mitsubishi Kaisha, two ships; the Teikoku Kisen Kaisha, one ship each at its Tokai and Harima works; and the Aizawa Shipyard, two ships. One ship each is being built by the Hakodate, Ishikawajima, Uchida Nitta, Ono, Okamoto, Tochigi, Matsuo, Fuji-Nagata and Harata shipyards.

The shipyards which are not building or cannot build warships will be placed in a difficult position; the shipbuilding industry does not improve, it is feared, but the large shipyards which can undertake new orders will be able to relieve their difficulties attendant on the prevailing depression.

During last year, 93 ships, totalling 433,265 tons gross, were built in Japan, the tonnage showing decrease of about 180,000 tons, as compared with figure for the preceding year. Of these ships, 10, or 50,745 tons gross, were built for the United States Shipping Board; 55, with 251,230 tons gross, represented domestic orders, while 28, with 231,290 tons gross, were built by the shipyards for themselves. How Japan's shipbuilding industry developed during the war is shown from the following list giving the total number and tonnage of the ships built since the war began:

	Number	Gross
1914 .....	16	78,480
1915 .....	8	141,820
1916 .....	40	348,430
1917 .....	89	318,780
1918 .....	189	621,520
1919 .....	136	433,265
1920 .....	93	



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